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THE

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AND

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*Asceticism in Missions.**

BY F. F. ELLINWOOD, D.D., NEW YORK.

IT is a sign of progress in the work of missions that it has awakened a surprising amount of discussion as to ways and means. It is no longer looked upon as a harmless scheme of a few visionary people; it is marshalling the great forces of the Christian church. Accordingly, it finds a conspicuous place in the monthly magazine and the daily newspaper, and even in the official correspondence of statesmen and diplomatists. It has not only stirred up the old Oriental systems of error,—it has attracted the attention of infidel writers in Christian lands and called forth their efforts to thwart its purposes and prevent its success. And it has awakened still another class of critics who have no special interest in the subject further than that it affords topics for speculation or ridicule. Particular attention has been given to questions of economy and to romantic ideals of what a missionary ought to be. It would be difficult to say why it is that the idea of self-immolation has always been somehow connected with this particular enterprise,—why one who enters upon it should be supposed to be indifferent to comfort and to all those things which nine-tenths of the activities of mankind are busied with seeking.

There is not the same idea in the popular estimate of the ministry at home, though that also abandons the pursuit of wealth and seeks as a life work the moral and spiritual edification of men. It is understood that the average pastor ought to be at least comfortable, and no congregation is quite willing to allow any special degree of hardship or privation on the part of its minister. Oftentimes there is a degree of care which amounts to coddling. This is supposed to be generous and praiseworthy.

* Reprinted from *The Missionary Review.*

But with the foreign missionary it is very different. He forsakes home and friends and fatherland. He renounces all prospect of gain beyond his bare support, casts in his lot with poor and despised races of men, submits to the influence of unfriendly climates for his work's sake. But this is not deemed sufficient. The more barren his lot of all comfort, the greater the degree of self-denial and privation that can be encountered, the better. What he has really undertaken is to carry the Gospel to the destitute, and so to live as to secure the longest, fullest and most complete career of usefulness along that line. But this is not the view of the malcontents. They regard him as a spectacle, an ascetic, an object lesson in self-denial. It is not so much what he does, as what he suffers. The chief end is the impression which he makes on men's minds by his self-mortification. Such is the logic of Canon Taylor's teachings and of U. S. Minister Denby's recent official despatch on the death of Rev. J. Fisher Crossette. Mr. Crossette, once a most useful and devoted missionary, had for a long time been laboring under serious mental aberration. He suffered the lashings of a morbid conscience and took upon himself a degree of privation which no civilized man ought to assume, and by which his life was doubtless brought to an untimely end. His sincerity and devotion to suffering humanity were worthy of all praise, but there are scores of missionaries in China whose real usefulness has excelled his fifty fold, but who call forth no special tributes, because lacking that morbid element which always impresses the uninformed and sympathetic. The fact that he drew no regular salary, "taught no creed and did not strive to proselyte"—though this is an error—but fed perishing beggars, sharing with them his last crust, this is the ideal.

Is it then more important to feed here and there a poor beggar than to establish Christian churches, schools, colleges and hospitals, and to proclaim to an entire nation those great principles which bring all reforms and all benevolence in their train?

A few weeks since a farewell reception was given in New York to a veteran missionary and his wife just returning to Japan, where many years ago they had the honor of being the very first Protestant missionaries to that empire. They had watched the progress of the whole marvellous work wrought in that land, and had had a large part in it from first to last.

This able missionary, Dr. J. C. Hepburn, had given to Japan a massive and complete dictionary, which did more than almost any other one thing to open up communication between the Japanese and the English-speaking world. He had accomplished much also in Bible translation, thus helping to place the Scriptures in the hands of all the people. Moreover, he had constantly maintained a dispen-

sary, and in his medical work alone had done a work worthy of a life-time. He had maintained a high spiritual influence over the lowliest, whom he was always ready to succor, while at the same time winning the esteem of all the better classes, both native and foreign. How had all this been accomplished? Simply by a rare combination of piety and common sense. Simply by living plainly, but comfortably, and in such a way as to make the most of his life and labor for the glory of the Master and the lasting good of the people.

He had refused offers of educational service under the government, which would have increased his small salary many fold. He had resisted the temptations to engage in a general medical practice, which might have secured a fortune, but he had been no ascetic; he had taught and exemplified, not a morbid, but a healthy Christianity, just precisely that which was needed to regenerate Japan. Would the supporters of missions have had it otherwise? Would they have preferred a cloistered ascetic, fed only from his beggar's bowl?

Canon Taylor has found his ideal in a half-dozen unsalaried missionaries from Oxford who are laboring in Calcutta. Sir W. W. Hunter has also accorded to them the highest praise, as models.

They are, no doubt, under the influence of a most sincere piety, and we cherish only the most thorough respect for their self-denying devotion; but how many such men is the worldly and easy-going church of this age likely to produce? Has the Christianity of proud and wealthy Britain any fair prospect of impressing itself deeply upon the Indian Empire by delegating here and there a handful of men to perform a duty which the whole church should unite in performing?

It may be true, as both Canon Taylor and Sir W. W. Hunter assert, that such persons represent the common idea which Hindus associate with the religious life, but one might suppose that asceticism, with all its forms of self-mortification, had been tried long enough in India and throughout the East. What have the tens of thousands of Indian saints and mendicants ever accomplished? The moral and religious life of the nation has gone to corruption and decay in spite of hoards of beggars and fakirs. We must take issue with all such ideas of missionary methods.

We may go still farther and ask what has been the result of those many historic instances in which the church has, in fact, copied the asceticism of the East? What have the monasteries of Sinai and of Lebanon done for the regeneration of the Holy Land? What did a celebate and cloistered priesthood accomplish for Mexico through three hundred years of undisputed sway?

That the example of the Calcutta brotherhood, so far as it promotes consecration of spirit, will be useful, no one will question; but that India, or any country, is to be reclaimed by such agencies, is more than doubtful. There is need of a healthy and aggressive movement which shall subsidize the gifts and prayers and efforts of the whole church. Not the touch of a small separated class, but the spiritual sympathy and life of all Christendom must be applied to the dead faiths and effete civilizations of the East. Asceticism would fail. As well might the old prophet have attempted to raise the dead child with the tip of his finger, instead of overlaying him with his whole pulsing life, mouth to mouth, hand to hand, and heart to heart.

If the church is to exchange her own regular methods for any other agency, let it be the armies of the Young Men's Christian Associations. Let there be fellowship and activity and the massed influence of numbers. Let there be a constituency at home that is abreast with the representatives at the front, and therefore in the fullest sympathy with them.

But, while welcoming every agency and means of good, the church cannot lay aside or delegate to others her own direct work for the evangelization of the world. It is acknowledged by all that the success thus far accomplished in the modern missionary movement has been the work of the regular organized missionary agencies. The great Christian denominations have sent forth chosen representatives, as Barnabas and Saul were sent from Antioch. Guided by the providence of God, in the choice of fields, they have raised the common standard of the cross in many lands, till already the headlands of the continents and the chief islands of the sea are occupied. They have translated the Scriptures into hundreds of languages and dialects, trained native preachers and teachers, organized churches, established schools and colleges, multiplied religious books and tracts, founded hospitals and dispensaries.

The missionaries of these Boards and Societies have generally been married men, and not the least among their elevating influences has been the object lesson of a Christian home. It is impossible to measure, still less to tabulate, the subtle influences which have gradually changed the Oriental idea of woman's place and influence, until now in India Zenana doors are wide open, and both Hindus and Mohammedans are beginning to emulate Christianity in the higher female education. Even the fanatical Moslems of the Turkish Empire are seeking the benefits of Protestant schools for their daughters. But these immeasurable results have attended the organized methods of modern Protestant missions. They are no longer experiments.

Celebate missions had been carried on for at least two centuries by missionaries of the Roman Catholic Church, many of them devoted men. Scores and hundreds of lives were spent in self-denying labor, in Congo, among the American Indians, in Japan and China, in India and the islands of the Indian Archipelago; but in all these lands they failed to regenerate heathen society. The Greek and Latin churches of the Levant, following similar methods and lacking the domestic element, have scarcely held their ground; they have received from Islam a deeper impress than they have given. Why, then, should Protestant Christendom yield to the cry of those who, in the very midst of increasing success, would turn to the effete agencies of the past?

But still it may be claimed that whatever may be said of missionary methods, the labor should be cheaper, the salary should be only sufficient for a bare subsistence, if not waived altogether; the work should be one of faith.

In reply to all such claims, it may be asked, first, whether any special providence is supposed to attend foreign missionaries, as compared with the Gospel ministry at home? If not, can any greater risks be assumed in a heathen land, where the people are out of all sympathy with the truth and where no means of employment and self-help are offered, than in the prosperous communities of our own land. Or is a comfortable and homelike dwelling less necessary to a missionary's wife in a dreary heathen community, where she finds perhaps no white woman besides herself, than to a pastor's wife in an American village? Of all women in the world, those who are weighted down with the sense of loneliness and the depressing contact of degradation and misery which are incident to missionary life need most the sanctuary of a home to which they may resort after the wearisome labors of the day—a bright little spot where they may find not merely comfort but the nameless objects of taste which shall remind them of the old home far away. Depression of spirits is often a more fatal cause of ill-health and of failure than either the work or the climate.

An article in the *Cotemporary Review* of July, 1889, by Meredith Townsend, presents these very sensible thoughts on "Cheap Missionaries."

The writer discredits the idea that merely living poorly produces any favorable impression on the natives. "They understand real asceticism perfectly well, and reverence it as a subjugation of the flesh, and if the missionary and his wife carried out the ascetic life as Hindus understand it, and lived in a hut half or wholly naked, sought no food but what was given them, and suffered daily some physical pain, they might stir up the reverence which the Hindu pays

to those who are palpably superior to human needs. But in their eyes there is no asceticism in the life of the mean white, the Eurasian writer or the Portuguese clerk, but only a squalor unbecoming a teacher and one who professes, and must profess, scholarly cultivation. Even if the cheap missionary could induce a fitting wife to share such a lot, he will think of the children to come, and he perceives, from examples all around him, what, on such an income, their fate must be. They will be boys and girls, with the white energy, who have been bred up as natives, that is, they will, unless exceptional persons belong to the most hopeless class existing in the world."

But there is a new stand-point from which to consider the question of ascetic missionaries, and of cheap missionaries; it is the stand-point of the church itself. Never before was so great wealth placed in the hands of Christians. Never before was there so much danger to spirituality from superabundance and luxury and mammon worship. On the other hand, never were there so many opportunities and facilities for the united effort of all good people in reclaiming the world as now. So far as home interests are concerned, there was never so much actually done by the rank and file of laymen and of women for the cause of truth and humanity. Is this then an age for delegating the work of the distant waste places to an exceptional few? Or is it quite becoming to the tens of thousands of professing Christians who are imperilling the bodies and souls of themselves and their children by the very surfeit of self-indulgence, to turn the last screw of impoverishment on the ambassadors to heathen lands? Would the hollowness and insincerity of such a policy be likely to impress heathen nations with the moral earnestness of our propagandism, or even of the divine reality of our Christian faith?

A Communication from Bishop Moule.

To the Editor of the

"RECORDER."

DEAR SIR: I am anxious, through the medium of your pages, to invite the attention of the Executive Committees appointed by the General Missionary Conference for Biblical translation and revision, to one of their rules, identical in each of the three plans, and intended, together with the following rule, to secure identity of original text. The rule is as follows:—"4. That the text that underlies the Revised English Versions of the Old and New Testaments be made the basis, with the privilege of any deviations in accordance with the Authorized Version."

It is known to you, and to many of my missionary brethren, that I was unable to share in any way in the honourable labours of

the Conference. Among other hindrances the chief was my inability to discharge adequately existing engagements, and reluctance to add to them. The consequence was that, with the most earnest interest in all the proceedings of the Conference, especially those which bore on the improvement of Biblical work, I did not feel at liberty to offer any public criticism on what appeared to me, as soon as I saw it, the unpractical, not to say impracticable, cast of this rule. Dr. Wright, who favoured me with much interesting conversation on the whole subject, assured me that it would have been difficult to carry any other rule in its place; and that he felt sure the practical sense of missionary translators would suffice to render its provisions workable. As I saw no chance of being chosen to that honourable office,—for other good reasons, and also as an outsider to both General Conferences,—I could say no more, fervently wishing that missionary good sense might indeed so far prevail.

A month ago, to my surprise, I found that I had been elected a member of the company of revisers of the *Wên-li* text, and that the electors seriously wished me not to decline the office.

When I alleged, in conversation with one of them, my many disqualifications for the service, he obviated some of these by suggestions not wholly inadmissible under the "plans" adopted by Conference, nor wholly unacceptable from my own point of view. The *text* rule, however, remained, and, as I feared, must preclude my having any share in the honourable work.

I asked a missionary brother, nominated like myself on the *Wên-li* Committee, how he understood the rule; how he conceived it should work. In one respect I gathered that we were absolutely agreed. Five, not to say twenty, scholars were not to be found in the missionary body, *qualified by special study* to arbitrate between the Revised and the Authorized Texts. It were much indeed if there were any such in all China. My friend, however, seemed to suggest that on the whole the Committees would adhere to the Revised Text,—in the New Testament, that of Drs. Westcott and Hort,—but that if, for example, I as an Anglican felt a tenderness for the *Textus Receptus* readings of the *Gloria in Excelsis*, or the ascription at the close of the Lord's Prayer in St. Matt. vi., the rule would give me "the privilege" so far to "deviate," if I could get the assent of my colleagues. My colleagues may be assured beforehand that they will never be troubled by me with requests for indulgence on any such ground as tenderness for liturgical usage. The Church of England challenges indeed Scriptural authority for her doctrine, discipline and polity; but the *language* of her Prayer Book is the Church's voice, the cumulative tradition of the Christian ages, revised, expurgated, enriched, now *ipsissima verba* of Holy writ, now the

Church's own phrase, tinctured ever with the Biblical spirit, as it is modelled on its sacred pattern. She will still sing her *Gloria* and recite her "Our Father," as she has ever done, even if the revisers of 1881 prevail in their recensions, just as now she sings *Te Deum* and *Benedicite*, though they are not Holy Scripture, and adheres to the older version of the Psalter, although the Authorized and the Revised Versions have both been published since its day.

Dismissing then, with all respect, the suggestion that our rule might be applied to meet the scruples of an Anglican, I venture once more to ask what does its provision amount to? How is it to be applied?

Looking over the well-known *lacunæ* which the revisers, or rather, which "the text underlying the Revised Version" of the New Testament, would lead us to make in the text as we have it in all the Chinese versions, I ask how are we to treat them? Are we to exercise a critical faculty and skill which we should all disown, and say with regard to this or that one, "here Drs. Westcott and Hort are at fault, and we will 'deviate in accordance, &c.;'"—or are we simply, when the occasion occurs, to avow a clinging preference for some rejected paragraph, such as St. Mark xvi. 9 sqq., or St. John viii, (The Judgment of the Adulteress), or possibly, in St. John i. v. (The Three Heavenly Witnesses), and endeavour to secure "deviation" in its favour at the hands of a majority of our colleagues? Is either of these methods decent, feasible, after the *Textus Receptus* has been solemnly rejected, and the "text underlying" adopted as base? Or is there a third alternative?

For my own part, having been interested in the subject of various readings for more than forty years past, ever since I first possessed Tischendorf's second Leipsic edition and studied it, I feel that the "text underlying . . ." has been so seriously discredited already by the examination and confutation of well-known specialists like Dr. Scrivener, that the utmost non-critical men, (I speak with all respect) like ourselves, should have ventured on, was to adhere to the *Textus Receptus* in all cases, except when, *e.g.*, Drs. Westcott and Hort on the one hand, and Dr. Scrivener on the other, *agreed* in dismissing a phrase or a passage from the Greek text. Such phrases and passages there are. And if it had been laid down that when such occurred, a two-thirds majority of the three Committees were at liberty to follow the concurrent opinions of the three critics, it seems to me a very large measure indeed of critical responsibility would have still rested on very ill-qualified shoulders, but not quite so preposterous an amount as at present. I do not say anything of the critical method of those great scholars and good men—Bishop Westcott and Dr. Hort—nor of the method of the eminent specialists

who have found fault with it and its results. I dare say the subject is as familiar to those of my readers who care for such things as to myself. We were told that the revision of Drs. Westcott and Hort was an "epoch-making book," and we were to bow down to it because of the number of great names that approved it. Just now there is another "epoch-making book" before the public,—the *Lux Mundi* of the Young Oxford School. I think it is at least wise for missionaries, *whose leisure for such studies is scanty*, to be slow to take up at second hand either the textual, or the biblical, criticism of such "epoch-making," *i. e.*, revolutionary works. If they be of God they will win their way, and we shall not be too late to share the benefit. If not,—but I need not suggest the alternative.

As to my practical suggestion, however, I fear it is beyond the power of the Executive Committees, even if they agreed with me, to recast a fundamental rule. But if that be so, then I fear a difficulty has been introduced into our task, to which all the old animosity about Shin and Shangti will prove to have been a trifle. I shall be glad to be shown I am wrong.

Yours faithfully,

HANGCHOW, Nov. 17th, 1890. G. E. MOULE.

Resolutions on Presbyterian Union.

Adopted by the Swatow Council of the English Presbyterian Mission.

Resolved:—

1. That we approve of the Resolutions in favour of Presbyterian union adopted by the general meeting of Delegates in Shanghai, in May, 1890; and especially emphasize the desirableness of an organic union of all the Presbyterian Churches in China, trusting that the way will be opened for its consummation.

II. That, in particular, we approve of the Resolution that immediate steps should be taken towards organic union in those districts where contiguity or similarity of language renders this practicable.

III. That we therefore resolve to take steps with a view to organic union between the Presbyterian Churches of Swatow, Amoy and Formosa; and especially to inform the Native Presbytery in Swatow of the proposals which have been made, in order to secure their taking action in this direction. Further, we resolve to communicate with the Presbyterian Mission in Canton with a similar object.

IV. That we rejoice to know that steps towards organic union are being taken by the representatives of five Missions in the Man-

darin-speaking districts. Having before us the provisional "Plan of Union" proposed by them, and having, in view of the resolutions now adopted, the prospect of seeking organic union with them in the future, we earnestly beg them to take that plan into further consideration, with a view to obviate the difficulties which it seems likely to throw in the way of the ultimate general union to which we look forward.

V. That we recommend for consideration the basis of union adopted by the Presbyterian Churches already united for many years in Amoy, as one which has been tested and approved by long experience, and which might be adopted with such modifications as may commend themselves to all the Presbyterian Churches represented in China.

VI. We therefore suggest, in conformity therewith, that for the proposed "Plan of Union" some such basis as the following should be substituted*:—

1. That the united Church to be formed shall be a native Church, entirely independent of the Home Churches represented by the Missions in China.

2. That foreign missionaries shall retain their full connection with the Churches at Home, and shall be subject in all respects to the discipline of their courts.

3. That those foreign missionaries who have been ordained to the ministry or the eldership, shall have seats as assessory members in the native Church-courts, having the full right of deliberating and of voting; but that, while provision be made for duly safeguarding the rights of the native Church, such missionaries shall not be subject to the discipline of its courts.

4. That the adoption of doctrinal standards be reserved for the mature consideration of the united church, doctrinal unity being in the meantime secured by the harmony of the present standards of the several Churches concerned, which are the following:—

A. *North China* (Mandarin).

Presbyterian Church U. S. A. (North) in N. China.
" " " (South).
Established Church of Scotland.
United Presbyterian Church of Scotland.
Presbyterian Church of Ireland.
Presbyterian Church of Canada (in Honan).

B. *South China* (Dialects).

Presbyterian Church U. S. A. (North) in Canton.
American (Dutch) Reformed Presbyterian Church.
Presbyterian Church of Canada (Formosa).
Presbyterian Church of England.

VII. That we submit the resolutions now adopted to the representatives of all the Churches concerned, begging that they will give them full and immediate consideration, in order that the whole matter may be fully in the view of their respective Assemblies and Synods of 1891.

VIII. That overtures from any other Missions or Churches that may be desirous of entering into this union will be very heartily welcomed.

IX. Finally, that we regard the action now being taken by the Presbyterian Churches as a step towards the ultimate unity of the Church of Christ in China; and that we record our earnest desire for all such local co-operation and drawing together of all Christian Churches as may tend to this end; and will heartily welcome such Christian fellowship, and will seek to give it practical expression in every way that may be opened to us.

For the Swatow Mission Council,
P. J. MACLAGAN,
Secretary.

SWATOW, 22nd Oct., 1890.

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* *In support of this suggestion we beg to refer to the following resolutions adopted by a Conference of Representatives of seven Presbyterian Churches, held in Edinburgh, 6th Oct., 1886, on the invitation of the European Section of the Committee on Co-operation in Foreign Missions appointed by the General Alliance of Presbyterian Churches:—*

"After full and friendly conference on the points to which the Belfast Council requested the Committee to direct its attention, the following Resolutions were unanimously agreed to:—

1. It is in the highest degree desirable that Mission Churches should be encouraged to become independent of the Home Churches, *i.e.*,—self-supporting and self-governing,—self-government naturally following upon self-support.

2. It is desirable that Churches organised under Presbyterian order, and holding the Reformed faith, should be placed under a Presbytery within territorial boundaries suitable for effective government; and that such Presbytery, wherever constituted, should, as far as practicable, include all the Presbyterian Churches within the bounds, by whatever branches of the European or American Churches originated.

3. In the incipient stages of the Native Church, it is most desirable that the foreign missionaries should be associated with the Presbytery, either as advisers only, or as assessory members with votes.

4. It is undesirable that Presbyteries of Native Churches should be represented in the Supreme Courts at home, the development and full organisation of independent native Churches being what is to be arrived at, whether these are founded by a single foreign Church, or by two or more such Churches."

(See "Minutes and Proceedings of the Fourth General Council of the Alliance of the Reformed Churches holding the Presbyterian System." London, 1889. *Appendix, p.* 258.*)*

How a Man's Life was Lengthened.

(A Translation from the Cantonese Colloquial.)

THE following story is interesting not only for itself, but more especially because it shows how completely the minds of the people are saturated with Buddhistic ideas. It also throws a side light on the beliefs of the Chinese regarding the relationship between the seen and unseen or the temporal and spiritual realms of life:—

On the banks of the river Ho lies the district of Ho Kan, and its capital city is Tsong. Here lived a man, Chan A-sz by name.

At the time of this story he was twenty-two years old. He sold vegetables for a living, and, his family being poor, had not married.

One evening he went into his garden to keep watch; it was the third of the fifth month, and the light of the moon was but a glimmer. By the side of a little hillock under some trees he saw what looked like four or five men walking to and fro, gathering in groups and talking. Chan A-sz suspected these fellows had come to steal his vegetables; so he took a stick in his hands, and, concealing himself behind the thick leaves, waited for the results. He suddenly heard one of the men say, "Let us go into the garden and walk about a little, smell the flowers and look at the young vegetables. What do you say?" One man answered, "Don't go! don't go! It would be very unfortunate if we met Chan A-sz. He would frighten us to death, and that would be worse than ever." The others laughed. "You are already dead and a spirit. Do you want to die again? I have seen men afraid of the spirits, but what spirit is afraid of a man? You have not a bit of courage." The spirit answered him, "If you are so brave and not afraid of men, why do you not go out in daylight?" The first speaker said, "You are very sharp and have shut me up with one sentence. I am afraid of other men, but I am not afraid of Chan A-sz." They asked him, "Why?" and the spirit said, "Ten days ago I happened to go into one of the temples erected to the gods of the land, and saw that the warrant for sending Chan

A-sz's soul into purgatory had been already issued; in less than two days he will die, and in a few evenings he will be as we are and walking round with us. Why need we be afraid of him?" Another spirit spoke, "You can only speak the spirit language; your knowledge is but limited; Chan A-sz is *not* going to die." The other spirit said, "Why are you so clever (literally "why are your hands and feet so long?) Can you explain the reason for your statement?" The reply was: "I went yesterday into the temple erected to the gods of the land and saw a document on the table, which had come from the city temple. It said that the mother of Chan A-sz had just done a very virtuous act and added twelve years to her son's life." The spirit asked, "What was that?" The reply was: "Near to Chan A-sz's house lives a rich woman, who had lost two thousand cash (about seven shillings) and suspected her oldest maid servant. She beat her and threatened to do so every day until the girl confessed to being guilty, and if in the end the girl would not confess, she threatened to beat her to death. The girl's father was exceedingly angry when he heard of the affair and said, "If my daughter is really a thief, I'll throw her into the river; she must die." The girl was in misery night and day. She could only protest her innocence, for she had no other recourse. Chan A-sz's mother was very grieved and anxious about the girl, for there was no proof that she had stolen the money, and it was pitiable to think if she could not establish her innocence, there was nothing but death before her. She devised the following plan to effect the girl's deliverance. Taking her own clothes and jewellery to the pawn-shop, she realised two thousand cash on them. This money she took to the house of the rich woman and informed her, saying, 'Some days ago your humble servant came into your house and seeing some thousands of cash lying on the floor in a pile, suddenly felt covetous and stole two strings, thinking that with such a lot you would never discover their loss, forgetting that you would probably suspect your servant and beat her badly. Your humble servant's mind is ill at ease; she did not regulate her conduct in a former life; so now she is poor and miserable, and now again has she not done wrong, must your unworthy servant wait until the next life to make amends?' Continuing, the old woman said, 'Here are the cash; I give them all back and beseech your honour to forgive my sudden and unwitting fall into sin. Do not remember past wrongs.' The rich woman said, 'First of all I did not suspect who really took the money, or when it was taken, or that your needs were pressing. What prevented you from borrowing some money? Now that you have paid all back, everything is made clear; don't be distressed; I shall not blame you.' When they had finished speaking, the two separated. The god of the kitchen told of this

affair in the heavenly halls, and the Great Gemmed Emperor (玉皇), sent down to the city temple to examine the books and see the reason why Chan A-sz's mother had not renovated her conduct in a former existence, and so in this life was to be punished by the loss of her son, and to be left alone in the world with no one to love and serve her. Chan A-sz was twenty-two in the thirty-fourth year of the reign of the Emperer Kien Lung (乾隆), and he was to die on the sixth day of the fifth month. Now because of his mother's virtuous action a cycle of twelve years is to be added to his life, so as to care for his mother all her days." The spirit continued: "You don't know anything about the affair when you imagine in a few days more Chan A-sz will be walking out with us. It is not surprising you were so happy." The other spirit answered, "Ha! Ha! has everything been altered within the last few days? Must we believe Im Lo Wong's (閻羅皇) (the supposed king of the lower regions) book is constantly being changed? Is there nothing certain about the entries?"

When Chan A-sz heard this, he sneezed inadvertently, whereupon all the spirits vanished. He was both glad and sorry to hear all this talk, and went home to consider the matter all night. He then discovered that whilst deeds of virtue have power to lengthen life, medicines are useless. When Chan A-sz first found out his mother had taken some cash to give back to the rich woman, whose property was stolen, he was very angry, but hearing from the conversation in the garden the reason of his mother's help to the girl, his anger melted away, and thoughts arose that if his own short life had thus been lengthened as the result of his mother's deed, could he not find some device to avert death at the end of the twelves years? "Is it not better for me to make up my mind to be virtuous, then when the Great Gemmed Emperor (玉皇) sees the record of so many of my good deeds, he will add years to my life, and years being added to years, my virtue will increase until happiness and long life, children and grand-children, the great desires of men, will be my portion? My family is poor, and it is difficult to do good, but of all virtues there is none greater than filial piety, and there is no filial deed whose virtue is greater than to delight in serving my mother." His mother enjoyed life for eight years, by which time Chan A-sz was married and had children. He acted virtuously, and the evening of his life was happy. He died full of years.

G. A. T.

Earl Tsong (鄭莊) of Zeng.

A Story of Chinese Feudal Times.

BY REV. D. L. ANDERSON.

[*Concluded from pape* 568.]

THE new King went to the throne with very bitter feelings against Earl Tsong. Angry at his treatment of both his father and grand-father, and greatly fearing his power and influence in the kingdom, he determined to remove him from office, and thus greatly weaken his influence. The Duke of Chow earnestly opposed this course, but the young King persisted. An angry altercation occurred between him and Earl Tsong, the Earl leaving the court in great anger. Returning home, he at once sent a body of troops on a raid into the patrimony of Chow. The wheat just ripening was destroyed, and for three months or more the soldiers of Zêng ravaged Chow. This show of force had the desired effect. The King, startled at the boldness of the Earl, was afraid to march against him, but on the contrary sent a friendly message, courteously inviting him to come to court, and when the Earl arrived, treated him with all respect,—afraid to reprove, or even to charge him with the damage done by his troops.

This episode added greatly to Earl Tsong's power and influence. The man who could thus brave the King, was naturally respected by lesser men. It was at this time that the Marquis of Tsi, at that time the strongest State in the kingdom, sent to Earl Tsong, seeking a close alliance and proposing to marry his daughter to Wöh, the Earl's son. The marriage was declined with thanks, but a close alliance was formed, which added greatly to Earl Tsong's influence.

But the Earl soon had need for all the prestige and power thus gained, for trouble threatened him in another quarter. While the Earl was consulting with his officers about his difficulty with the King, and the proper course for him to pursue, the news was suddenly brought that the Marquis Hwan of Wei, the adjoining State, had been foully murdered by his brother Tsen Hu, who had himself assumed the government of Wei. Every one was now in a state of excitement. Wei was an adjoining State, and the effect of the revolution there could not but be felt in Zêng. So all eyes were turned to Wei. All were speculating as to the result of the murder and how it would affect the different States. They were not long left in doubt. Tsen Hu, the new Marquis of Wei, did not find his position a comfortable one. His murdered brother had been a popular ruler, and his death had thrown the State into great con-

fusion. Tsen Hu felt that something must be done to allay the excitement and draw the minds of the people from his foul act. So he determined on a war with some State; he was not particular which. The choice finally fell on Zêng. The old quarrel about Tö Soh, the younger brother of Earl Tsong, whose son still resided in Wei, was revived and made a pretext for a new attack. Feeling unequal to the contest, single-handed, and realizing that a defeat would seal his doom in Wei, Tsen Hu called in the neighboring States to his assistance. The States of Lu, Dzên, Tsé and Sūng, all at Tsen Hu's solicitation, unite with him against Zêng, and their combined armies are arrayed against the single State. Earl Tsong immediately called his officers together for counsel, but none among them could offer any feasible plan of action; all were dismayed at the overwhelming force that was marching against them. But the Earl himself was not so easily dismayed. In fact he was just the man to lead in such emergencies. So with a laugh, he tells his officers that as they can suggest no good plan of action, he will follow his own. He saw that while the coalition against him appeared formidable, yet that there was really but little strength in it. He understood the deplorable state of things in Wei and the real reason of Tsen Hu's attack; moreover, his clear mind grasped all the details of the combination against himself. The States of Dzên and Tsé really had no quarrel with him, but had been led into the field simply through the superior influence of the great State of the Wei, whose wish they feared to oppose. Lu was in the field, simply because of the heavy bribe received from Wei; so neither of these three States had any heart in the contest, or cared anything for its result. With Sūng, however, the case was different. Not only was Sūng a strong State, but she had a real grievance against Earl Tsong. The rightful heir to the State of Sūng was a fugitive in Zêng; the Earl Tsong having cordially received him; an act that the ruling Marquis of Sūng had always resented. Thus clearly understanding the nature of the combination against him, Earl Tsong proceeded to act promptly. He at once dismissed from his State the heir of Sūng, and thus the Marquis of Sūng, the only one in the field, who really had cause for war, was pacified. He then marched out to meet the invading force, and in the first battle allowed the Marquis of Wei to gain a slight victory over a division of his army. The result was as he expected. This show of victory was all that Wei wanted. Afraid to tarry long in the field, fearful of the troubles at home, after gaining this insignificant advantage, the Marquis of Wei at once dismissed his allies, and with great boastings and rejoicings, marched his troops home again. So the State of Zêng was saved from the

threatened disaster, more by the ready wit and promptness of its Earl than by force of arms.

Relieved of this danger Earl Tsong was determined to be avenged on the Marquis of Sūng for the part that he took in the threatened invasion. While the allied armies were in the field against him, he had humbled his pride and pacified the Marquis of Sūng, by sending the rightful heir to Sūng out of Zêng. Before this he had never espoused his cause, and had had no intention of doing so, but the suspicion of the Marquis of Sūng and his late action in uniting with Wei for the invasion of Zêng, determined Earl Tsong to take up the cause of this heir to the State of Sūng, and, if possible, put the State into his hands. The time was favorable for this, in that Wei, the ally of Sūng, was too much engrossed with its own troubles to render much assistance.

The manner in which the Earl set about accomplishing his purpose well illustrates both the man's audacity and also the weakness of the King and the contempt in which he was held by his chief vassal. Realizing that he could not hope for success in his undertaking against Sūng without considerable help, he set about obtaining it. First of all he turned to the neighboring State of Dzên and compelled an alliance against Sūng. He takes this step because Dzên lies immediately between him and the State of Sūng, and he knows that if he does not use Dzên in the coming struggle, that his enemy will. But he could not hope thus to compel other States into an alliance with him. He must adopt some other plan. So the Earl went off to pay court to the King. At Loh Yang the King, Hwan Wong, though fearing him, could not conceal his dislike for him, and so received him very coldly. But the Duke of Chow, more discreet than the King, fearful of the Earl's wrath, which before had urged him to ravage the patrimony of Chow, entertained him handsomely and gave him some valuable presents.

The Earl now returned home; his visit to court had accomplished all that he desired. He at once displayed the presents given him by the Duke of Chow, and told that they were given him by the King. He also gave out that on his late visit to court; he had been commanded by the King to chastise the State of Sūng, and had, moreover, been authorized to use the Royal name in calling the Princes of the other States to his assistance. Earl Tsong made all these announcements so boldly and openly, and, moreover, just on his return from court, that but few doubted their truthfulness. The Marquis of Sūng, hearing the news, was badly frightened. He immediately sent to the States of Wei and Tsi, seeking an alliance against Zêng. The Princes of these two States came together and endeavored to settle the difficulty, but as Earl Tsong did not wish any settlement,

their effort was a failure. Wei then made an alliance with Sūng, but this was of no great value, as the power of Wei had been greatly weakened by the recent troubles. On the other hand Lu and Tsi responded to the call of Earl Tsong, made in the name of the King against Sūng. The Earl had made very elaborate preparation for this struggle, and he now, at the head of a fine army, in company with Tsi and Lu, two of the strongest States of the kingdom, marched forth to wreak vengeance on the Marquis of Sūng. We cannot follow all the details of the struggle. Sūng was invaded, and through her troops made a brave stand; several important victories were gained by the allies under the lead of Earl Tsong, and several of the cities of Sūng were captured. It seemed as if the Earl was going to have his own way in Sūng, when its Marquis fell upon a plan to draw off his enemies. Sending heavy bribes to Wei, he persuaded that State to unite its forces with a division of the army of Sūng and make a raid unto Zêng. The raiders entered Zêng and met with some success. Earl Tsong's son, who had been left at home in charge of affairs, immediately sent to his father for help. The Earl was always ready to meet an emergency,—and he did not fail here. Immediately on receiving the news from his son, he summoned his allies, Lu and Tsi. Without telling them of the news he had from home, he simply declared himself satisfied, and the campaign against Sūng at an end. The captured cities were given to Lu, and the troops of the allies dismissed. Earl Tsong then quickly gathered his own force and hurried home. Before the troops of Sūng and Wei knew that he was moving in their direction, he fell upon them, gaining a complete victory, driving them out of his State and taking very great spoil. The Earl then went to his capital, made a great feast, at which he entertained his officers, and then also made large boasts of his wonderful exploits. The officers at the feast all joined with him in magnifying his prowess; only Kao Soh remained silent. The Earl noticed his silence and fixed his eye on him. Kao Soh then boldly charged the Earl with his dishonest conduct, his deceit of the King and Princes, in order to chastise Sūng. The Earl, with a laugh, acknowledged that it was all so, and then asked Kao Soh to suggest a good plan for capturing the neighboring States of Zêng and Hu.

The campaign against Sūng had on the whole been to the advantage of Zêng, but there had been but little substantial gain. The State of Sūng had been greatly weakened, but Zêng had not gained much. The cities that had been taken from Sūng had to go to Lu, to satisfy that rapacious bribe-taker, so but little was left to Zêng but the glory of the victory. So the Earl determined at once on another campaign. There were the two little neighboring States of Zêng and

Hu that in the late struggle had joined Sūng against the Earl. So he makes this an excuse for the attack. In order to get the Marquis of Tsi's help and confidence, he made the following arrangement. They were to divide the spoil. As the little State of Zêng bordered on Tsi, it was to fall to that State, while Hu, which lay adjoining Zêng, was to fall to Earl Tsong. The State of Lu was also induced to take a hand. The little States had but small chance against such a coalition. Zêng at once gave up and cast itself on the mercy of the Marquis of Tsi, who immediately assumed control. The united forces then marched against Hu. Its capital was soon taken, and its Baron fled into Wei. Then comes the question of the disposition of the conquered State. Of course Hu has been chastised simply for Hu's good, and not for the aggrandizement of any of the chastisers. Earl Tsong, as the leader of the expedition, offered it to Tsi, but as Tsi has just gotten Zêng, it is satisfied for the present. Then to Lu, and for once Lu refused; so Earl Tsong himself was forced to keep the conquered province on trust. The entire State was put into his hands. This work accomplished, the allies were again dismissed, and Earl Tsong went back to his capital, from whence he sent substantial thanks to Tsi and Lu for the assistance granted.

Shortly after this the Northern Barbarians made an inroad into Tsi in large force, threatening to overwhelm that State. The Marquis of Tsi at once sent to his old allies, Lu and Zêng, for assistance, and also to Wei. They all responded, for a call against the Barbarians was considered a common cause, and there was no hesitation. But Wöh, the son of Earl Tsong, who commanded the contingent from Zêng, moving with promptness and energy characteristic of his father, reached the field and gained a great victory over the Barbarians, in fact utterly routed them, before the armies of Lu and Wei came to hand. The Marquis of Tsi, now perfectly enamored with Wöh, insisted on marrying his daughter to him. But as the daughters of the House of Tsi, while noted for their beauty and accomplishments, had no very savory reputation in the kingdom, Wöh positively refused, and returned home, leaving the Marquis quite angry.

In the meanwhile the news of Earl Tsong's high-handed measure in pretending to hold a commission against the State of Sūng from the King, reached the court at Loh Yang, and Hwan Wong was naturally very angry. To be thus publicly tricked and insulted by his Minister, was an outrage that he could not submit to. The King at once deprived Earl Tsong of his high position as Minister of the throne, and proceeded to gather up all the available force of Chow to chastise him. He also summoned the States bordering on Zêng, North, East and South,—namely, Wei, Dzên and Tsö,—to his assistance. Each marched upon Zêng from

their respective quarters, while the force of Chow, united to that of the Earl of Kwöh, invaded Zêng from the West. But Earl Tsong was not much frightened at the approach of the Son of Heaven. He prepared to meet his attack, as he would that of an ordinary mortal. Though he was attacked from every quarter, and though the force against him was much larger than his own, yet his skill and generalship made him their superior. Besides, the opposing force was divided while his own was kept well in hand. He determined to fall upon them in detail. He first attacked the troops of Dzên, who had no heart for the conflict, and who were partly demoralized by the recent murder of their Prince. The Earl gained an easy victory in this quarter. He then moved against Wei and Tsi, and these, having heard of the defeat of Dzên, soon yielded the field. The Earl now directs his entire force against the King, Hwan Wong, who in person is leading the troops of Chow and Kwöh. Here the struggle is sharper, for the people of Chow have no love for Zêng, besides the King is very much in earnest. But the troops of Chow are not equal to a contest with the trained veterans of Zêng, nor can either the King or Earl Kwöh face such a General as Earl Tsong. The troops of Chow gave way, and the retreat was soon changed into a general rout. The King himself was wounded in flight by an arrow in the shoulder. But the pursuit was soon called off. As soon as the Earl was certain of Chow's defeat beyond the hope of a rally, he recalled his troops. He then, with characteristic assurance, sent a present to the King with a respectful message, inquiring after his health and craving his pardon. The King, ashamed, angry, helpless, is forced to receive the messengers and grant the pardon sought as the price of being allowed to go in peace. When the King got back home, still very angry, he wished to send a summons to all the States to come up against Zêng, but the Earl of Kwöh dissuaded him from it. Earl Tsong was too powerful to be trifled with. His influence with the Princes of the different States was really greater than that of the King.

Shortly after this victory over the King, Earl Tsong died. He had ruled in Zêng for 43 years, dying in the year B.C. 700. The State was left to his son Wöh.

In this outline story of Earl Tsong of Zêng, we can see a very fair picture of China for a period of between 500 and 600 years. War, intrigue, murder, lust, were the order of the times. During the last twenty years of Earl Tsong's rule, four of the Princes of the States were foully murdered. The general welfare of the kingdom was considered by none of the Princes. The King still held court at Loh Yang, but none respected his wishes, nor heeded his orders, un-

less they saw some chance for self-advancement. Wars were carried on by the different States; Princes were pulled down and set up; States were absorbed, and their names blotted out,—all without the slightest reference to the King at Loh Yang. The only call to which all the Princes responded with unanimity and promptness, was a call to repel the incursions of the outside Barbarians. They felt that this was a common danger. It was the struggle of race against race for the supremacy and for the possession of the soil of China.

Earl Tsong was undoubtedly the strongest man of his time. He was also a man typical of the times. Bold, unscrupulous, keeping faith only when it was to his own advantage, ever ready for any enterprise that looked to the enlargement of his State, or the increase of his power in the kingdom. A man who felt the restraints of the philosophy or religion of his day, and yet when the time came for action, did not hesitate to violate every relation in which he stood to his fellow man, if only his personal interest seemed to require it. For instance, he recognized his relation to the King and the allegiance that was due from him as a Prince and Minister of the kingdom, and yet when that King comes in the way of his personal ambition, he does not hesitate to ravage his territory, nor to encounter him with an armed force in the field. Surrounded as he was by Princes as unscrupulous as himself and as ambitious, he easily stood first among them. His influence was great throughout the kingdom, and he had much to do with shaping the events of his day. But his influence was rather of the personal sort. During his life, his power was felt throughout the kingdom, but that influence ended with his life. After his death, the State of Zêng was no longer a power in China; its influence was gone, its strength squandered in the squabbles between the Earl's sons for the Earldom. But while his influence in one sense ended with his life, yet the effect of his example was seen in the events immediately following. Shortly after his defeat of the King, the Count of Tsu, a large State in the South, assumed the title of King. The Princes of the other States became more grasping, if possible. The smaller States were gradually absorbed by the larger. Feudalism grew more bold and arrogant, as the number of feudal lords decreased. The King became more and more a mere figure-head. Thus the path marked out by Earl Tsong was eagerly trod by the Princes of the other States, until feudalism overreached itself and secured its own destruction in the erection of the Chinese empire by the supremacy of the State of Tsin,—whose ruler, Sz Hwang-ti, was the first Emperor of China. He came to the throne B. C. 221.

Primeval Revelation.

BY. J. EDKINS, D.D.

THE Book of Genesis, in its early portions, requires us to regard Mesopotamia as the region of primeval revelation. The later portions of the same book require us to regard Judaea and Egypt as the scenes of the next revelations made by God to man. The Book of Exodus shews that Egypt and the wilderness of Sinai were next the chosen localities where revelations through divinely inspired visions were communicated to man. Arabia Petraea and Palestine came subsequently into the series, and in Ezekiel and Daniel revelations are recorded, which were made in Chaldaea. Jeremiah prophesied for a time in Egypt. The writers of the New Testament wrote in Syria, Asia Minor, Greece, Italy and Macedonia.

The effect of these later revelations is capable of being traced in the subsequent literature of all the countries where they were made. The doctrines taught and the effects on social life and on historical events of the several revelations made, are open to observation and have been recorded by many writers.

The same is true of the earlier revelations. Truth has a persistent vitality, and when once committed to human keeping, it asserts itself repeatedly in the moral education of the various races of mankind, who have received it by tradition. That moral development is connected with certain names of renowned teachers, but these teachers themselves received much of their light from the early revelations with which God blessed the world's first progenitors. These earlier revelations, if we follow the guidance of the Book of Genesis, were made in Mesopotamia and in those other localities where any of those patriarchs who had the gift of inspiration lived. Abraham had revelations at Ur near Taghdad, at Haran near Aleppo, in Judaea and in Egypt. The earlier revelations are not given us in the Bible in anything more than a very brief form; their nature and contents are to be judged of not only by the words recorded in the early chapters of the first book of Moses, but by the beliefs and usages which we find embodied in the religions of Babylon, Assyria, Persia, China, India and in those of western countries. We regard Adam, Abel, Enos, Enoch and Noah as believers in God who had divine instruction, much of which has not been preserved in the Hebrew Scriptures. They were good men, whose path was shone upon by heavenly light, and what they received they imparted. We may find the results in any good features manifesting themselves in the sacred books of the eastern nations.

Buddhism, Confucianism and Brahmanism have some excellent teaching. The same is true of the tenets of Zoroaster. As to Arabia, we know how much the Koran owes to the Bible, and this may be taken as a sort of measure by which to judge in other cases. Truth being a seed having life in itself, in some cases overcomes all the opposition encountered from human perversity and still blooms and blossoms, even among the populations, where idolatry reigns and superstition and vice prevail.

The moral law is written on the heart, and it was taught by inspired patriarchs. They also taught the doctrine of immortality.

Burnt and unburnt sacrifices are regarded by the Chinese as essential in national worship, without their knowing exactly why they should be used. They were a divine institution at first, and the early chapters of Genesis give us valuable information on the occasion of their institution.

The lucky days of the ancient and modern Chinese seem to be derived from Mesopotamia, from which country the notion of luck and ill-luck appears to have spread into all the surrounding countries. The uses of the Asiatic nations in regard to lucky days seem to be based on the primitive Sabbath.

In regard to theology, wherever we find monotheism as a tenet in ancient religions, we must regard it as coming down directly from the teaching of the inspired patriarchs. So was it with charity, mercy, self-sacrifice and filial piety. All these are partly nature's light, but they were taught by the good men of the old ages when God spoke to man at sundry times and in divers manners.

In Memoriam.—Rev. Dr. E. W. Syle.

Editor of THE RECORDER.

DEAR Sir: I beg to inclose a printed notice lately received of the death of the Rev. Dr. Syle, formerly a missionary of the American Episcopal Mission here. I remember him well, though it is now a number of years since he left Shanghai, and can attest he did good work in this neighbourhood, some of the results of which are yet to be seen. So it is not a few memorials of departed missionaries have recently appeared, all reminding us that this is not our rest. May we be "followers of those who through faith and patience now inherit the promises."

Yours truly,

WM. MUIRHEAD.

SHANGHAI, *November 29th*, 1890.

Quietly there has passed from our midst one who was a true missionary, a good scholar and a beautiful Christian. The Rev. E. W. Syle, D.D., died at 17 Callow-road, Chelsea, on Sunday evening, October 5.

He was born in Devonshire in the year 1817, and responded some eighteen years later to an appeal of Bishop MacIlvaine's for young men to go out with him to Kenyon College. There he remained five years. In 1844 he was ordained at Alexandria, Virginia, and at once devoted himself to missionary work. He laboured in China for twenty-five years, and then proceeded to Japan. At Yokohama he was English Chaplain for two years. From Yokohama he went to Tokio, to the Imperial University, and laboured honourably for five years more. After visiting his family in America he returned to England in the May of 1885, and for some time was engaged by the Church Missionary Society for deputation work; indeed, he was working for the Society up to the time when he was first laid aside, the summer before last.

What a charming speaker he was! He had the kindliest face, a striking presence, a fine forehead with abundance of long white hair thrown back, and a low sweet voice. He was a great favourite with children, and his addresses to the yonng were always good.

I remember especially an address to young men delivered in the Institute of St. Michael's, Chester-square. It was on the American War between North and South. The clearness with which the story was told, the freshness, the happy touch of many incidents in the war, delighted the listeners; and when, after an hour's lecture, he sat down rather fatigued, those young men crowded round him and plied him with questions, good-humouredly answered. When, for a month, he took the place of the then senior Curate at St. Michael's, who was ill, his services in the Church were highly appreciated, and the well-known Vicar of St. Michael's wrote to his absent Curate in the highest terms of Dr. Syle's ministry.

As a young man, Dr. Syle was student with Phillips Brooks at college. Shall I ever forget his humorous description of a gathering at that college in after years, and being in tiny rooms with the great Boston preacher, who found it difficult to stand upright under the low ceiling without hitting his head? A charming story, too, he told us one day of a sermon he preached for his old friend. Preaching at Boston for Mr. Brooks (now grown famous) Dr. Syle dwelt on the personal return of the Lord in an actual and visible form. It was in power, but in person as well, that Christ was to come. As they left the Church and went down through some corridor to the vestry, Phillips Brooks, who was striding on ahead, suddenly turned round and said, "Well, friend, it doesn't matter very much whether the Lord comes in person or in power—only let Him come!"

Dr. Syle was a good scholar and a well-read man all round. He was a staunch Evangelical of the old type, but very tolerant, for he was full of love. He must often have seen men far inferior to himself put before him, but he never murmured and never considered himself slighted. He just did his work day by day and left the rest with God.

Unnoticed he lived; more or less unnoticed, save for a few true friends, he passed away. His last days were spent in rather straitened circumstances, for private means he had none to speak of, and paralysis struck him down from work. But to the end he was calm and patient. His deaf and dumb boy goes home far away in the States; Mrs. Syle follows here in England; within ten days the doctor leaves us murmuring the last lines of the hymn, "Rock of Ages"; and his aged sister, who tenderly nursed him, is left alone. Soon they must all meet, and surely they shall inherit the promises.

J. R.

Moral Benefits of Christianity.

BY REV. TIMOTHY RICHARD.

V.

AMONG the first words of Jesus Christ in beginning His public ministry were these, "Repent, for the Kingdom of Heaven is at hand." Repentance, therefore, has often been called the door of the Christian Church. Those who enter the Church not only repent of what is wrong; they also take a solemn oath to keep God's commandments and to follow the Lord Jesus, which involves sacrificing self for the good of others. It is much to be regretted that many *professing* to repent do not really do so, and thus give a false character to Church membership. But all true members endeavour to keep their oath, and thus true Christians have always a high moral standing in society which is universally recognized.

I. We will give instances of individuals converted and then of the formation of societies of such for the good of the world.

Europe.—We shall instance four on whom Christianity wrought a decided change—two Roman Catholics and two Protestants.

Ignatius Loyola was a Spanish soldier seeking only his own pleasure and glory. When laid aside by wounds received in a siege, he read the "Lives of the Saints." Struck with the contrast between their lives and his own, he was seized with compunction, and from that time became an altogether changed man. When in Paris he exerted all his influence to lead the students to live for the good of their fellow-men. He established one of the most celebrated religious orders on record—the Jesuits. In Europe this order for over a century did more than all other orders put together to further the object of Rome. In the East—in China, India and Japan—this Society has also been the most noted of any among the Roman Catholics. Unhappily, it has sometimes stooped to casuistry and political intrigue, but none can question the ability and devotion of many of its members.

Francis Xavier is another instance of the power of Christianity to change the life. While a student in Paris he was known as a fast young man. Loyola devoted himself successfully to his conversion. After this event Xavier gave up high prospects of advancement in Europe; came out as a missionary to India, Ceylon and Japan and led a life of most holy consecration to the salvation of men. He had many converts in Japan, and, but for some erroneous views current in the Roman Church, would probably have converted the whole nation.

John Newton was once a wild sailor engaged in the slave-trade on the coast of Africa and indulging in all forms of sin and recklessness. When he became a Christian he changed his whole course of life and vowed to devote himself henceforth to the conversion of his fellow-men. He became a minister of the Gospel, and was one of the authors of the Alney Hymns, once so extensively used throughout the churches. He was the means of the conversion of Claudius Buchanan, one of the best Englishmen who ever went to India in connection with the civil service. Newton was also the means of the conversion of Scott, one of the most celebrated of English Bible commentators; also of Wilberforce, who was the chief leader in the liberation of the slaves. By Wilberforce's book, "The Practical View of Christianity," Leigh Richmond and Dr. Chalmers are said to have been converted. It would be difficult to estimate the number of conversions brought about by Newton's influence through these various channels during the last two centuries. Hundreds of thousands—even millions—must have been benefited by him.

John Bunyan was a reckless tinker and a profane swearer, having no respect for anything good or sacred. But he repented, entered the Christian Church and was completely changed into one of the holiest of men. But in those days, unless people followed religion according to the law of the land, they were thrown into prison. Bunyan, who considered obedience to God and conscience more important than obedience to human laws, which in this case were unjust, was imprisoned. In prison, however, he did not fret, but sat down and wrote a book on the Christian life. Wonderful to relate, although he was not a scholar, he produced a book that any scholar might be proud of—"The Pilgrim's Progress." It is now translated into almost every language under heaven. It is impossible to estimate the millions who have been benefited by Bunyan.

Instances of change of life through Christianity exist by the millions in every age.

America.—The good fruit of repentance is seen in like manner in the new world. Charles Finney was born in 1792. He was first school-master and then studied law. At the age of 26 he bought

his first Bible and studied it. In consequence he soon changed his life completely. He set about to preach as the great work of his life henceforth. There was a little town called Antwerp, where there were only three pious women; all the others being wicked and irreligious. He preached in the school-room. Before he had finished most of the men were in tears, resolving to lead better lives. In another village, a mile or two long, with houses only on one side, it was said there was not one good family to be found. He preached there from the words, "The curse of the Lord is in the house of the wicked." Many of the people were converted in the spot. One family of seventeen and another of sixteen were all converted, and shortly there was not a single family without some converted members. After this he went to Philadelphia. About 3,000 people came every night to hear him preach the Gospel. Within two years, more than five thousand had declared themselves resolved to lead new and better lives. From this he went to Rochester, and within one year 12,000 were added to the various Churches in that district, mainly owing to a revival under Finney's preaching. In proof of the change in the life of the people, it may be stated that the theatre was changed into a stable, the circus into a factory, grog shops were shut, and the people went for worship and instruction to the churches on Sunday. People of all classes were converted,—lawyers, judges, physicians, merchants, bankers, mechanics, as well as the poor. The jails were empty for years afterwards. He visited England and the same result followed wherever he went. And now Mr. Moody in America has the same great gift of influencing multitudes of people. Ten thousand or more often go to hear him, and on those great occasions hundreds of people declare their determination to lead new lives. Some are now spending their lives and money to do good in China, who were formerly devoted to mere pleasure.

Asia.—When Christianity first arose in Palestine, Paul was wholly bent on stamping it out. He obtained authority to persecute Christians and bring them captive to Jerusalem. But on learning more about Christianity he declared it to be the most blessed religion in the world. He gave up his former life of persecution and cruelty, and henceforth devoted all his energies to saving his fellow-men. John, another apostle of Jesus Christ, in the early days of his discipleship, when he found people disrespectful to his Master, asked if fire might not be called down from heaven to burn them up. Afterwards, catching the spirit of Christ, he became proverbial for his great love towards all men.

In 1839 there was a Mohammedan in Singapore, named Ali, who taught the Malay language to the missionaries. Becoming converted to Christianity he said, "I studied the Koran for twenty years, but

found no change in my heart, but since I commenced earnestly to study Christianity, a change has taken place in my heart. This is the work of Christ."

In Chefoo, in 1872, there were three Confucianists named Chow, Sun and Li. They had quarrelled with each other after becoming Christians, and each wanted his pastor to exercise discipline on the others. The pastor called the three together and talked to them about the love of God in Christ Jesus. Within an hour the three men were shedding tears of shame and repentance and asking forgiveness of each other. Another man in Chefoo, named Tang, had for ten years previous to his becoming a Christian, been at enmity with his family. He had left home in anger, and had vowed never to return, though the distance was not more than sixty li. Many of his friends and family had often come to see him and urge him to go home, but all in vain. He began to study the Christian religion and was converted. After that the old anger died and a spirit of love took its place, and he visited his home to exhort them to become Christians also.

In Hankow there was a man named Lien, who was once an opium smoker, a gambler, a libertine and unfilial. After hearing the Gospel he became a converted man, and since then has been the means of converting many others. Having abandoned their former ways, he and his converts devote themselves to all sorts of good works.

Africa.—Repentance is also in Africa the gate of the Church. Few men in Africa were more eminent than Augustine, who was born in A.D. 354. Indeed, he is ranked as one of the four greatest doctors of the Latin Church. He had great abilities, and devoted them with all his might to assist in the great work of saving the world. But originally he was far from being good, and followed the wild reckless life of many youths of his day. The complete change in his life he attributes entirely to the power of the Gospel of Jesus.

The same change takes place among the wild tribes of South Africa now. The celebrated missionary Moffat gives an account of a fierce African chief, named Africanus, who was a great terror to all, even to foreign residents, and who had a long conflict with another native chief. The Colonial Government found him so unmanageable that they put a price on his head. But this fierce man was converted to an entirely new life by the power of the love of God in Christ Jesus. After his conversion he went to Cape Colony of his own accord, without fear and without exciting fear, as his conversion was publicly known. He also went to see the chief, with whom he had been at enmity. He found that he also had become a Christian, and they both now rejoiced in peace and goodwill instead of in war.

Another Christian negro from the West Coast of Africa, known to be a very good man, said he was once very passionate. If any one annoyed him, he would strike at once with his fist, a stick or a knife. He was also a thief and a bad man altogether. When asked what made the change in him, he said it was the knowledge of the Gospel of Jesus Christ.

Australasia.—Repentance exhibits like results in Australasia. Mr. Wyatt Gill reports the speech of a young Christian as follows: "Before conversion we are like forest trees; crooked, twisted, branching this way and that; but when we get to know the love of Jesus and have His Spirit in our heart, then the crooked branches are lopped off and we are shaped and become pillars in the Temple of God."

Mr. Chalmers gives an account of one of the Motu chiefs in New Guinea. When the missionary met him he was about 45 years old and had a fierce angry countenance. He had the reputation of being very passionate, punishing the slightest offence, not by beating, but by robbing the offender of all he had. He also believed in witchcraft. After a time he got interested in Christianity and became a Christian. His fierce angry expression now changed into that of quiet firmness, as of one seeking earnestly to do the right. He feels the change so beneficial that he himself now preaches the Gospel in order to change others.

The Queen of the Sandwich Islands, Kauhumanu, was originally very proud and severe, but after becoming a Christian, underwent a remarkable change for the better. She herself attributed the change to Christianity.

II. Those who vow the same vows to repent, observe God's commandments and follow Jesus Christ, are not content to work as isolated individuals. In every age they form themselves into societies, in order that by concerted action they may do greater good.

Europe.—It was because of the high reputation of the early Christians that the Roman Empire adopted Christianity instead of its former religions. But when most nations of Europe professed themselves to be Christian without true repentance, there arose new societies, such as the Albigenses and Waldenses in the South of Europe; "Brethren of the Common Lot" in Holland; Mystics and Friends of God in Germany; Hugenots in France; Lollards first and then later Puritans in England, and the Hussites in Bohemia and neighbouring lands. These various bodies were sometimes only a few here and there; at other times they were the majority of the people in their respective districts. All of them owed their origin to revivals, professions of repentance and desires after a holy life, and all aimed to do good to their fellow-men. After each genuine

revival there was always a falling off in the crime of the land. After many years of success these particular societies die away, but only to give place to others, who revive the good spirit of the old and follow each other in succession from age to age, like the annual harvests of new grain from year to year.

John Wesley (born 1703), the founder of one of the chief modern branches of the Church, during his own life-time enrolled 71,000 persons as his followers in new lives of devotion and consecration. And there is Spurgeon, still living, who seldom preaches without thousands listening to him, and, what is still more wonderful, without a score of people more or less coming forward at the close to say that they have determined to change their lives and live henceforth for God and their fellows instead of for self as before.

The number of those who have taken these special vows of a new life, that is, of enrolled members in connection with the leading Protestant Churches in Europe alone, are as follows:—

Presbyterians	1,268,556
Anglican (estimated)	1,000,000
Methodists	920,632
Congregationalists	376,501
Baptists	326,950
Total,	3,892,639

If any are found not to keep their vows of repentance and amendment, their names are struck off the list of members.

America.—As in Europe so in America true penitents who are resolved to conform their lives to that of Jesus Christ, form themselves into Churches. They meet every week to examine their hearts, to worship God and to consider in what way they can best serve Him. The number of members in the chief Churches in the United States at present is as follows:—

Methodists	4,008,150
Baptists	2,558,135
Presbyterians	1,155,472
Anglican (estimated)	800,000
Congregationalists	394,854
Total,	8,916,611

Asia.—Not to mention ancient Churches, there are now in connection with Missionary Societies in Asia the following numbers who profess change of life:—

Presbyterians	99,473
Anglican (estimated)	55,000
Baptists	42,067
Congregationalists	19,775
Methodists	13,517
Total,	229,832

These statistics in Asia are mostly those given about 1880. The number of converts in Asia often doubles in ten years.

Africa.—Those converted in Africa form themselves into little Churches, too, so as to strengthen each other in all that is good. Their number is as follows:—

Anglican (estimated)	90,000
Congregationalists	75,000
Methodists	51,657
Presbyterians	32,234
Baptists	3,603
Total,	252,494

Australasia.—In Australasia also Christians unite themselves into Churches to strengthen one another to be good and do good. The statistics are these:—

Methodists	75,153
Congregationalists	30,275
Presbyterians	22,972
Anglican (estimated)	22,000
Baptists	7,918
Total,	158,318

The statistics of Protestant Church Membership in the world are:—

Europe	3,892,000
America	8,916,000
Asia	229,000
Africa	252,000
Australasia	158,000
Total,	13,447,000

Adherents are about five times the number of communicants. Clergymen are about one in every one hundred communicants. The number of Sunday scholars belonging to the above Churches is 12,680,000.

These are the Protestant statistics of those who *profess change of heart*, and who spend time and raise money to do all kinds of

benevolent and mission work among their fellow-men in their own countries and out of them. They are mainly those of England and the United States, with their missions, and the German missions as given by Dorchester in his "Problem of Religious Progress," and by Warneck on Missions. It is difficult to obtain statistics of Church membership of the rest of Protestant countries, as these, like the Roman Catholics, include all who have been baptized in infancy.

If we include all *nominal* Christians in the world, Mulhall's "Dictionary of Statistics" for 1883 gives:—

Roman Catholics	192,000,000
Protestants	123,000,000
Greek Church	70,000,000
Total,	385,000,000

The statistics of the other great religions of the world, according to various authorities, are about as follows:—

Hindus	195,000,000
Mohammedans	185,000,000
Buddhists, Confucianists and Taoists together	425,000,000
Total,	805,000,000

Thus we see that, in converting individuals and in teaching mankind, Christianity far surpasses any other single religion in the world.

Correspondence.

To the Editor of
THE CHINESE RECORDER.

DEAR SIR: While itinerating recently in the North An Huei, I was much impressed with the need there is for explanatory Gospel tracts in Mandarin colloquial. Gospels without accompanying explanatory literature are, to most of the people whom we meet, unintelligible. If, as in our case, the tracts and booklets sold are in *Wên-li*, they can only be understood by a very small proportion of our auditory. I believe that the same books, printed in an easy colloquial style, would reach and affect ten times as wide a circle as in their present form.

It is still to the poor the Gospel is preached. They form by far the larger part of the crowd which listens to our message and from their midst our Church members are largely taken. Would it not be wise, then, for us to adapt our books to the comprehension of that class into whose hands they will probably come? We sold a number of pictorial tracts, calendars, parables, etc. These are readily bought, even by people who cannot read, and are carried by them to some more learned friend, from whom they desire an explanation, and ultimately are posted upon the mud walls of the peasant's dwelling to attract and

arouse the interest of such friends as may call there for months, or it may be even years to come. What more effective system of tract distribution could be desired than this? Our visits must be of very short duration, but we leave behind us those silent messengers, bearing their testimony while we are at work in some other portion of our field. How disappointing it is to hear over and over again from some one who has bought one of those pictorial tracts and has pored over it for some time the exclamation, "I don't understand the characters." Now, what is so readily ernderstood by a Chinaman as a "p'i ü"? and what is a more inviting theme than one of our Lord's parables? If those parable tracts were printed in colloquial form, I venture to say such exclamations would be heard no more.

We were urged by the late lamented Dr. Williamson at the Shanghai Conference to get the picture books, which he had carefully prepared, into the homes of the people. The pictures would be wonderingly scanned by the women; and the Bible stories, read by the men, would be eagerly listened to by those whose feminine curiosity had been excited by the pictures. Thus the Gospel would be carried to those who otherwise would never hear it. This was the plan, and it has but one defect, —the books are in "*Wén-li*," and absolutely unintelligible to any person but a scholar.

Not long ago I invested in a few copies of a paper known as "The Boys' Own Illustrated," expecting to find a serial written in such an easy style as a school-boy might comprehend. I intended to give a copy each to a few of our Church members that their views of life might be enlarged, and that avenues of knowledge, hitherto unknown, might be opened up to them. I received the periodical, but found that unless one were a "siu ts'ai" the "Boys' Paper" would be incomprehensible to him as it is to most of those for whose benefit I specially ordered it.

That Mandarin is *the* language of China is proved by the fact that books written in Pekingese, —as the "Pilgrims' Progress" and Mrs. McCartee's "Bible History"—are readily understood in almost every province in the empire; as are also the Mandarin tracts issued by the Central China Tract Society. The large sale attained last year by that Society of its Mandarin publications (a new departure) should induce them to go forward in this direction, as well as point out to other Societies still larger fields of usefulness.

I do not wish, by any means, to be understood to advocate that our present "*Wên-li*" books should be superseded by "*Kuan hua*," but that colloquial editions should be published as a boon to those to whom "*Wên-li*" is unintilligible.

JOHN DARROCH.

CHINA INLAND MISSION,
KU CH'EN, AN HUEI.

To the Editor of
THE CHINESE RECORDER.

DEAR SIR: *A Correction.*—In my paper on the Roman Catholic Cemetery near Hangchow (November RECORDER) I said that certain stone slabs, seen by Mr. Stuart, had "disappeared." I have to-day revisited the Fangtsin cemetery, and the slabs are there, though quite overlooked by me before, built into the wall of the vault.

They preserve the names of several Jesuits, including Trigault and Diaz, stating the native country of each, the date of his entering China and of his decease with his age at death. In certain cases, including that of Diaz, some of the particulars are left blank.

The superscription to the list reads: 天學耶穌會泰西修士受鐸德品級諸公之墓, which I render, with some misgiving, "Tomb of European Reverend members of the Society of Jesus, of the order of Priesthood." I do not know what 天學 imports.

The first name on the list is *Lo Hwaichung*, his personal (? baptismal) name, 諱 *Juwang*, his sacred (? assumed in the Society) name; *Jaohan* (John), a Portuguese, who reached China in 1594 and died 1623. Trigault stands next, probably having succeeded *Lo* as superior of the house at Hangchow. Then follows *Li* (黎), whose "sacred name" was Peter, a Portuguese, who came to China in 1604. Then *Hsü*, a German (亞勒瑪尼亞國), who came under the last of the Ming, *Ts'ung-ch'ng*. Then *Kuo*, an Italian, followed by *Fuh*, a Portuguese, whose date of arrival is 1624. Diaz is nearly the last on the list; his death-year, 己亥 of Shunche, corresponding with 1659, furnished by M. Cordier. The few columns that conclude the inscription are nearly illegible, having the appearance of being worn down by footsteps at some period; perhaps between the desecration of the original cemetery and its restoration in 1736.

G. E. MOULE.

December 18.

A QUESTION AND THE ANSWER.

Catherine's Bridge,
Dec. 7th, 1890.

To the Editor of THE CHINESE RECORDER and for THE RECORDER, with Editor's Reply.

DEAR BRO.: I have read with much interest the several articles on the Sabbath question, published in recent numbers of THE RECORDER; and, from the nature of these articles, I judge that your columns are open to any and all for a free and full discussion of this subject. Will you have the kindness to inform, through THE RECORDER, me and others, if this is the case?

Most respectfully,

D. H. DAVIS,
Seventh-day Baptist Mission,
Shanghai.

It would not be wise, in our judgment, to extend the scope of inquiry beyond generally accepted principles as applied to the observance of the Lord's Day among native converts to Christianity. We take this opportunity to say that the policy controlling these columns will be in the interest of harmony and brotherhood. There must be discussion, and there should be no check to free thought within certain well-understood limits; but it is not the mission of THE CHINESE RECORDER to take up and perpetuate the old-time theological controversies of Europe and America. We shall endeavor to be governed by this rule without reference to any bias of our own, and without prejudice against the views of any contributor.

China Inland Mission, Shanghai.

Dec. 26, 1890.

To the Editor of

The Chinese Recorder.

Dear Sir: My attention has been drawn to a paper by Dr. Henry in the December number of The Recorder, headed "Chinese Dress in the Shanghai Conference."

In that paper Dr. Henry gives publicity to reports which appear to refer to the China Inland Mission, namely: (1) "That one half of those who enter China under its auspices, return within two years, either to their home-land on earth or to the home above"; and (2) "That the average term of service for the whole body is only three and a half years." I am sure both Dr. Henry and your readers will be glad to hear that these rumours are entirely unwarranted.

(1.) Looking into our statistics, I find that 539 persons have been connected with the China Inland Mission—either in Burmah or in China—during the last 26 years. If the above statement were correct, 270 should have left China during the first two years of service. The actual number, however, who did so, is less than one sixth of this; in point of fact only 44, of whom 2 retain their connection with the Mission, and may return to China.

Of this number 21 were removed by death, 5 were invalided home, including the 2 still in connection with the Mission. Of the remaining 18, 4 resigned; 5 were requested to withdraw; and 9 left the Mission on account of marriage or family claims.

These facts refer to our missionaries during their first two years of service, for which period they are considered Probationers. There are now 122 Probationers in the Mission, who have come out during 1889 and 1890.

(2.) We have had, from the commencement, 373 full Members: 22 of them have died, after an average service of more than 8½ years; 12 have been invalided home, after an average service of 6 years and a half; 4 have been transferred to the home department of the work, while 21 have retired, 9 have been requested to resign, and 18 have had to leave us on account of marriage or family claims. Taking these 86 as a whole, the average period of service was 6 years and 1 month, not 3½ years.

There still remain 287 full Members of the Mission to be accounted for. In a few weeks these will have completed an average service of 7 years. If the Master tarry, we may reasonably expect from past experience that there lies before them a much longer period of work. For, as I need scarcely indicate, this low average of seven years' service is the inevitable result of the rapid increase of our numbers during recent years. Taking the older members of the Mission only, the first fifty have already completed an average of over 17 years, and 16 of them have averaged 24¾ years.

On the whole, we are led to conclude that our Mission is, by God's blessing, one of the healthiest in China, and that its policy has not led to any "alarming sacrifice" of life, but rather the reverse.

Yours truly,

J. Hudson Taylor.

NOTES AND COMMENTS.

To the Editor of

THE CHINESE RECORDER.

SIR: The Rev. F. H. James in your September issue writes under a complete misapprehension. The following is the statement in my memorandum, to which he takes exception. "He (not Mr. James) is now leading the extreme minority of the Conference to urge the Bible Societies to publish such books as they were never designed to publish" (p. 25.)

I printed that statement because I had said it, and because I was bound to let my Committee know what I had said; but I believe now that the minority would have been exceedingly small that would have urged Bible Societies to take funds given for one specific purpose and devote them to another. I am sure my friend, Mr. James, would not have voted for any such misappropriation.

Mr. James was one of the many delegates whose friendship I was much pleased to make at the Conference. I believe it was largely owing to his wisdom and moderation that we arrived at the unanimous resolution on the question of "Summaries, Headings and Brief Explanations of the Scriptures," and I trust he will look again patiently at my position, and what I said.

I was most anxious to do everything I could for the missionaries. I was not a *plenipotentiary*, but, knowing our Committees, I knew pretty well what was practicable, and I was anxious that the Conference should arrive at findings which could be acted upon, and which would not remain a dead letter on your records. The Conference would have had reason to complain of me if I had led them to expect what I knew well my Committee could not give. I am entirely with Mr. James and my other honoured friends in China, as to the need of notes, and commenths, and tracts, and booklets, &c. I will vote for their use. I will urge Tract Societies and friends to help in their production and distribution. I will subscribe for such needed helps. Indeed, I have been urging the cause of such agencies since my return wherever I had an opportunity. I have not even overlooked thatpart of the work of the Conference in my *Contemporary Review* article.

I cannot, however, admit that the Scriptures without notes are useless, or that our Bib. Society Committees should betray the trust committed to them, especially as there are other Societies able and willing to do the work better than the Bible Societies could do it.

I am, Sir,

Yours very truly,

W. WRIGHT.

P.S.—LAWS AND REGULATIONS OF THE BRITISH AND FOREIGN BIBLE SOCIETY. N. 1.—"The designation of this Society shall be the British and Foreign Bible Society, of which *the sole object* shall be to encourage the wider circulation of the Holy Scriptures, without note or comment: the only copies in the

languages of the United Kingdom, to be circulated by the Society, shall be the authorised version."

Editorial Note.—The above is excerpted from a letter of Dr. Wright, dated London, Oct. 25th. As to the matters referred to, very free expression having been given on all sides, we hope that interested parties will now dismiss any thought of further discussion.

Our Book Table.

PROCEEDINGS OF THE CHURCH MISSIONARY SOCIETY FOR AFRICA AND THE EAST. Ninety-first year, 1889-90. London: Church Missionary House, Salisbury Square.

THIS is a sumptuous volume of 324 pages, embellished with a number of excellent maps. The Statistics of Missions in South and Mid-China present the following totals:—Native Clergy, 16; Native Lay Teachers, 297; Native Christians, including catechumens, 9,051; Native Communicants, 2,836; Scholars, 2,325; Contributions, $2,543.

THE CHINA MEDICAL MISSIONARY JOURNAL, Vol. IV., No. 4. Shanghai, December, 1890. Kelly and Walsh, Lt.

A PHOTOGRAPH of Dr. William Lockhart, the oldest surviving Medical Missionary to China, fittingly adorns the first page. While much that appears in this number is specially adapted to the professional reader, there is also much of general interest. An article on the Opium Cure, by Dr. Arthur Morly, is a plea for the gradual withdrawal of the drug. A contributor, "H. W. B.," has some interesting observations on the subject of leprosy, in the course of which extracts are given from a monograph by Dr. J. Cantlie, of Hongkong. We take the liberty of transferring to our columns a few paragraphs under the head of "Segregation of Lepers,"—a subject of practical interest to residents in the East.

"In all leper countries and from early times segregation is, and has been, practised with more or less rigor. In spite, however, of segregation, leprosy maintains its course in these countries, and no amount of leper villages or leper asylums seem capable of eradicating the disease.

"What then is the good of segregation, if it does not prevent contagion, may well be asked. In the first place, it provides a home for the leper outcast; this is surely of itself a great humanitarian work. Leprosy does not cause a tithe of the misery in the world created by syphilis, yet we expel the leper who has got a disease through no fault of his own, but we shelter the syphilitic. Therefore, on no other ground but on those of simple benefit of the lepers alone, it is incumbent to institute leper homes or asylums."

THE FRIEND OF CHINA: The Organ of the Society for the Suppression of the Opium Trade. London: P. S. King and Son. October, 1890.

THE character and object of this Quarterly is sufficiently indicated by the title it bears. The present number contains a variety of information. The leading article is devoted to an account of the Deputation to Viscount Cross on the sale of opium and other drugs in India. The occasion was well improved to impress upon his Lordship the serious danger, lest the opium habit, which had proved so fatal in China and in the Dutch colonies of Java and Sumatra, should in like manner spread throughout Her Majesty's dominions in India; and to show the practicability of prohibition by the examples of Japan, of Corea, and of certain limited districts in Java.

Considerable space is given to the subject of Quinine and Opium. As a comment on the report that 1,500,000 deaths take place annually throughout India from fever alone, the fact is mentioned that to allay feverish sufferings opium is freely resorted to in numberless cases. But Dr. Pingle—a high authority on the subject—gives this testimony:

"To administer opium as a febrifuge, in the way in which quinine is given, is, in my opinion, absolutely opposed to the scientific treatment of fever. Its curative action in the treatment of fever is in no way specific, such as quinine undoubtedly is."

Mr. Ferguson, in a letter to the Anti-Opium Society in England, ascribed the prevalence to opium-craving in many parts of the world to a low type of fever, especially in China. We transfer to our pages a statement which is given from a respectable source:—

"From the vast tracts of country in China where rice is cultivated, fever is never absent; opium being employed as the medicine easiest to be had, and cheapest. He hoped, if quinine became cheap enough to compete with opium, that it would produce a revolution in the Chinese consumption of the two drugs. By this process a solution would be found for the dangers and uncertainties of the large opium revenues of India, and for the perplexing moral questions connected with it."

At the time the above was written, some years ago, the price of quinine was practically prohibitive, whereas to-day, in consequence of the extensive cultivation of Peruvian bark in British India and in the West Indies, prices are very low. We commend to the earnest attention of our readers the words following:—

"It will be a bad day for opium, but a glorious day for the Chinese and the cause of Chirstianity, when the splendid tonic, quinine, is freely used in China. If every missionary station throughout India and China were provided with a good supply of quinine, and endeavoured to promote its use as a substitute for opium, they would be engaged in a royal Christian work."

But the opinion of a layman in this matter is not of very great value. It is to be hoped that the medical profession in China will somehow bring this whole subject within the range of ppular knowledge.

WAN KWOH KUNG PAO (萬國公報). A Review of the Times: New Series. Edited by Rev. Dr. Allen. Vol. 2, No. 23.

THIS valuable magazine holds on its way with increasing vigor. It is published by the Society for the Diffusion of Christian and General Knowledge among the Chinese. The December number has a frontispiece of Count von Moltke, followed by a series of articles from five foreign and eight native contributors, with an extensive foreign news department conducted by the editor. Missionaries would do well to always keep on hand a supply of the latest issue for distribution among the literati. We commend to all this suggestion, which we find on the index page: "The Executive of the S. D. C. G. K. would deem it a favor if friends would place copies of the 'Review of the Times' and 'Chinese Boy's Own' (日新書報) before influential Chinamen in their neighborhood and ask them to become subscribers."

MINUTES of the Fifth Session of the China Mission Annual Conference of the Methodist Episcopal Church, South; held at Shanghai, October 15-21, 1890.

A GOOD specimen of secretarial skill and the printer's art. The various annual reports and the statistical table show a prosperous and growing work. The course of study for foreign missionaries and native preachers is both discriminating and comprehensive. The appointments of preachers for the year, arranged by Bishop Wilson, are as follows:—

Shanghai District—
M. B. Hill, P. E.

Shanghai Station—M. B. Hill, C. F. Reid, Sz Tz-kia. College Chapel—Y. J. Allen, G. R. Loehr. Hongkew—W. B. Bonnell, H. L. Gray. T'sih Pao—To be supplied by Tseu Tsz-vên. Sung Kiang—W. B. Burke, Dzung Sau-tsên. Tai Tsang—O. E. Brown, Dzung Dzing-san, Sung Yöu-peh. Tse so—To be supplied by C. J. Soon. Anglo-Chinese College—Y. J. Allen, President; G. R. Loehr, W. B. Bonnell, H. L. Gray, Professors.

Suchow District—
D. L. Anderson, P. E.

Suchow Station—T. A. Hearn, Dzung Yüng-kiung. Kwên San—Dong Moh-san. Luh Chih—Tsa Vüng-tsang. Chang Shuh—B. D. Lucas, Li Tsz-i. Nan Zing—J. L. Hendry, C. K. Marshall. Buffington Institute—A. P. Parker.

The report of Suchow Hospital, by W. H. Park, M. D., represents a most important adjunct of the Mission. The annual exhibit of the Woman's Foreign Missionary Society does not appear in these Minutes.

WOMAN'S WORK IN THE FAR EAST. Vol. XI., No. 1; Nov. 1890. Published semi-annually, in May and Nov. Kelly and Walsh, Lt., Shanghai.

THIS first number of the new series of WOMAN'S WORK, appearing in response to a call made at the recent Shanghai General Conference, ought to receive a hearty welcome, both from missionaries in the field and from the Christian women of America and Europe. One who peruses with due attention these ninety-two pages of most readable matter, cannot fail to receive vivid impressions of missionary life and labor in the Far East. We

congratulate the ladies on their happy re-inauguration of this enterprise. Our hope is that the semi-occasional magazine will, by virtue of necessity, become a Quarterly.

THE HOME AND FOREIGN CHURCH MAGAZINE.

AMONG those who have laboured for the establishment of a Christian literature in China the name of Dr. Y. J. Allen stands very high. The *Kiau hwei sin pau* of former years was under his editorship and was a most useful publication. So good was it that it is well to have it renewed, because the congregations of Christians, recently gathered together by the missionaries, are constantly increasing in numbers, and magazines are more than ever a necessity. It is now to be called 中西教會報, which may be rendered The Home and Foreign Church Magazine. In this name "Home" means Chinese or Central, and Western is used to include all other countries. The term *Kiau hwei* means the evangelical Churches which have been founded in China by the Protestant Missionary Boards. The editor's aim is to allow a good deal of liberty to contributors, but he makes his appeal for comparative simplicity of style. It ought to be so written as to be easily read, so that it may be extensively circulated among the Christians. It ought to embody the fruits of reading, and in proportion as this is the case, will the contributions from native pens prove to be useful and acceptable. The defence of Christianity by the Canton Christians against the charges of those who object to the Christian religion that it is opposed to the worship of ancestors, is an example of what the native Christians can do. The Protestant converts, if encouraged to study and write, will do good work in the apologetic department. Native ordained ministers, if encouraged to write apologetic essays, will produce, there can be little doubt, not a few useful treatises. We all know how well many of them preach, and the faculty for preaching and writing is, to a large extent, the same. Such a journal as this will be very convenient as a medium of apologetic essays on many subjects where Christians have to take a hostile attitude against Chinese customs. We may hope that if many contributions of this kind find their way to the editor's drawer that his experience in selection will result in what really will deserve the name, the survival of the fittest.

Such a journal is a very suitable medium for Christian biographies and facts, such as are supplied in Christian journals of the present day in Europe and America. Formerly, I translated from William Burns' Memoir much information on the revivals with which he was connected in his early life. Times have changed since then. Meetings for the deepening of spiritual life have greatly increased in number. The facts now accumulating daily on the mode of conducting Chirstian work and its results, are stimulating to the reader. Our native brethren will be the better for knowing the same facts, and the new journal would do well to communicate instructive facts as to evangelistic and philanthropic operations in Christian Churches. This will stir up the mind of many a Chinese reader to ask, Can I not act in the same way and obtain the same results?

China is becoming more rather than less a reading country. There is increasing activity in the production and printing of books. The system of competitive essays is expanding. At Shanghai the number of writers for the ten-tael and eight-dollar prize of the Taotai has been larger during the late autumn than ever before. The style of writing found in the native newspapers is the favourite and definitely adopted medium of thought. There can be no doubt, then, as to what the style of a Union Church journal, such as that now to be commenced, ought to be.

A good publishing medium is here afforded to all missionaries who feel they have important matters to bring before the native church. Every year makes the native converts stronger in numbers and in education, and they will be found proportionably more amenable to this mode of placing them *en rapport* with the Christian mind of the West. To encourage independence in the native Christian mind is very important. We all feel that we cannot mould the Chinese intellect as we would wish. Not an easy task is it to control its tendencies. What is within our power to do, however, is to address the native Christians on points of moment and aim to guide them to right issues. Heathen China will more and more judge of Christianity by Christian China. Let the native Church win the approval of the heathen. Let them be a scholarly, zealous, good-doing, virtuous and law abiding people. The influence of such a magazine as this will help to make them so. The first number of this monthly magazine will be issued in the first month of the 17th year of Kuanghsü. There will be thirty leaves and about 30,000 characters in each number.

J. EDKINS.

Editorial Comment.

THE annual meeting of the American Board of Commissioners of Foreign Missions, held in that great Northwest city of the United States, Minneapolis, was a notable occasion. Some delicate and difficult problems were happily adjusted. A memorial was addressed to the President and Congress, respectfully asking the government to inaugurate a movement, by treaty or otherwise, looking to the universal prohibition of the exportation of alcoholic liquors to the uncivilized or half civilized people of Asia, Africa and the islands of the sea. The statement is made that Secretary Blaine has expressed himself as willing to take the initiative in introducing an international agreement upon this subject. All who are friendly, in the best sense, to missions and the higher civilization, will wish a hearty God-speed to this movement.

DR. ELBERT S. TODD, formerly a missionary in Kiukiang, has published a book, entitled "Christian Missions in the Nineteenth Century." We have not seen the work, but it is described as valuable and timely. The following sentence, quoted in the review column of a home journal, indicates the author's catholicity and good sense:—

"The Roman Catholic Church may not be a safe guide, but to refuse to receive lessons of wisdom, which her history furnishes, is equal folly with the captain who refuses to allow for rocks in the channel, because they were made known by the wreck of a rival boat."

THE recently published letters of Tsêng Kuo-fan are an interesting study. In some respects they compare favorably with the Chesterfieldian effusions which attracted so much attention in Europe ninety years ago. Not only does this excellent type of high mandarin inculcate upon his son proper attention to social and official etiquette, but he gives a variety of practical and wise suggestions that we are hardly prepared to expect from such a source. Contrary to our idea that no Chinaman of quality ever walks if he can help it, Tsêng Kuo-fan recommends the habit of pedestrian exercise after each meal as adapted to promote vigorous health. He even discredits the soothsayer's art and superstitions of astrology, which are supposed to have so much influence over the ordinary Chinese mind. He advises the younger Tsêng, the late Marquis, to give attention to agriculture as an industry of prime importance to his country; and, disregarding the common idea that a knowledge of the classics is the end of learning, he urges the reading of a work on philology and due attention to other good books. We note, also, a piece of shrewd and philosophically sound advice to "study the names of things first, and then the things themselves." All this, and much more, quite in harmony with our western notions, may be found in these letters of a man who is justly famed as scholar and soldier.

THERE was a grand gathering of foreigners and Chinese recently on the banks of the Han, near Hankow, by invitation of H. E. Chang Chih-tung. The occasion was in honor of the formal opening of the Iron Works lately inaugurated by the governor of the province. Steam cranes were set to work, lifting heavy weights, and engines with trucks took the visitors over two miles of railway line. Only a few days ago a steamer entered the port of Shanghai, having on board 500 tons of machinery destined for the gold mines now being opened at Ninghai, Shantung. Other shipments are to arrive later on, with 1,000,000 feet of Oregon pine, having the same destination. To conduct this important enterprise, three skilled Americans are employed at large salaries: C. W. Watson, mining engineer; J. D. McKenzie, millwright; F. J. Neill, machinist. The company is composed of wealthy Chinese in San Francisco and Shanghai. The plant will cost about $250,000, having a powerful hoisting engine, with twelve mortars and sixty stamps. We call attention to the above as among the signs of the times in this Far East.

UNDOUBTEDLY China is clumsy and awkward in her attempts on certain lines of progress. Nevertheless, she is awaking out of her long sleep; and that is a first necessity. There is more and more a disposition to make extensive use of foreign methods in building railroads, in estab-

lishing electric lights and founderies and mining plants. When once her industrial armies are enlisted in such vast undertakings, China will possess an advantage that cannot be surpassed by any other nation. Her untiring ability as a toiler, unsurpassed staying powers, and superb patience, will be demonstrated in the open face of the world.

If published reports are correct, Gen. Wolseley, of the British army, entertains high prophetic ideas of the Chinaman as man and soldier. It is said that the late Gen. Gordon expressed a feeling of admiration for his well-tried comrades of the "ever-victorious army," and that on a notable occasion he asserted his belief in the natural capacity of the Celestials for endurance in a campaign and valor on the field of battle. Admiral Lang is known to have faith in a Chinese navy, if only ignorant and meddlesome mandarins can be kept from interfering with a proper course of discipline. It may be that the views of these men are absurd and fanatical, as many think; but we are inclined to believe that the "black-haired race" only need training and leadership to make a formidable military power. We venture the prophecy that when once the Chinese lose their superstitious fear of the foreigner and gain thorough command of the enginery of civilization, under a government justly entitled to respect and confidence,—all of which must come in good time—China will take her acknowleged position as a nation excelling in the arts of peace, but willing and able to resist all offensive aggressions, whether from Europe or America.

A late number of the *Asiatic Quarterly Review* contains an article on the Failure of Christian Missions. The author makes an indirect attempt to define "true religion," and reaches the conclusion that "it is anything positive, answering to any sufficient definition of religion,"—which is a kind of reasoning not at all satisfactory to one who believes that while there are many religions in the world there is but one Christianity. The triumphant progress of Islam is dwelt upon, but with strange obliviousness to the fact that Mahommed appealed to the lust of military conquest and other passions of the fierce Arabian spirit, sanctioning all kinds of crime and debauchery in the name of religion; whereas Christianity appeals only to the moral instincts of men. It is absurd to dignify the Nestorian movement as a labored effort of the Church of Christ to bring all Asia into the fold. There is little weight in a logic that appeals to non-success among the Jews, since the fact that they would reject Messiah was foretold by our Lord himself, and the unique history of that nation is in strict fulfillment of prophecy. A just logic would not confine itself to the number of figures and the size of organizations, but take into account the fact that Christianity has impressed itself on the age, moulded jurisprudence, modified governments and refined all human relations. Is it nothing that the nations of Christendom are today the arbiters of the worlds' destiny? The article in question purports to have been written by a "veteran missionary." The fact calls for explanation. It is inconceivable that any man who

has devoted his life to the propagation of the faith could lend himself to a kind of ratioscination by which he stamps that faith with ignominy and utter defeat.

We may well admit that the success of missions is not proportionate to the gravity of the message. But true religion does not measure its value by any ordinary standard of success. Its divine character is more often demonstrated by what men call failure. It will have no compromise with evil, therefore the evil-minded are not readily submissive. It is probably true that the Gospel won greater triumphs in the apostolic age than have since been achieved. It must be written down to the everlasting reproach of Latin Christianity, that almost nothing was attempted in the direction of missions until Papal authority waned in Europe, and it was sought to recover lost prestige and power by the conquest of the Orient. Protestantism must suffer almost equal blame; for the missionary spirit, as fostered by her, is not yet a century old, and the most that has been done is preparatory work,—such as conquering linguistic difficulties, creating a literature, and organizing methods. It is less than one hundred years since the first Protestant missionary stepped foot on the continent of Asia. When we consider the comparative number of men employed and the means expended, have there not been results equal at least to the exploits of diplomacy and commerce? If a rate of advance is maintained in arithmetical progression—and past success with the present outlook warrant as much—the next one hundred years will witness the domination of revealed religion over all forms of idolatry in the East. We do not affirm that a true spiritual life is to speedily supplant paganism; but we believe that another century of Christian endeavor will mean vastly more to the world than has entered the thought of mankind.

THE many friends of Dr. Gulick will be glad to learn that his physicians now hold out some hope of gradual improvement in health. In a letter received at the office of the American Bible Society in Shanghai, dated Worcester, Mass. (U. S. A.), Oct. 29, he writes as follows: "My health continues poor, though it is improving a little. I do not have the excruciating head aches of a year past, but my head is weak, and my muscular powers also. Winter is approaching, and having dwindled from 170 pounds to 125 I am very thin and cold."

DR. JOHN calls our attention to a typographical error in his letter in the last RECORDER, and says, "'I feel' should read 'I felt.' I was speaking of my feelings then and not now."

Mr. D. S. MURRAY, of the B. and F. Bible Society, Shanghai, is to take temporary charge of the Scripture Union work, carried on by the late Mr. Dalziel.

The list of Scripture Portions for 1891 are now ready and will be furnished on application to Mr. Murray.

Missionary News.

[*Workers in the wide field of China are invited to send brief contributions appropriate to this department of* THE RECORDER. *A real and valuable service may thus be rendered to the cause of missions.*—Ed.]

—No mission in the world, perhaps, can show a more notable record than that of the Canadian Presbyterian Church in China. At the end of 16 years' work, and with a small staff of laborers, it reports 2,650 baptized members, 2 native pastors, 64 elders, 60 deacons and 37 native preachers. It maintains 2 mission houses, 50 chapels, a girls' school and a training college. The credit of these results is due, under God, to Dr. Mackay, one of those remarkable men who are born missionaries.—*The Missionary Review.*

—If I mistake not the signs of the times, we are about to enter upon a new era. We must move forward, preaching the love of Christ to save. We dare not falter. It is ours to show this people a better and purer way than they have ever known. The increasing demand for the word of God is an omen of good. Within the past six months I have sold and distributed about ten thousand books and tracts; the larger per cent. by far have been sold. I always tell the people when they buy that, after they have read the Gospels, if they don't want them they may bring them back, and I will refund them their money. I have never had a copy returned.—*Rev. Don W. Nichols* (Nanking) *in The Christian Advocate.*

—The Missionary Society of the Methodist Episcopal Church has been at work some five or six years among the Chinese of Singapore, and the mission school has grown with such rapidity that it now ranks with the Government High School, and numbers between 300 and 400 scholars. Preparations are on foot to commence work at once among the Malays. A most accomplished young German has refused a professorship at the Boston university, to join himself to this movement.

—The southern half of the province of Fuhkien is worked by three societies,—London, English Presbyterian and Reformed. Amoy is the natural headquarters. Until last year no missionary family had ever lived inland from Amoy. Missionary work was carried on by constant touring. Since March, 1888, four missionary families have moved inland. Two families are at Changchew, thirty miles from Amoy; two families at Giokhe, sixty miles from Amoy; two gentlemen have settled forty miles south from Amoy, at Changpoo; three hospitals have been opened, one at each of the places mentioned. The hospitals have been largely patronized. Another feature of encouragement has been the increased willingness to hear the Gospel. Native preachers have frequently remarked recently that the past year was the best in their experience. Years ago they were scolded, abused, stoned. To-day they go into villages, where chairs are brought out to rest them. They are entertained to tea and sweet-meats. They are invited to come again. Gamblers are requested to leave their seats

and the preacher is invited to declare the doctrine.—*Rev. John Fagg, in the Missionary Review.*

—I may say that for some time when I first came to Ninghai, it was difficult to either give or sell the Scriptures here; but now I find a good number of persons who read them gladly.—*Rev. Chas. H. Judd.*

—Laymen have been successfully working in China for years. The China Inland Mission has now about 275 missionaries, the majority of whom are laymen. Only a very few of these have been liberally educated. They are men who have been taken from secular employments, and to whom a college training was not possible. What is the result of their work? Not all agree with their methods, but the most conservative are forced to admit that as an evangelizing agency they have been eminently successful. They have acquired the spoken language; they have lived in a simple and inexpensive style; they have come in close contact with the people and secured their confidence, and they have prosecuted their work with such energy, fidelity and devotion as to win the esteem of all candid missionaries. The blessing of God has been upon them, and conversions have occurred in all their various fields of labor. In short, they have shown conclusively that laymen can effectively and successfully preach the Gospel to the Chinese people.—*Rev. Francis M. Price, in The Independent.*

—When the news of the illness of the late Mr. T. A-hok, a well-known Chinese Christian merchant of Foochow, reached England, his wife—whose touching appeals in behalf of her heathen sisters had awakened wide attention—hurried back to China. She arrived in her own country not only to find herself a widow, but homeless and penniless. The heathen brothers had taken possession of everything.

—It used to be said some years ago that the day of big meetings was gone by. The C. M. S. has to praise God that, so far from that, our meetings grow in size, and, what is far better, in fervour and devotion of spirit. Nothing could exemplify this better than the great Farewell Meeting of October 7th. There was nothing in it to attract the outside public, except perhaps the number of missionaries; and yet the faith of the Committee in choosing, for the first time, the great Hall, was more than justified. We say, "for the first time," because although for the remarkable Dismissal of January 20th, which had many unique features, that Hall was used, yet this is the first *ordinary* Farewell that has taken place in it. The growth of Dismissal Meetings is one of the most encouraging signs of the present position of the C. M. S. One needs not to be a very old friend of the Society to remember when small local halls in various parts of London sufficed for the purpose, when the number "dismissed" was small enough for each one to speak, and when it was the custom to read out in full the "Instructions" to the missionaries. Later on came the necessity of hiring St. James' Hall; then it was found advisable to curtail the number of speakers and to omit the "Instructions;" while the interest of the Provinces was stimulated by an increasing number of subsidiary dismissals in important centres. Now we

may even begin to think of the time when our meetings will outgrow Exeter Hall itself.—*Church Missionary Intelligencer.*

—On the 27th of Nov. last, as Miss M. M. Phillips, M.D., and Miss Smithey, of the Southern Methodist Episcopal Mission, were proceeding from Shanghai to Soochow in a native boat, they were attacked by a band of armed pirates, who robbed the ladies of all their bedding, jewelry and the greater part of their wardrobe. On arriving at Quênsan the outrage was reported to the magistrate, who immediately despatched a gunboat in pursuit of the desperadoes.

—It may be worth our while to try and see what the Chinese know about medicine. They have no proper methods of examining the sick. Auscultation, Percussion, the use of the Thermometer, and all the varied appliances at our command for interrogating the patient, are unknown to them. Their drugs are crude, either inert or drastic. They probe the joints and the viscera with needles, cold or red hot, and even run them into the spinal cord. They have no knowledge of obstetrics, no anatomical or surgical knowledge. A fractured bone is left to get well as best it may. A dislocated joint is let alone. Tumors grow until the patient is destroyed; strangulated hernia is unrelieved; patients, with stricture, die without any attempt being made to help them. Diseases of the eye run riot and end in total blindness. No attempt is made to treat the insane. Saddest of all, the little children suffer and linger and die from preventable or curable disease. Hygiene is unknown. Why prolong the mournful record. Here is a nation of nearly 300 millions that suffer from every ill that flesh is heir to, with no relief and no prospect of relief except that which the medical missionary has to offer. In the past, medical missionaries have striven nobly to heal the sick, to teach the heathen. But what can 50 or 60 men do to relieve nearly 300 millions? The mass is too great to be reached by their individual efforts. Medical missionaries have taught pupils and sent them out to help in the work. A few Chinese youths have gone to foreign lands, obtained a medical education and returned to practise in their own country.—*Dr. H. W. Boone, in The China Medical Missionary Journal.*

—Our native Church is a lamp on a candlestick, a city set on a hill, for both geographically and religiously it is elevated above the crowded city on the river's banks. At the native service there were some 250 Chinese men and women sitting in very respectful attitude to listen to the Gospel. Nearly all of those who came together here were dressed in a very attractive and pleasing manner and had evidently put on their best Sunday suits for the occasion. Our mission property here is just glorious. I was more than pleased with our great establishment. Its beautiful grounds and large buildings are a matter of just pride, but what is much better than their architectural impressiveness is that they are so admirably adapted to the uses for which constructed. Hospitals, dispensaries, schools for boys and schools for girls, theological and scientific schools, publishing houses, printing presses, chapels, dormitories and homes for the workers, all of

the very best quality. Those who laid the foundations for our work here planned wisely and well, and there is room enough for our future growth and development on land which would now cost an immense fortune to obtain. No one can come here and see the wonderful growth of this work without great satisfaction that in the wisdom and liberality of our American Methodism such a grand establishment has been secured.—*Rev. S. L. Gracey, U. S. Consul, Foochow, in The North-western Christian Advocate.*

—At the last meeting of the Shanghai Missionary Association, composed of missionaries and other Christian workers in the city, after an able and somewhat protracted discussion, it was resolved to invite a Secretary of the Y. M. C. A. from America to organize and stimulate methods of Christian effort,—not to supplant but to supplement the effective work already being done.

—Bishop Thoburn, writing from Singapore, says of the Chinese colonists: "The more I see of our mission work in this part of the world, the more do I become confirmed in the conviction which I received the first time I visited Rangoon and saw the Chinese there, mingling as they were with the Burmese, that God would use them as a great evangelizing agency all up and down these coasts. They are not only the most energetic people to be found in this region, but, strangely enough, they seem more accessible to the Gospel than any others; and those of them who are born in Malaysia will be able to speak the vernacular of the country in which they live, and this, added to their knowledge of English and Chinese, will qualify them for usefulness on the widest possible scale. Strange are the ways of Providence!"—*Spirit of Missions.*

SOCIETY FOR THE DIFFUSION OF CHRISTIAN AND GENERAL KNOWLEDGE.

THE Third Annual Meeting of this Society was held on Monday, the 15th December, 1890, at Messrs. Jardine, Matheson & Co.'s. Mr. John Macgregor presided, and there were present Rev. W. Muirhead, Secretary; Rev. Dr. Allen, Messrs. C. Thorne and C. S. Addis, Treasurer (Executive); Rev. W. Loehr, Messrs. J. G. Purdon, J. Walter, Carl Jantzen, Rev. J. W. Stevenson, Rev. T. R. Stevenson, Mr. W. H. Talbot, Rev. J. Edkins and Rev. H. C. Hodges.

Rev. W. Muirhead opened the proceedings with prayer.

The Chairman then laid the report for the past year before the meeting, and in doing so referred to some changes that had taken place in the executive committee during that period. Dr. Focke (whose place had been taken by the speaker) had gone to Europe; Mr. Bishop had likewise left them, and the Society had been fortunate in securing the able services of Mr. Addis in his place; and lastly, a sad loss had been caused by the death of Dr. A. Williamson, the founder of the Society. The speaker in paying a cordial tribute to the memory of that great man, said the amplitude of Dr. Williamson's physical proportions was to his (the Chairman's) mind indicative of his great and diversified talents.

Owing to the financial state of the Society it had been found necessary to close the printing works after the departure of the Superintendent. Without a successor to the late Superintendent, and without Dr. Williamson, who devoted so much time to the printing establishment, the Executive Committee were unable to carry on that work any longer.

No questions being asked, the Chairman proposed:—

That the report of the Committee and the accounts of the Society, as now presented, be approved and circulated.

Mr. Talbot seconded, and the motion was unanimously adopted.

The minutes of the previous Annual Meeting were then confirmed.

Mr. Muirhead proposed:—

That an expression of sorrow on the part of the Society at the death of the Rev. Dr. Williamson, be recorded on the minutes.

Rev. T. R. Stevenson seconded the motion and added a few words to the eulogy passed by Rev. W. Muirhead on the deceased.

The resolution was unanimously carried.

Mr. W. H. Talbot proposed, Rev. T. R. Stevenson seconded, and it was carried:—

That the action of the Committee in temporarily closing the printing offices and transferring the printing of the *Magazine* to the American Mission Press, pending receipt of the reply of the parent Society in Glasgow as to future support, be confirmed.

Mr. John Walter proposed:—

That the thanks of this meeting be given to the Rev. Dr. Allen, the editor of the *Review of the Times*, and to Mr. Murray, editor of the *Chinese Boys' Own*, and also to those who have kindly contributed articles to those periodicals.

It was proposed by Rev. Dr. Edkins, seconded by Rev. J. W. Stevenson, and carried:—

That the consent of this meeting be given to the publication of the proposed new magazine to be called the *Missionary Review*, under Dr. Allen's editorship, in lieu of the *Boys' Own*, about to be discontinued.

Dr. Allen briefly sketched out the objects of the proposed publication.

Rev. H. C. Hodges proposed:—

That the names of Messrs. Bois, Bredon and Rev. Dr. Wheeler, be added to the list of Directors of this Society.

Mr. C. Thorne seconded, and the motion was adopted.

Mr. J. G. Purdon proposed, Mr. Jantzen seconded, and it was resolved:—

That the office-bearers of the Society for the ensuing year shall be:—Sir Robert Hart, K.C.M.G., President; Mr. J. Macgregor, Vice-President; Mr. F. C. Bishop, Hon. Treasurer; Rev. W. Muirhead, Hon. Secretary; Rev. Dr. Allen, Rev. Dr. Edkins, and Messrs. C. S. Addis and C. Thorne, members of the Committee.

This concluded the business of the meeting, which terminated with a benediction pronounced by Rev. J. W. Stevenson.

Diary of Events in the Far East.

November, 1890.

27*th*.—Serious piratical attack upon Miss Phillips, M.D., and Miss Smithey, of the M. E. Mission (South), while on a journey from Shanghai to Soochow.—Completion of the Great Iron Works erected by H. E. Chang Chih-tung on the banks of the Han River, celebrated by a banquet, to which several foreigners were invited.

29*th*.—At Tokio, Japan, the State opening of the Diet was performed by H. M. the Emperor in person.

December, 1890.

10*th*.—Piracy on board s. s. *Namoa*, shortly after leaving Hongkong for Foochow. The captain and one European passenger shot dead, and several others wounded. The pirates escaped with $30,000.

12*th*.—An Imperial decree published stating that the foreign ministers are to be received in audience every new year.

13*th*.—Stranding of the N. Y. K. s. s. *Tokio Maru* near Sussaki.

17*th*.—Bazaar in aid of the Cathedral "Tower and Spire" fund held in Shanghai. About $5,000 realized.

18*th*.—The new gardens for Chinese on the banks of the Soochow Creek formerly opened by the Taotai of Shanghai, at the invitation of the Municipal Council.

22*nd*.—The N. Y. K. s. s. *Kii Maru* wrecked at Omaisaki.

26*th*.—The C. N. Co.'s steamer *Shanghai* destroyed by fire on the Yangtsz, over 300 lives lost.

Missionary Journal.

MARRIAGES.

At Wan Hsien, Szchuan, on Dec. 5th, by the Rev. W. W. Cassels, B.A., Rev. A. Plelps, to Miss Emma Fryer, both of the C. I. M.

At Shanghai, Dec. 19th, by Rev. T'ang Tseh-tsong, Rev. J. W. Silsby, Presbyterian Mission, North, to Miss A. Moore.

BIRTHS.

At Canton, September 13th, the wife of Dr. Swan, of a son.

At Windsor, Conn., U. S. A., Nov. 3rd, the wife of Rev. F. V. Mills, of a daughter.

At Ts'ing-chow Fu, on the 13th Nov., the wife of Rev. S. Couling, of a daughter.

At Tientsin, Nov. 29th, the wife of Rev. Thomas Bryson, London Mission, of a daughter.

At Chi Chow, North China, the wife of Dr. S. S. Macfarlaine, London Mission, of a son.

Same place and Mission, to Mrs. W. H. Rees, a daughter.

DEATH.

At Peking, Dec., Mrs. J. T. Headland, Methodist Episcopal Mission.

ARRIVALS.

At Shanghai, on November 30th, Messrs. August E. Thor, Jas. E. Duff, A. W. Lagerquist, G. J. Marshall, Wm. Taylor and Peter Rijnheart, from Canada and U. S. A. for C. I. M.

At Shanghai, on Dec. 3rd, Messrs. E. Olsson, B.A. and N. Carleson, from Sweden; Mr. J. F. Joseph Bender, Misses A. Schnutgen and E. Baumer, from Germany for C. I. M.

At Shanghai, on Dec. 13th, Mrs Hudson Taylor, Misses F. E. Marler, E. Turner, and F. J. Fowle, from England for C. I. M.

At Shanghai, Dec. 13th, Mr. Dean, of the Friends' Foreign Missionary Association, for Chungking.

At Shanghai, Dec. 16th, Rev. L. Leitch, for M. E. M., Shanghai.

At Shanghai, on Dec. 21st, Rev. J. Hudson Taylor, Messrs. M. Beauchamp, B.A., O. Burgess, A. S. Devenish, A. C. Rodgers and F. Burden; Misses Mary Reed, J. Lloyd, R. A. Box, L. Aspinall, E. Fysh, T. Mary Lorenson, E. Steel and M. E. Booth, from Australia for China Inland Mission.

At Shanghai, on Dec. 26th, Misses E. Turner, E. S. Pooke, S. Raper, F. R. Sauze, E. A. May and B. Porter, from England for C. I. M.

At Shanghai, Nov. 30th, Mr. and Mrs. Daniel Nelson and four children, of the Norwegian Evangelical Lutheran Missionary Society, for Hankow.

DEPARTURE.

From Shanghai, on Dec. 20th, Mr. and Mrs. C. F. Hogg and three children, of C. I. M., for Europe.

THE

CHINESE RECORDER

AND

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The Importance of Cities in Evangelization.

BY THE REV. GILBERT REID.

THE policy of Christ in the work of evangelization was one of inherent wisdom, and throbbed with the life of lasting principles. When He committed unto His Apostles in His final message the charge of preaching repentance and remission of sins among all nations, it was with the special direction, "Beginning from Jerusalem,"—Jerusalem, the city of sixteen centuries, beautiful for situation and the joy of the whole earth, the centre of the Hebrew race and one of the capitals of the Gentile rule of the vast Roman Empire. At the time of His ascension, the Church of Jerusalem began with the small number of 120; but, as it is recorded, "there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven," and hence by the special favor of God 3,000 at one time and 5,000 men at another were added to the number, making altogether a Christian community of some 25,000.

In accordance with the same principle, the first mission projected on a large scale by the Jerusalem Church, was to the city of Antioch, the chief seat of influence on the Eastern Mediterranean, the gathering point of both Asiatic and European civilization, and the third city in population, wealth and commerce in the Roman Empire. Moving forth like a commanding general, the Apostle Paul seized upon this great metropolis between the East and West. From thence he started forth on each of his three missionary tours, and extended his work to all the chief centres of trade and influence by land and sea,—to Ephesus, Corinth and Iconium, to Philippi, Thessalonica, Athens and Rome. He seized upon every strong strategic point. "He garrisoned the capitals for Christ." As Dr. George Smith has said, "So steadily did the Gospel of the first ages work out from the cities, that the two names applied to non-Christians are villagers and dwellers in the open country, or *pagans* and *heathen*,"—pagan, one who is a peasant, and heathen, one who dwells on the heath.

For this principle of first occupying cities in the work of evangelization, what are the reasons to be offered?

I. The first reason is the large *population* contained in the cities, and in immediate contact. Dr. John Todd, in arguing this question, deduces a lesson from the words of the Old Testament, "Go to Nineveh, that great city." Jerusalem, one of the sacred cities of all time, was especially a "great" one in the time of Christ. It had a population of between one hundred and two hundred thousand, which number swelled at the time of the Passover, according to an estimate of Josephus, to 2,700,000. The cities of Antioch, Ephesus, Corinth and Thessalonica were also densely populous, numbering from two hundred thousand to half a million, while Rome had probably a population of over a million.

It is, however, in this nineteenth century that the growth and importance of cities bears a striking and fearful import. According to a statement of Dr. Josiah Strong in his book entitled, "Our Country," two-thirds of the population of England and Wales are found in cities of 3,000 inhabitants and over, "and the urban population is growing nearly twice as rapidly as that of the country." In the United States the urban population during half a century preceding 1880 increased more than four times as rapidly as that of the country.

Every block of a city is a village compacted; every great city is in itself a nation. In the teeming thousands who go rushing by, there are aching hearts and suffering bodies waiting *en masse* for a friendly voice and a helping hand. If the desire is to save souls, then surely they are close to hand in every city. The need is undeniable; the only question is the *modus operandi.* At the very best, especially in the cities of non-Christian lands, it is only like Paul tarrying at Ephesus and saying, "A great door and effectual is opened unto me, and there are many adversaries."

II. In the second place, cities are the seat of *power.* Victor Hugo in his "Les Miserables" thus epitomizes Paris: "Paris is a sum total. Paris is the ceiling of the human race. All this prodigious city is an epitome of dead and living manners and customs. He who sees Paris, seems to see all history through, with sky and constellations in the intervals. Paris is a synonym of Cosmos. Paris is Athens, Rome, Sybaris, Jerusalem, Pantin. All the eras of civilization are there in abridged edition; all the epochs of barbarism also." This same feature, though perhaps more mild, belongs to all the great cities of the world. In them are contained every class of society and every phase of character. Even the country farmer is found in their midst, selling his produce, buying merchandise, captivated by the greatness or glitter of the changing sights, or led away perhaps into the haunts of vice. Here merchants and specu-

lators establish their headquarters and make or lose their fortunes. Here masons, carpenters and architects learn their trades and test their skill. Scholars, politicians and diplomatists congregate in the public places, compare views, investigate facts and manage the affairs of the people. Whatever the undertaking, its headquarters must be found in the city. "The city is the nerve centre of our civilization. It is also the storm centre." From thence come conspiracies, strikes and revolutions. Hardly is there formed the nucleus of a city, when Evil comes and establishes her seat. And shall Righteousness lay behind, or tremble at the task that awaits her? Shall Christianity grant unchallenged this control by the powers of darkness? Not so was the intent of Christ, or the habit of the early Church. Begin in these cities—begin at once! Here the conflict must be fought,—here begun, and from thence extended through all the world.

Only a little over a month after Christ had been tried and crucified by the Roman Governor and Roman soldiers, by the Jewish Sanhedrim, the high priests and the howling mob of Jewish fanatics, when, having risen from the grave, He tells His disciples that their work, too, must begin at Jerusalem, at this same Jewish capital, in the presence of these same Scribes and Pharisees,—nay, even in the very courts and under the shadow of the magnificent Temple of this erring people.

And as Peter and James and Stephen made this Jewish capital the mother of Jewish Christendom, so Paul and Barnabas and Silas made Antioch, which was the queen of the East, "bitter with weariness and sick with sin," to become the mother of Gentile Christendom. So, too, at Ephesus, the seat of sorcery, incantation and superstition, where flourished the worship of the Goddess Diana in that magnificent temple of over two hundred years of labor; so at Athens, the seat of philosophy and art, and Rome, the head of the Empire and proud mistress of the world, Paul and his followers bravely entered the contest and secured the ground for the speedy triumph of Christianity.

"The friends of Jesus," says Dr. Somerville, one of the Scotch Secretaries of Foreign Missions, "in seeking to rescue the heathen world from the dominion of Satan, and to bring it under the benign authority of the Lord Jesus Christ, should manifest as much care and wisdom in fixing on their points of conflict as the men of this world do in conducting earthly warfare." The truth of this statement is too often hid away in the napkin of unconcern, narrow-mindedness or superficiality. The cities are the great fortress and strong citadel that sooner or later must be captured. Until they yield, the war is unended and the victory unwon. All else is the mere preliminary skirmishing, helpful indeed to the general result, but

especially helpful, if carried on with reference to, and in connection with, the harder conflict reigning around the central fortress. To ignore, neglect or desert this hand-to-hand contest before the main citadel for the more hopeful warfare on the open field or in the "woods," is certainly the law neither of military nor missionary tactics. For a soldier or officer to come to the citadel and cry out to his comrades fighting within, that their courage is nought and their zeal is in vain,—forgetting meanwhile to help the brave, or even to fight in his own regiment at his own post,—this, indeed, is the "Punch" and "Puck" of the Church militant! According to science—and the science of warfare as well—where the greatest resistance exists, there the greatest effort should be put forth for effectually overcoming it. The city being a power, we seek to make it a power for good, and like the pilgrims landing in America we begin our compact, "In the name of God; Amen!"

III. A third reason for the evangelization of the cities is because they are the *centre* of influence. By using the word "centre" there is implied a contact with that which is without and around. Cities not merely have power in and by themselves, but with and over the surrounding country. When Christ commanded His Apostles to begin from Jerusalem, He never intended that they should stay or end there. Jerusalem was the beginning, and all nations the end. It was seized first of all, because it, and it alone, had a direct bearing on all the Jewish people. So when Paul crossed into Europe, and aimed to plant the Church in Greece, it hardly seemed to be his intention to strike first of all for Athens, but rather for Corinth and Thessalonica. And why? It was because these two cities, even more than Athens at that time, ranked first as commercial and political centres, to which, and from which, came and went a ceaseless tide of traders and travellers, soldiers and officials, sight-seers, adventurers and spendthrifts, a gate-way for the Apostle to many an unknown district. Hence it is not so much because a place is a city or even a noted city, that it must first of all be occupied by Christianity, but because it is a *centre*. "One who studies even cursorily," says Professor Austin Phelps, "the beginnings of Christianity will not fail to detect a masterly *strategy* in apostolic policy. Christian enterprise at the outset took possession first of strategic localities, to be used as the centres of church-extension. The first successes of Christian preachers were in the great cities of the East. The attractive spots, to the divine eye, were those which were crowded with the densest masses of human being."

Cities, therefore, are representative and relative. In this larger sense Jerusalem spoke for the Hebrew race, as Rome speaks for

the Roman Church. Berlin is Germany, Paris is France, London is England, and New York, Chicago, Cincinnati, St. Louis, San Francisco and New Orleans are becoming more and more the dominant force of America. As Dr. Burrell said in the last General Assembly (1890) of the American Presbyterian Church, "Universal history could be given by naming the cities. Jesus went to the cities, and His disciples were city-missionaries. As go the cities, so goes the world." Though the larger portion of Paul's time was passed in the cities, yet because these cities were *centres*, the Gospel spread far and wide into all the surrounding country and prepared the way for the conversion of the Empire. He tarried three years at Ephesus, yet from thence there "sounded out the Word of God over all Asia." While he himself preached in Antioch in Pisidia, yet "the Word of the Lord was published throughout all the region." By establishing the Church in Thessalonica, he soon could write, "From you sounded out the Word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad." Cities, if evangelized, are bubbling fountains, which flow forth as fertilizing streams. If christianized, they are the life-saving light-house, which, though standing alone by itself, yet sends forth its light far over the waves. A Thomas Chalmers and a Norman Macleod, seeking the masses in the city of Glasgow; a Thomas Guthrie, standing by night on the bridge in Cowgate, Edinburgh, and from thence going forth to their homes or to his Church to announce with an added fervor the better life that is possible for all; a Charles Spurgeon, a Joseph Parker, a Canon Liddon and an Archdeacon Farrar, speaking to larger congregations than the Tabernacle, the City Temple, St. Paul's Cathedral or Westminster Abbey could possibly hold; a Beirut College, rising forth on the Syrian coast, and a Roberts College on the Bosphorus, each one with silent advance undermining the Moslem power of the Sultan; an Alexander Duff, pressing first of all for Calcutta, and a John Wilson for Bombay,—all these indicate the wisdom of that policy, which would command and hold these salient centres, which command whole nations and continents. And yet in the face of this reasonable policy, how great is the neglect too often apparent! In mission countries, to use the language of Dr. Somerville, "simple and reasonable as this plan of forming central stations is, I regret to say that in modern missions it has not been so frequently acted on as it should have been." And in Christian lands Dr. Sherwood, of Brooklyn, states the condition thus: "The divine policy involved in the memorable words, 'beginning at Jerusalem,' is disregarded. Our great centres of life and power have been left to take care of themselves, after being drained of available means to help others." The only

rule of the kingdom, safe and fair, as it seems to us, is merely this: neglect nothing, but by concentration and due proportion and for the conquest of the world through wisely-chosen centres.

IV. A final reason for the occupation of the cities is the *prestige* and honor that thereby accrue to the cause. By this is not meant any selfish pride or sectarian *eclàt*, but the worthy extension of the Lord's glory and the honor of His Church. Cities give visibility to the work.

They are a silent and unpaid agency. The wonderful spiritual manifestation on the day of Pentecost in Jerusalem needed both just such a power and just such a city. The infant church gained that day a standing and status not only in Jerusalem, but among those devout men, who were present from other nations, from Parthia and Mede, from Mesopotamia and Cappadocia, from Pontus and Asia Minor, from Phrygia and Pamphilia, from Crete and Arabia, from Egypt and Rome. A weak hold on the cities cannot but bring discredit to the Gospel's worth, sufficiency and power. While fidelity everywhere will be awarded at the last, yet it is the duty of us all to make every deed to *tell*, and that, too, in a lasting and progressive way. That prayer-meeting day after day at noon on Fulton St., New York, might be simply addressed, with reference to the scope of its power, as Fulton St. prayer-meeting, America. Evangelization in the cities is the issuing of a public proclamation. A great sermon, a revival, works of charity and benefaction, as issuing from the cities, speak by the voice of the press to a million homes. A church in the city for the masses is Christian Apologetics. City reform is a defence of the national Constitution,—the *Magna Charta* reaffirmed.

But not only is the work of evangelization in the cities the seal of the Gospel's power, but, as David and Solomon desired to build a temple unto the name of the Lord, "exceeding magnificent, of fame and of glory throughout all countries," so in every age the Church has sought for a commanding and honorable position, for some tangible and material recognition of the Lord's greatness and glory. The finest sites in the greatest cities have been chosen, genius and art have been summoned to do their highest service; architecture, painting, music and sculpture have been wedded to devotion and worship; the solid quarry has been made by the touch of inspiration to break forth into Gloria and Te Deum; and where once were castle and fortress, heathen altars and false gods, there now color and marble, in lofty tower and massive cathedral, silently join in the upward adoration. Old Trinity Church, standing on the throbbing rushing thoroughfare of Broadway, and looking down in silent majesty on the stocks and exchange, the "bulls" and "bears" of

Wall St., or opening its doors on each noon-day of Passion Week to the crowds of busy men, who leave for an hour their desks and counting-rooms for a waft of divine favor and a glimpse of a higher existence,—surely this unfolds in part the secret of that indefinable relationship that exists between the Gospel and the city, a whole nation feeling the throb of the Gospel's life as it feels the throb of the great metropolis.

And who but can realize the significance of the cathedrals, that adorn the cities of Europe! of the cathedral of the Assumption or of St. Michael in Moscow, where Czars have been crowned or laid to rest in their silent marble vaults; of the Duomo in Florence, of the Notre Dame in Paris, and of the cathedral of Milan, needing a century and a half for their erection, and rising up as in "modulated psalms"; of the cathedral of Seville in Spain, of beautiful Gothic structure, and splendid in dexterous carving and shining mosaic; of the Strasburg and Cologne cathedrals, whose sacred towers have year by year pointed further and further heavenward, until they look down some five hundred feet from their lofty pinnacles; and of the massive and incomparable St. Peter's in Rome, six hundred feet and more in length, or of Westminster Abbey and St. Paul's cathedral in London, from whose every stone of their length of over five hundred feet there comes a voice telling some memorable story. Within and without they declare, like the heavens, the glory of God, and they show forth God's handiwork through the fingers of men. So Ruskin in his "Stones of Venice" speaks of the Basilica of San Marco: "The whole edifice is to be regarded less as a temple wherein to pray, than as itself a book of Common Prayer, a vast-illuminated missal, bound with alabaster instead of parchment, studded with porphyry pillars instead of jewels, and written within and without in letters of enamel and gold. And the man must be little capable of receiving a religious impression of any kind, who, to this day, does not acknowledge some feeling of awe, as he looks up to the pale countenances and ghostly forms which haunt the dark roofs of the Baptisteries of Parma and Florence, or remains altogether untouched by the majesty of the colossal images of apostles, and of Him who sent apostles, that look down from the darkening gold of the domes of Venice and Pisa."

Resting our work as Christians and evangelizers on these principles of solid and permanent character, is there not a reason for application to the missionary work in China?

In China as the system of Government grades the offices, so the cities are graded, too. First comes the capital of the Empire, then the provincial capitals of Viceroys and Governors, and finally the centres or seats of the various circuits, prefectures and districts.

Being political centres, they are also educational, and, as a rule, commercial centres. Since the intercourse with Western nations has extended, certain treaty-ports, now numbering twenty-two, have been opened to foreign trade, and these also become commercial and political centres. In brief, there are some 1800 cities in China, 22 of which are capitals, 280 circuit and prefectural cities, and about 1500 district cities. All but three of the treaty-ports are now occupied, I believe, by Protestant missionaries, and also all of the capitals save five, namely, those of Shensi, Honan, Hunan, Kiang-si and Kuang-si. Though dangers of collision and riots may restrain for a time a forward movement, yet residence and work in at least the chief centres may be viewed as a laudable ambition. If once peacefully entered, like the entering of a strong citadel, the only thought should be to extend, not to withdraw, to help, not to hamper. Every one of the four reasons already considered are especially applicable to the capital cities. They lead the way in numbers, in power and influence, and to secure in their midst a commanding position has been the aim of the Church of Rome, and should by no means be ignored by Protestants.

So far as I know, the principles here developed have been held by the majority of the missionary Societies in China. Street-chapels and schools, Sunday services and book-depositories, dispensaries and hospitals, social visitation and public lectures, all have been adopted according to support rendered by the Society and mission or such opportunities as the city has afforded. The work is slower, but wider in its reach and effect than that carried on in a less conspicuous place. To measure its worth needs a spirit of fairness and candor, united with the clear insight of faith and the profound reflection of a serious nature. The influence in the matter of conversions may for the most part be indirect, and yet none the less essential. Conversions are generally the result of countless forces, and the more comprehensive the work, the better the result.

One noted exception to the rule that we have maintained may be found in the so-called "Shantung idea," especially that one called country itineration. In the province of Shantung the country-work has received the manifest blessing of God, and as a result there are probably more converts on the roll than in any other province in China. Any criticisms that might be made (as is true of all work) may be left to the truer judgment of coming time. While the one city of Canton has fifteen street-chapels, the one province of Shantung has only two, and these poorly supported by their respective Societies. The difficulties that beset the work in the cities on the one hand, and the opportunities for immediate results in the country on the other, these have united to shape the course of missionary effort in Shantung.

But is there not a danger of missing the happy medium, and losing the future for the sake of the present? While Canton city has some 8,000 converts on the one policy, no city in Shantung has more than about 100 members, and some of these properly belong to the country. Such a failure on the one side and success on the other is due to this: in one, city work has been neglected and opposed; in the other, it has been loyally supported, until success has come. Seeking for a due recognition of every phase of work, the English Baptist Mission in Shantung has shown a wonderful success in its country work, and at the same time it has never doubted, but right heartily supported, all work in the city. Regarding a city and especially a capital as a *centre*, work both there and in the country would be alike recognized, for the command still would be, "Beginning *from* the centre." Beginning anywhere else than the centre, the centre may after all be forgotten. Maintaining the wise strategy of the early Church, no work would be passed by. Country work would still be carried on, but not as distinct from its centre. Rather, it would aim and tend to strengthen the centre, the two acting and re-acting on each other.

No country comes into such affinity to the Government of the Roman Empire as this Empire of China. The peculiar environment in which the Church has been placed should be duly noted and prudently utilized. If the prejudices of the people may indicate at times the wisdom of caution and even slowness in advancing the work in important cities, the particular structure of the Chinese Government may also teach us the end at least to be aimed at,—that of trying to possess for Christianity every one of these centres. A provincial capital comes into direct relation with every district of the province, and that, too, by the authorized agents of the Emperor himself. One street-chapel or dispensary in some provincial capital will be the rendezvous of persons from all parts of the province and even from other provinces, and thus day by day the persons who come in contact with the missionary and his work, cannot but go away with a little less prejudice and contempt. There is only needed the persistent work of a number of years to result in success, that God and man may alike recognize. A public preaching-hall on some important street of such a city is worth more than Treaties and Edicts, authorizing the right to preach Christianity in all parts of China. It is the public and official notification of the missionary's work. It secures a status for Christianity in the eyes of thousands, and the cause both in country and city is aided thereby.

For the accomplishment of the task in these centres of the Empire, there may appear difficulties, colossal and defiant,—and he who tries can best know them,—but with a spirit of courage, faith and kindness, with principles of adaptation, prudence and conciliation,

wearied never by the waiting nor baffled by calumnies, jealousies or petty interferences; firm, hopeful, persistent, magnifying the truth and endued again and again by the Spirit, cheering each other and united in the bonds of peace,—we may rest assured that God Himself, in His own way, will, with His hand of supreme benediction, own the service that seeks to heed His commands; and, when His truth and grace have been proclaimed and made known, then Christianity, young still as the morning and full of an unwasted power, will conquer and reign with the grip and scope of a divine force, and from these centres to the ends of the Empire, as then over all the globe, there will beam the joy and calm of its renovating life.

A Shanghai Sermon.

WE print the following outline of an interesting and suggestive discourse by the Rev. T. R. Stevenson, delivered from the pulpit of Union Church, Dec. 21, 1890, on the occasion of entering upon the third year of his pastorate :—

When I was thinking of coming to Shanghai, I, naturally enough, sought information concering it. To this end I conversed with persons who had lived here. Books, large and small, wise and otherwise, were also consulted. The result was not altogether satisfactory. One became puzzled and sometimes considerably so, and why? because the accounts given of place and people were so conflicting, "wide as the poles asunder." Some declared that Shanghai was a model republic. Others informed me that it was Satan's seat. Such being the case, I closed the volumes and inly said, "You must go and judge for yourself."

Satan's Seat?

Well, that is a damning accusation. One cannot fully endorse it. Nevertheless, it is partially true. Satan has too much to do with some of the foreign residents here. If that honest, courageous apostle, St. Paul, were with us, he would be compelled to call certain things and certain individuals, "earthly, sensual, devilish." There are dark blots on the public reputation. A Scotch poet died recently, who was commonly called the peoples' poet. He sang to them and for them. Though a "minor minstrel," he was an inspiring one. Some of his effusions, such as "There's a good time coming," "Clear the way," and "Cheer, boys, cheer," will be long remembered. I refer to Charles Mackay. Among his productions is one called "The Voice." Each verse begins with the words, "If I had a voice," and it tells us what the message of that voice would be. With a mighty,

persuasive, loving voice the ignorant, suffering, and wicked should be saluted that they might be taught, consoled and reformed. In like manner, "if I had a voice, a mighty voice," I would cry to some in Shanghai, "Be not drunk with wine wherein is excess, but be filled with the Spirit. D'ont be the slaves of drink but the servants of Deity." Bacchus has too many worshippers. There is fine scope for temperance enterprize. If I had a voice, a persuasive voice, I would say to others, "Take care that you are not lovers of pleasures more than lovers of God." Amusement is right and needful. He who works hard may justly play hard. Let us, however, beware, lest we allow recreation to come between ourselves and duty. Nor ought any to forget that the loftiest of all pleasures is to be found in that religion which, alas, is often neglected and even despised. "At Thy right hand are pleasures for evermore." If I had a voice, a powerful voice, I would warn others thus, "Forsake not the assembling of yourselves together" at church and on Sunday. D'ont allow it to be remarked that you may be found in any house rather than the house of God. If I had a voice, a loving voice, I would repeat to others the great Master's great words, "Yet lackest thou one thing." The diadem of thy character sparkles with costly gems and flashes with splendid jewels; but where, oh where, is the pearl of price? The garment of virtue is beautiful and essential, yet more so is that of holiness,—clothe thyself with it.

A Model Republic

Shanghai is styled. On the whole, the phrase is accurate. We are admirably governed by our local authorities. The foreign Settlements, to wit, are "model" in their sanitary arrangements. Considering the grave difficulties with which they have to cope, the Municipal Council are palpably successful in securing for us good air, pure water and general cleanliness. Go into the native city and then come back to the English, American or German quarters. What a contrast! Again: it is a model republic in point of security. Despite unfavourable environments, life and property are well looked after. General Kennedy informed the speaker, not many days after he landed, that it was safer to walk the streets of the Settlements at midnight than those of New York or London. Few will dispute the assertion. Nor is this all. If the place is model, so, in certain particulars, are the people. As already observed, their faults are patent enough. So are their excellencies. For instance: as a rule, they are liberal, generous and open-handed. They are not without a big share of the milk of human kindness. Of course there are exceptions; some are close-fisted and mean. Even some religious folk are defective here. The major part, however, of the foreigners

are the very opposite. On several occasions I have sought pecuniary aid from fellow-townsmen in behalf of benevolent objects. I have never yet been refused. Money has been given and cheerfully given. I have even been asked how much I wanted, and, after stating the sum, not too low, it has been forthcoming.

A Splendid Testimony.

During a recent visit to Japan I met with a gentleman, who mentioned an incident which I can never forget. One rarely hears anything more impressive. He knew a missionary in China, who one day encountered a Chinaman. The latter had been in the habit of watching the conduct of the former, and that very narrowly. He said, "I want your God to be my God." The missionary answered, "What do you mean?" "I wish to be of the same religion as you." "Why do you?" "Because if your God is like you, He must be good." What a striking utterance! Surely it was the highest compliment that could possibly be paid to any human being. It reminded one of the words, "We will go with you, for we have heard that God is with you." Is anything like this said of *us* by the heathen? Are our characters and lives such as to exalt men's views of God? "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven." Make your religion a practical and daily pursuit. Our position here is serious, not to say solemn. Surrounded by a dense pagan population we are, by our demeanor, the exponents of Christianity. Whence do the Chinese get their notions of the Gospel? Not from the Bible. Many cannot and many will not read it. No; but, depend upon one thing,—*they read us!* We are their Scriptures. Right diligently do they peruse them, too. What is the impression produced? Sir Philip Sidney was a poet, a military hero and a man of rank. But he is immortalised by none of these things. No; he has rendered himself dear to the English nation by one deed of noble self-sacrifice. When mortally wounded on the battle-field and consumed with burning thirst, he refused the cup of water brought to him, and, pointing to a common soldier, bleeding on the ground, cried, "Give it to him; he needs it more than I." Even so, Christianity is rendered attractive and illustrious to those around us, not by our theologies and liturgies, our professions and ceremonials, but by Christ-like lives.

"Come and see."

Even in Shanghai objections are raised to missions. There are also others, who, while not opposing the movement, do not seem greatly interested in it. I would respectfully but earnestly suggest a remedy for both evils. *Go to the missionary stations and judge for*

yourselves. You have not far to go. The Settlements contain them. Pay them a visit now and then. If ever and anon you went to meetings and services of the native converts, you would be well repaid. "I speak that which I know, and testify that which I have seen." If you did this, it would be a boon all round; you would do yourself, the missionaries and the Chinese Christians good. *Yourself,* for anything which enlarges a man's sympathies and takes him out of himself, is beneficial to him. The *missionaries,* for in seeking to save the Celestials, they have a prodigiously hard task. *The Chinese Christians,* for many have irritating and vexatious opposition from their fellow-countrymen; and in some cases cruel and open persecution. All claim your aid; let all receive it!

A Recent Correspondence between an Educated Manchow and a Missionary on Religious Controversy and Kindred Subjects.

BY T. C.

THE letter and essay, of which a translation is here presented, were recently received by a missionary long resident in one of the chief cities of China. The circumtances which led to their composition are sufficiently explained by their contents. The missionary's reply, which is subjoined, was well received; and, a few days later, Kuei Hsien-sheng and another Manchow named To called on the missionary, when the discussion was carried on in a friendly spirit, but without apparent result. Kuei Hsien-sheng, a man of frank straightforward address, about thirty years of age, is *Peih-t'ieh-shih* (筆帖式, "Copyist in the Boards." Williams.) to the Tartar General of the Province; and, fairly educated from a Chinese point of view, takes a genuine interest in European science. The scope of religion for him is the advancement of virtue. Such ideas as personal guilt in God's sight, the manifestation of God in time and space, and other characteristics of Christianity, did not appear to have as yet even arrested his attention.

The mental attitude illustrated in these compositions, as well as the criticisms, however slight, of some of our missionary books, as well as of our religious tenets, so greatly interested the translator, that he has ventured to ask the editor to find room for them in the pages of THE RECORDER.

[*Letter of Kuei Hsien-sheng.*]

To the reverend Master:—On the 23rd of the 7th moon in company with (your) brethren, I witnessed the performance of worship according to your illustrious religion, and respectfully listened to a discourse, for which I feel deep obligation.

I recall the fact that in the third moon of Wu-tsz (1888) I had looked at the *Illustrated News* (published by) your illustrious religion, and in consequence of impressions made on me thereby, had addressed (? to you) a paper discussing (certain points). This was replied to by . . . Hsien-sheng (a native preacher.) After reading his letter many doubts arose in my mind; and in the fourth moon I canvassed it point by point, and sent my letter to him. Receiving no reply, I wrote again in the following moon, but was still without a reply. It was then that I first procured certain books of your illustrious religion, and read and compared them. As to the Books of the two Testaments they, as coming from the hand of a translator, necessarily presented passages of obscure composition. However, although the greater part of their contents proceeds on excellent principles, there are still places not a few which are erroneous and misleading. To listen to the gentlemen, my own countrymen, who have embraced the religion, the two Testaments are holy writings, which cannot possibly be mistranslated in a single character. If a single word be added or cancelled the penalty is the infernal dungeon. But when I hear this my suspicions are only increased.

When I looked at Dr. Williamson's Physics (物格探源) or Dr. Martin's Evidences (天道溯源) their leading motive again seemed to be at variance with (the motive of) the Testaments. The Testaments found all they say on concrete fact, and accordingly in all the miraculous operation of Jesus, they write down everything without concealment, but these two works mix up and combine (with those narratives) natural philosophy and the metaphysics of my country, in a manner as incongruous with the principles of physics, as it is opposed to the sacred religion of my country.

Humbly thinking all this a mistake, I composed a discourse entitled "The impropriety of hostile controversy amongst religious professors," with a view to correcting the mistake. But I have not as yet made it public.

Observing you, however, reverend Sir, to be sincere and reverent in your religious character, and hearing from the disciples of your illustrious religion that, besides attaining great eminence in your own religion, you had bestowed a great deal of attention on the religious affairs of China, I venture, in spite of its rashness, to propose for careful discussion certain topics stated below. And I earnestly wish that your Reverence may have wherewithal to instruct me; which would indeed be a much longed for piece of good fortune.

1. The Gospel according to Matthew xii. 46. (has these words): "While Jesus was speaking to the multitude, his Mother and Brothers stood without wishing to speak with him. One informed him, saying: thy Mother and Brothers stand without wishing to

speak with thee. He said, Who are my Mother and my Brothers? And at once, pointing to his disciples, he said, See there my Mother and Brothers; whoever complies with my heavenly Father's will, is my Brother, Sister and Mother." In this chapter I fear there must be a mistaken translation. For Jesus taught that loyalty (to the state, 忠) and (filial, 孝) duty are alike important. And is it to be believed that when the Mother who bore him stood without, wishing to speak to him, he did not go out to her, but on the contrary said, Who is my Mother?

2. The Guide to Physical Science, on *the Spirit of Evil* (魔鬼) says, "The food of our first ancestors was merely vegetables, fruits, and such like. The custom of eating flesh was practised by their posterity. Physicists, by careful experiment, find that on the whole the fruits, vegetables, and the like now available are abundantly sufficient to supply aliment for both man and the lower animals. Hence the mutual destruction of animals, and combats of men, are all contrary to the original intention of the (Divine) Lord, and are rather prompted by the Evil Spirit. From this chapter I should (be led to) suspect that the fondness for flesh-diet among Occidentals is opposed to (their own) doctrine.

The same author on *The Abode of God* has this: "Good astronomers by accurate enquiry have shown that (as) the planets all revolve about the sun, so the suns, too, all revolve round (another) sun. (Finally) the common centre of revolution is the Heavenly Hall, that is to say, the abode of God. Here all is transparent above and beneath, clear as crystal on every hand, there needs no sun or moon to irradiate it; God alone displays His glorious light. This is God's abode." When one examines this carefully, it savours of what is incongruous and forced. The instruments of the present school of astronomers are improved at each (new) construction; and (promise) to sound to the utmost depths the azure void. Suppose that, as the result of further soundings, future astronomers take a different view of the facts, then God will also be obliged to change his abode! I cannot but be amazed at statements so illegitimate and forced on the part of your illustrious religion.

The same work on *God's Self-existence and Eternity* has the following: "Before anything existed there could be no generation of things. Previous to that, therefore, there must have been a self-existent being, namely God. Hence intelligent Confucianists all hold God to be eternal, infinite in every way, and so forth." For my part I take the metaphysical part of religion to be for the most part illusory and untrue, and am not accustomed to talk about it. But whoever has ability to talk of this principle, I gladly listen to him. Now your illustrious religion asserts that God alone is self-existent, and all else

in His creation. Self-existence is just what I have always failed to understand. May I entreat you to give me a clear exposition of it?

The Evidences of Heavenly Doctrine (Dr. Martin's) in criticizing Confucianism says, "This religion, though true, is imperfect." I hear your fellow-religionists asserting that whereas Confucius was a Saint (*Shêng-jin*) Jesus is Son of God. But surely this is an arbitrary assertion of your illustrious religion. Suppose, for instance, the Imperial house commissions a District-magistrate. The magistrate, no matter what place he comes from, is a son of the sovereign. And if he rule his district well, and secure to his people prosperity, he gets distinction as a good magistrate and is duly honoured. Apply this principle generally, then every good man in the world may be styled a son of God. Assuming, for argument's sake, the tenet of your religion about the creation of the world,—before the creation God alone existed. But when once the universe had been called into being, then the creatures were all the children of God. Before commercial intercourse began between China and the outer world, China was unaware of the existence of Jesus, and Europe of that of Confucius. But their religious influence was exercised in their respective countries. Now the four negations and the prohibitions of the nine considerations of Confucius are just the ten Commandments of Jesus; identical in fact though differing in name. Confucius cultivated the personal character and paid service to God. Jesus, too, taught the service of God; again identical in their aim.

By this time the terrestrial globe with its five continents is (everywhere) accessible, but the sidereal globe is not so. Yet the dimensions of sun and star are enormously greater than those of the earth. Who will assure us that no Saint (*Shêng-jin*) has been incarnate in them, to teach the inhabitants? Supposing he has succeeded in his mission, then he has a right to be Son of God. Why should the own Son of God be incarnate only in Judea, whilst no own Son has been incarnate in any of the globes?

I observed, during your worship, that the Europeans were exceedingly earnest and devout, but of the Chinese I venture to think few were so. And those who were so, on conversing with them, I found excessively vulgar and arbitrary in discussion. They appeared to me like, what the Buddhist books speak of, pig-headed and empty-minded believers.

A native of China as I am, I look on the religion of Confucius as (in its root) no other than the religion of the West, and Confucius' prohibitions as the ten Commandments in effect. The extermination of lust, and preservation of the heaven-given principle, is the one important business each religion has in hand.

Whilst self-regulation admits of no intermission, what leisure can there be for hostile criticism?

But whenever the members of your illustrious religion enter upon a discussion of doctrines, I cannot help pointing out that they take a very petty view of Confucius!

With the obeisance of your disciple Kuei Han-hsiang of Ch'ang-pei (Manchuria).

Any reply should be sent, if you please, to the study opposite the Yamên of the Brigadier General.

[*An Essay on the Impropriety of Hostile Controversy between Religious Professors.*]

The quality of the human mind is greatly influenced by education. The test of right and wrong systems of education is their utility or the reverse.

When the religion of the School (Confucianism) talks of the constant duties of humanity, that is practical (? physical) science; yet not without a spice of metaphysics,—namely, what bears on the knowledge of man and of heaven.

What the Buddhist religion says on metempsychosis belongs to metaphysics, yet still with an infusion of practical science, namely (its doctrine) of infinite merit.

The Taoist religion, when it discourses of the constant connection of ascetic self-purification with its reward, combines practical and metaphysical science.

The Western religion tells us to obey the ten prohibitions of God, lest we should incur the pains of condemnation; and one cannot find fault with that, inasmuch, as it, too, thoroughly combines the principles of practical philosophy and metaphysical.

Thus we find that whilst the outward guise of the religions is different, yet in respect of their beneficial influence on men they are all alike. But as time passed on the dogmatical tribe in each religion, missing the fundamental idea of the saintly author of the religion, and not enquiring practically after the influential element in it, inevitably brought about sectarian divisions, entering into a mutual warfare of controversy and wronging the saintly authors (of religions); an unworthy set indeed!

The spirit of mutual denunciation and abuse once aroused, dishonest reasoning and illustration became daily more plentiful, whilst one lost the true meaning of his own religion, the human mind daily grew poorer, and public morals daily sustained injury.

Permit me to state my meaning more fully. The maxims of the School bear upon the performance of the constant duties. The man in a low place (not in office) must cultivate personal virtue; the man

who has good fortune must serve the State. Here we have the fundamental idea of the School. And the *Chung-yung* [Cap. 20.] on "the way of heaven" and "the way of man," says, "sincerity is the way of heaven; the practice of sincerity is the way of man."

Now every species of learning over and above this, *e.g.* astronomy, geography and all the rest, has no necessary bearing on the School. Supposing our Schoolmen (Confucianists) were to concentrate mind and genius on all the branches of learning, yet, whilst a man who could do everything in every branch, would not on that account deserve to be esteemed as a Confucianist; on the other hand one who could do nothing in any branch, would not therefore damage (his reputation as a) Confucianist.

But we have Confucianists who actually talk as if the holy men of our religion were in short almighty; and when other people are found possessed of mechanical skill, they are filled with jealousy and enter into hostile controversy in a reckless manner; not considering that it is a trifle for *them* to be ridiculous, but a serious offence to bring the religion of the School into contempt. These are the disgrace of Confucianism.

Buddhism discourses of cause and effect, and of the revolving wheel (metempsychosis), a theory of the subtlest and most abstruse. Now though the facts (propounded) are imaginary, the theory is consistent enough. The religion has its subdivisions of Great, Medium and Little Vehicles* and its teachers of "easy methods." Hence among the dregs of that religion some make use of the said "easy methods" to swindle people of their money; and others avail themselves of the rule of the Great Vehicle to lead a loose life; quite obscuring the true principle of Buddhism. These are the scandal of Buddhism.

The gist of the religion of Laoutsz' is the concentration of the vital principle on one (point) and (attainment of) complete abstraction. And though the talk of becoming an immortal is sufficiently absurd, nevertheless the warding off of disease and lengthening of life is a fact. But votaries of this religion, observing Buddhists to make use of the "easy methods" to cheat people of their money, took the hint and added a mysterious element to the religion, to mislead the ignorant. Others, skilled in sleight of hand, cheated rustic simpletons in the name of Taouism, or made a shew of the principles of the *Yihking* to swindle shallow scholars. These are the infamy of Taouism.

It is not so easy to talk of the European religions. In the Ming period, toward its close, the religion of God first entered China, and Hsü Kwang-k'i was one of its believers. But the Jesus religion of the present day makes use of Hsü's belief in God as an evidence of

* These are *names* of well-known sects of Buddhism.

the creed of Jesus. Here the Jesus religion makes an unfair use of God's (name). Hsü K'wang-k'i, in his memorial to the throne, argues from the superiority of the foreigners in respect of learning to the credibility of their religion. Then one who has lost the original gist of a religious institution and begun to believe the western religion, when he sees Kwang K'i's panegyric of it, at once confesses that he (believes it) because of the superiority of the religion as to learning. Hence a spirit of irrelevant argument is let loose, and a commencement is made of arbitrary talk.

With regard to Occidentals, whose native region is Europe, they were at first all of the one religion of God. But when the religion of God daily became more corrupt, there was a separation, which resulted in the Jesus religion. The talk of this religion about the creation of the universe is analogous to the "easy methods" of Buddhism, both alike intended to expedite conversions. Many, however, of those religionists are exceedingly serious, and they are really benefited by the hebdomadal worship. As for the wealth and resources of those states, and the excellence of Western learning, it is a good result of the method observed of choosing officials for (their eminence in) physical science. Religion has nothing to do with it. The self-flattery of some of the votaries of the religion on this account is a mere delusion.

The learning of the aspirants to office will always vary with the predilections of the reigning family. In China, in the periods of T'ang and Sung, officials were tested by their versification, and accordingly verse flourished under the T'ang family. Under the Ming they were tested by the prose of the period, and prose flourished under the Ming. But of course stanzas of verse and the prose of the period have no real connection with Confucianism. Suppose China should, after all, test its candidates for office by the physical science of Europe, and *our* modern analytical science should come to excel that of the west, there will be no need for Confucianists to be dazzled by their analytical science. Just now the Western religions are presuming to say great things of their school, on the ground of what they have done in analytical science, but surely without intelligible reason.

Further, can they possibly decline the accusation of inappropriate and arbitrary reasoning, when they say that Jesus is actually son of God (上帝) and divine (神).

But it is said, "According to you, Sir! in the variety of contemporary religious schemes, if one does not make a clear distinction and hold to it firmly, what will one come to at last?" I reply, the Occidentals, natives of Europe, should stedfastly believe their Western creed and carefully keep the Decalogue. Chinamen, natives of Asia,

ought steadfastly to keep the prohibitory maxims of the School. And as to Buddhism and Taouism, when they are talking their metaphysics or their natural philosophy, reviving the mental nature, or holding fast the vital principle, let whoever will believe the religion ; and he who believes not will hardly help exemplifying their discourses.

Would but each party adhere to the national religion, with steadfast belief and rigorous practice, and the daily increment of personal merit, then whilst human passion ceased to rage and the heavenly principle was duly retained, your Confucianist might be reckoned a disciple of Buddha, Laoutsz or of Jesus, whilst a Christian, a Buddhist, or a Taouist might take rank as a good Confucianist.

When on the the other hand they assume names they have no right to, in order to assail whatever they don't agree with, and with arbitrary logic and much bad temper insult other people, I fail to see what good their religion does them. Meantime, besides reaping no good for themselves, they are, if I mistake not, condemned alike by their own and every other religion ! "

[One or two observations may be useful, without, however, venturing to extend this long paper with detailed annotation. The quotations from Dr. Williamson's Physics do not misrepresent him, though the second, about heaven, is not *verbatim.* Our correspondent's Chinese composition is probably not above criticism, and the odd confusion of ideas about globes and continents is not due, the translator hopes, to himself. Nor is the variable use of 寔理 and 虛理, which stand *properly*, he believes, for physics and metaphysics, but which are sometimes, in these papers, used for practical and sentimental, or even supernatural philosophy. For Confucius' 四勿 and 九思之誡 see Anal : xii. i. xvi. x.—*Legge.*

These papers add, if it were necessary, a further illustration of the inconvenience and inappropriateness of 天主教 and 耶穌教 to represent Christianity *under any guise.* What induced the early Roman Missionaries to call it God's, or the Divine, rather than Christ's, I cannot conjecture. 天主 is the reverse of adequate for the great generic word God ; but surely " God's religion " is even less felicitous for Christianity. Even the " Jesus religion," much as one regrets the accident which invented it, is not so unsuitable.

In his reply the missionary did not attempt a confutation of all that seemed erroneous, or an exposure of the weaknesses of Kuei Hsien-sheng's argument, but rather aimed at suggesting considerations, which had been overlooked, and sought thus to pave the way for further communication if his correspondent were led to desire it.]

[*The Missionary's Reply.*]

[After the usual address and an apology for some dalay in attending to the two papers received, which was accounted for by absence from the station and subsequent illness, the letter proceeded]:—I am somewhat distressed by the compliments you pay me (on the score of attainments) since I never was a profound scholar nor even a thorough student, and my many avocations leave little leisure now for reading. Besides, my arrival in your famous country was too late in life to admit of my becoming an exact proficient in the learning of the School (Confucianism). What I do know is merely one or two points, and that superficially. Nevertheless, so far I have conceived a very high respect for the holy religion of your country, and have never criticized it with hostile intent.

Now, with regard to the several points on which your letter raises question, allow me, in what follows, to offer you some considerations in reply so far as my poor judgment may avail.

The religious systems of God (Romanism) and of Jesus (the non-Roman systems), though styled (by you) Western religions, did not take their rise in England, America, France, Germany or any of the states in that quarter, but in a western district of Asia. The writers of the canonical documents of those systems, from Moses under the *Yin* dynasty, to John under the *Han*, were none of them Europeans.

In the discussion of our documents no doubt you find a difficulty. For those documents, written by men, were inspired by Heaven. But it is an error to say that the translations of them in various national (languages) are word for word unchanged from the original sense. And the idiom of Chinese in particular so far differs from that of the original languages that it is not wonderful you, Sir, in some places, should find a difficulty in comprehending the exact meaning. And yet, as a test of true doctrine, there is nothing that can be substituted for the result of an examination of the Old and New Testaments.

You, Sir, appear to take our belief that Jesus is the own son of God, as the outcome of European assumption. [Kuei assured me that I had mistaken him here.—T. C.] But our firm faith in this doctrine is not grounded on the notion that God sent down his own son to Europe, as greater than the rest of the world, and not to other countries. The fact is we see the several books of the Old and New Testaments, all written by natives of the petty state of Judæa, which itself is not in Europe but in Asia, during a period of some 1,500 years, from Moses to John. And we observe that, differing as they do in style, they are at one as to a great

central idea; so that, whether historical or prophetic, they all contain that which bears on the advent of Jesus to be a propitiatory sacrifice for the sin of mankind. These books then, emanating from a State which to us in the West is quite insignificant as to its extent, within a few hundred years acquired a position of solitary preëminence, whilst the religion and religious documents of all our European countries gave way to a power with which they had proved unable to cope. The prevalence of Christianity was the result of the cordial acquiescence of individuals and peoples under the influence of God and was not a case of compulsion or violent controversy. And that, too, is the nature of the cordial assent (to this doctrine) on the part, of your humble servant.

You enquire about the nature of the *self-existent*. But how shall I say anything satisfactory regarding that? From the existence of material objects, I argue that they must have had a creator; and then that the ultimate creator cannot have been a created object. Thus far self-existence (as a fact) is (to me) clear. But when you ask me to define the self-existent it is not enough to say I do not comprehend him, but that I am incapable of comprehending him. Let me refer you to the Book of Job, chapter xi., verse 7, "Canst thou by searching find out God? . . ."

You find fault with what is written in Matthew xi., 46, 47, as probably a mistranslation. But the original text has just the same force. It conveys that at the time in question the Saviour, wholly occupied with the service of God his veritable Father, declined to go out and speak to the Mother of his bodily nature. And the passage is illustrated by that in John ii. 4. If the Saviour were not indeed the very son of God, to treat his own natural Mother thus, would doubtless have been wrong. Believing as I do that the Saviour was not only man but also God (I hold that), whilst seemingly undutiful to his natural Mother, he was really fulfilling the duty of a Son to his veritable Father.

As to your point on the use of animal food, by referring to Genesis ix, 3, 4, you will see that the use of animals as food was (sanctioned) by a grant of God. The indication that the blood was not to be eaten with the flesh, was not a prohibition of the use of flesh as food. "The Elements of Physical Science" is a book outside the Holy Scriptures of the two Testaments. It is a recent production of a fellow-countryman, Dr. Williamson, who, to our regret, died a few months ago. Eminent as he was in our Western scholarship, it is not pretended that all he wrote was above correction, or on the same footing with the Old and New Testaments, which, in their original sense, are a perpetual authority and which is final for us. And it must be further noticed that

shades of meaning are not always accurately set down by a translator's amanuensis writing from dictation. This is a point readers should bear in mind in such cases.

When the same work is dealing with *the abode of God*, in reply to an enquirer as to the *locality* of that abode, the first answer is that it is impossible to say. And it gives a similar answer to a request for *a description* of the abode. When it goes on to say that the centre of celestial revolutions, predicated by exact astronomy, is heaven, and so forth, my humble opinion is that it is a baseless statement, and I would request you not to give too much importance to the passage. In short, all this class of books should be read with discrimination.

I shall think myself happy if you will look through the above observations.

I should do myself the honour of calling on you and having the pleasure of personal conversation. But I am just now hindered by my many engagements. In case you should be so good as to favour me with a visit, it would oblige me if you could let me know beforehand when you propose to call, lest I should be absent on duty and fail to be at hand to receive you.

With respectful felicitations,

Your humble servant,

T. C., from Europe.

Kăng-yin, 11th moon, 1st day (December, 1890).

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*The Story of a Wonderful Life.**

TO Mr. Neesima's friend, Dr. Davis, we are greatly indebted for this short, simple story of his beautiful life. It is told very concisely in a book of only 174 pages, and well repays the perusal of even very busy people. We read of Mr. Neesima's "divine leading to America, his ten years of preparation there, his return to Japan, the founding of the Doshisha fifteen years ago, in the midst of great opposition, the preparation of the 'Kumamoto Band' in Capt. Janes' school, and the development of the Doshisha, so that it stood before the world at its founder's death as an incipient university, with seven hundred students, over eighty in the theological department, with an endowment of one hundred thousand dollars for its department of science, and about sixty thousand dollars for its department of jurisprudence, the latter the gift of Japanese friends of the school.

* A sketch of the Life of Rev. Joseph Hardy Neesima, LL.D., President of Doshisha, Kyoto; prepared by Rev. J. D. Davis, D.D., Professor of Theology in Doshisha. Z. P. Maruya & Co., Limited, Yokohama; Kelly & Walsh, Limited, Shanghai.

Full quotations are made from Dr. Neesima's earlier and later diaries, from his public appeals for the university, and from his letters."

Unwittingly he himself tells in his younger days one secret of his great success in life. It was that he "held his stableness very fast." Even before he knew of God as his Heavenly Father, he seemed "called" of him as assuredly as Abraham of old, and he answered immediately, "Here am I."

His refusal, at the age of fifteen, to worship the family gods, his great longing for knowledge, his pathetic cry to his Maker, "Oh! if you have eyes look upon me; if you have ears listen for me,"—his reading the Bible stealthily at night, because "I was afraid the savage country's law, which if I read the Bible, will cross (crucify) my whole family, "—lead him at last to decide, "I must be thankful to God. I must believe him and I must be upright against him."

Neither the entreaties of his prince, nor the floggings of his father, could change his purpose. As he says, "My stableness did not destroy by their expostulations." Much against his father's wishes he obtained permission from a relative of his prince to visit Hakodate, and now at the age of twenty-one began that long period of ten years' voyaging and absence from home friends, that was to be his preparation for the great work of his life ; though little did he suspect upon what he was entering, when he bade his mother good-bye. During the next six months he saw that his loved Japan was lying in the shadow of death, and an intense longing to "bring a light into the darkness" took possession of him. He gradually came to realize that only in a foreign land could he obtain the fitness for life service which he determined to secure, and yet he supposed if he left this country, his only welcome home would be to die for her. Notwithstanding this fear, his decision and arrangements were soon made, and this young hero, metamorphosed by the garb of a servant, stole away from her shores to an American schooner bound for Shanghai. Here he sought out the captain and "begged him if I get to America, please let me go to a school and take good education." "The captain took him as his own servant, dressed him in foreign costume, gave him the name, Jo, and on the voyage taught him navigation and English." He was often subject to indignity and persecution, but had ever the one aim to "seek light and blessing for his country." Although he had left Japan like a culprit and with very few of his belongings, he had retained his two swords, and at Hongkong he exchanged the short one for a Chinese New Testament. After months of laborious study he came to John iii. 16, and here he found the Saviour. In the early part of his voyage he had often felt like swinging his sword to cut down some of the rough sailors who

insulted him. Now in exchange for that weapon he had the "Sword of the Spirit, which is the Word of God," and mightily was he to use it.

The captain's greatest service to him was rendered at the end of the year's voyage, when he introduced Mr. Neesima to the owner of the ship, Hon. Alpheus Hardy. He and his wife proved Mr. Neesima's life long friends and benefactors. The young Japanese drank long, deep draughts at the fountains of learning and impressed all who knew him with his earnest, loving spirit. On his graduating from college in 1870, President Seeley was asked for testimonials for Mr. Neesima and replied, "*You cannot gild gold.*"

Although he soon entered the Theological Seminary, an imperial mandate summoned him to join the Japanese Embassy in Washington. On receiving from them a formal pardon for having left Japan, and a paper promising the privilege of teaching Christianity on his return, both sealed with the imperial signet, he consented to accompany them. And now it was possible for him to break the many years silence between himself and his home friends. "He had not dared to write them, or let them know of his welfare or whereabouts, lest they should all be put to death." All were greatly rejoiced to hear from him, but Mr. Neesima never regained his rightful position in his family, as an adopted son of a younger brother had been made the head of the house.

During the year which he spent with these Japanese statesmen visiting all the capitals of Europe, he not only proved to be of great assistance to them, but he also gained much of that information on educational systems, which he afterwards used to such good purpose, and left upon them such an impress of his character as made them his life long admirers and led them to give him some of that support which made his work such a success.

Later he returned to the U. S., finished his theological studies and, ordained as an evangelist, in 1874 sailed for Japan as a missionary of the American Board, supported by Mr. Hardy. It was hardly safe to profess Christianity, even at the ports, but Mr. Neesima was not one to keep silent. The governor of his province, frightened by his bold preaching, went in person to inform the head of the government, but was told, "If it is Neesima, it is all right; let him alone." His work at this time began "the entrance of Christianity into the heart of Japan and fearless preaching of the Gospel in the interior."

We have dwelt thus at length on the early part of this book, as it tells of the portion of Mr. Neesima's life, with which our readers are not likely to be familiar. We know something of his great work,

his trials and discouragements and subsequent successes, but it is a helpful pleasure to read of them again. Though Mr. Neesima's friends, who were at the head of the government, again and again urged him to accept high positions of trust and honor, he "allowed nothing to turn him from the great purpose of his life to establish a Christian college in his native land."

A suitable site of ground was finally secured in Kyoto, and the beautiful name "Doshisha"—"One Endeavor" or "One Purpose Company"—decided upon. Opposition from the people, the Buddhist priests and the officials, soon brought sleepless nights and anxious days to him; but on November 29th 1875, the school opened in his house with a prayer meeting, in which all the pupils (five) took part. It was the handful of corn, but its fruit was to "shake like Lebanon."

His marriage, and the gift from a Boston friend of money for a comfortable home, now secured better equipment for work, for his wife was ever a true helpmeet, and their home reminds us of 1 Cor. xvi. 19 and the two other similar passages.

But further opposition from the officials and fears of the foreign missionaries; sometimes well founded; criticism and misunderstanding, now gave him years of anxiety and heartache. He refers to this time of his life as "the deep muds of the past." The coming of the Kumamoto Band of pupils and the sympathy of Capt. Janes, their former teacher, seem the bright lining of the cloud that passed over his life at this time. These fifteen graduates of Capt. Janes's school, who came "with the clothes they wore and an English Bible as their sole earthly possessions," were the very help and influence which the Doshisha seemed to need, and some of these same boys are to-day among the best Christian workers in Japan. Although the school increased in numbers and a department for girls was added later, the opposition for these six years was so great, and the trials Mr. Neesima had to bear so crushing, that at one time he cried out with tears, "Oh, that I could be crucified once for Christ and be done with it!" About this time he assisted in forming the Japanese Home Missionary Society, and often went on preaching tours, never happier than when proclaiming the Gospel. But his love for his pupils was very great and only equalled by their love for him. On one occasion, when a grave offence had been committed, he said at morning prayers that he must punish the Doshisha, and could only do it by punishing the head of the school. With a stout withe he "struck his left hand a succession of blows, which brought the tears to every eye in the house before one of the older students could interfere to stop him."

Up to the year 1883 the Doshisha had been known as a Christian school, but he now began to plan for its becoming a Christian University. That it should be most emphatically *Christian* was his greatest desire, but he longed to broaden its scope that its influence for Christ might be enlarged. In the interest of this new plan he spoke in public and private, and wrote appeals, which compare most favorably with similar papers issued in our home lands. Indeed the three appeals and extracts from his journals, which are given in this volume, form its most interesting portions.

A great variety of work and care led to failing health, and at Mr. Hardy's invitation he again visited the U. S. *viâ* Europe. While there he writes, "My heart is constantly burning like a volcanic fire for my dearly beloved Japan. Pray for me that I may rest in the Lord." After his return greater efforts were made in regard to the University, and as the school had now sent out many valuable and tried workers, earnest pastors and teachers, attachés of the foreign legations or clerks in the department of State,—those who impressed their character upon whatever they undertook,—it had "proved its right to be, and that it was a needed power in Japan." Many of the Japanese gave liberally to Mr. Neesima's call for help; as his last plea, which was published simultaneously in "twenty of the leading papers of Japan," records, and it also tells us that then the regular teachers numbered 34; assistant teachers, 23; pupils, 899; and graduates, 270.

Amid the joy of this success he had one trial, for which he was totally unprepared. His Alma Mater conferred upon him the degree of LL.D.! He was "greatly troubled" and asks, "What shall I do with it?"

The autumn of 1889 found him so weak that he went to the seashore near Yokohama, and from there in the following January came the word that he was dangerously ill. Though Count Inouye telegraphed, "You must keep him alive," and many felt that Japan *needed* him, the time had come when the Saviour he had loved and served so faithfully was to call him to Himself; and he, ever resting in the knowledge that "God cares for Japan more than I do," was ready again to answer His call. The account of his death and burial is very touching. When the body reached Kyoto station at 11.30 Saturday evening, the whole school was there to meet it. They formed in line, "the preparatory students in front and the classes in order, ending with the theological classes in the rear. The preparatory students began carrying the bier as many as could take hold of it, and they changed at each corner." On reaching the house after the two and one half mile walk "all had had a part in carrying the loved body." Among the four thousand who attend-

ed the funeral services, were his graduates from all parts of the empire—many officials, and a delegation of Buddhist priests.

The last chapter of this book on "Meditations, Character, Lessons," is perhaps the most helpful. We should be glad to give long quotations from his "Meditations," but can only choose a sentence here and there :—

"If we have love on our side, then we may lose all our petty, criticising spirit."

"When we discover some defect in others, take it as if it were upon us, and try never to repeat it again."

"Be specially patient when we are sick or are feeling unhappy."

"There is something noble and secure in silence."

"Look at the ocean, how beautifully it looks! Yet it must receive many filthy matters from the shores ; it receives and purifies them. We shall be happy men if we can be like it."

"Never shoot our arrows into the air ; aim at an object surely and then let go."

"Many hunters of men carry their guns unloaded."

"Sometimes one may make an artificial fire in imitation of the Divine fire, but his hearers will sooner or later detect it ; it is a mock fire."

"Man's greatness is not simply in his learning but in his disinterestedness in self . . . Let us be truly penitent and humble. I call this man's greatness."

"It is a sort of weakness and sham for a man to make all sorts of apologies to another."

"Politeness ought to be a necessary exponent of true love and kindness, but politeness without a least meaning, is a sort of deception."

"If the Japanese are bound to worship heroes, let them worship this Hero (Christ), the Hero of heroes."

"If I teach again I will pay special attention to the poorest scholar in the class ; then I should succeed."

As we lay aside this little book, we pray that God may raise up many such workers, even here in the land of Sinim. May it prove an inspiration to many others, and Mr. Neesima, even by his death, "bring forth more fruit."

M. M. F.

*Considerations on the Propriety of Modifying Present Methods of Mission Work in Kwong-tung.**

BY REV. T. W. PEARCE.

I AM about to raise the question of mission methods for the following good reasons:—

1st. I feel that I have something to say on this subject, and whether my remarks be wise or unwise, you will, I hope, be brought to admit they ought not to be left unsaid.

2nd. My present audience, you brethren, whom I have been brought to "esteem very highly in love." (I may say that intercourse with my co-labourers in Canton has given added meaning to this apostolic phrase.) *You* are the persons best able to judge whether these remarks are *wise* or *unwise*.

3rd. The opinions expressed by you in the course of discussion to-night will, in a large measure, guide my course hereafter, and may even determine the kind of representation I shall make on the subject in England to the Society which I have the honour to represent.

My paper bears this title:—Considerations on the propriety of modifying present methods of mission work in Kwong-tung."

I. The question it asks is, "Are the established principles, the rules, the customs in force among us for the conduct of our mission work the best that could be devised or adopted?" Or, are they susceptible of improvement? Are we working along the right lines? If not to what extent and in what particulars are we at fault? And is a reform of our mission methods practicable? Do you ask from what source are these considerations drawn? I answer at once unhesitatingly and unequivocally, From the known character of the people to be taught and evangelized. But some one may say, "There are other higher and more authoritative sources, as for example apostolic precedent and directions and the rules and regulations of the different Missionary Societies!" Before stating any considerations on the propriety or otherwise of changing mission methods, let me in few words make clear my own stand-point and the starting point of this paper. Without granting for one moment that the changes of method to be advocated are not apostolic, the writer asks to be allowed to define and distinguish.

You will find that his essay is very much concerned with making and maintaining distinctions. He holds that "the faith once delivered to the saints" was given by our Lord in a form precise and

* Read before the Canton Missionary Conference, December 3rd, 1890.

absolute, and he believes that it is of perpetual and universal and unalterable obligation. He feels bound, therefore, to follow the Apostles in setting forth new rules of life and new motives for godly living. Like the Apostles, he, too, would proclaim salvation by Jesus Christ to a lost and ruined world.

Thus far, and no farther, does he feel bound by Apostolic Authority. He believes the Lord Jesus left the form of the Church, the laws of the Church and the methods by which the Church should win her way in the world, to a great extent open and undetermined. He believes that in the Acts of the Apostles and the Epistles we find recommendations and expedients fitted to the state of the Church and the state of the world in the days when the Acts and the Epistles were written. He does not see in the recommendations and expedients any specific order or method applicable to any or every Church or to the state of the world throughout all ages. He believes that the methods of the Church must vary with the vicissitudes of time and occasion, with local circumstances and peculiar situations, and possibly even with the varying passions and prejudices of the several communities, among which the Church is called to fulfil her missions. His idea of the Church of God is, he trusts, lofty and spiritual; at the same time, on the mission field, he is inclined to some of the views set forth in the "Ecclesiastical Polity" of the "Judicious Hooker." His hearers may not agree with the writer of the paper, but they shall not, if he can help it, fail at the very outset to understand him.

Let me repeat,—these considerations of method in mission work are drawn from the known character of the people to be taught and evangelized.

As to the rules and regulations of Missionary Societies:—If they prevent or interfere with the free and full adaptation of means to ends on any mission field, then so much the worse for the Society which issues them, for the missionaries appointed to carry them out and for the work to which they are intended to apply. But, as far as I know, they do not.

The regulations of most Protestant Missionary Societies are drawn with remarkable foresight and prudence; they are of necessity general. They do not contemplate local circumstances or peculiarities of particular missions.

This then is the measure of our privilege. We are left with a free hand. We may use the means which experience shows best adopted to the end in view, or we may recommend those means with reasonable expectation that they will be duly considered by our Societies.

Having thus indicated the *source* from which these considerations are derived, I now proceed to state the subjects with which they are

concerned. These are two: 1st. The support of native agents paid with foreign funds; and 2nd. The planting, nurture, guidance and control of native Chinese Churches. My own earnest conviction is that (speaking from the human point of view) our methods of mission work in this province of Kwong-tung depend for success almost entirely on: 1st. A wise use of foreign funds in employing native preachers; and 2nd. A wise method in founding and fostering native Chinese self-supporting Churches.

The main suggestion which the paper makes is that the two are distinct branches of mission work; and the conditions of this field require that they be kept separate and apart. That the separation in theory and in practice should be complete, absolute and final.

I shall try to show that due attention to this one primary and cardinal distinction will not fail to enlist on the side of Christianity certain well-marked peculiarities of Chinese character which taken together, constitute the race spirit or genius of the Chinese as we know them in the South. Hitherto we have not in a sufficient degree taken advantage of these well-marked peculiarities and this race spirit. On the contrary, the peculiarities the race spirit have taken advantage of us and our methods, and are seen to be working rather against us than on our side. What is needed is a change in the direction of our motive force; a "shifting of the strain," so as to utilize and not antagonize temperament, training, education, habit and custom in our own Chinese associates and assistants and brethren. I ask, then, under what conditions should we employ with foreign money native Chinese preachers? I assume that the foreign-paid native evangelist is an invaluable and indeed indispensable ally of the missionary on the field. At the Shanghai Conference the foreign-paid native evangelist received scant justice, and there was, it seemed to me, a tendency to disparage foreign-paid native helpers. Speaking for myself, provided we can find and train and teach a class of men zealous, devoted and efficient, able "to do the work of an evangelist," I would multiply them a thousand fold and send them everywhere "preaching the Gospel." I would open preaching halls (*Fuk yain T'ongs*) in every busy centre, where audiences can be drawn to listen, and for three or four hours daily I would have these foreign-paid evangelists "stand and speak of spiritual things to men." If there is a class of native Chinese preachers who can be found to do this as veritable ambassadors for Christ, we need not, and should not, scruple to pay them and pay them well with foreign funds. The labourer, whether foreign or Chinese, is "worthy of his hire." In the present state of mission work in the South, it is needful that the Gospel be preached

systematically, energetically and continuously. The people are not yet enlightened, and how shall they hear without a preacher?

One would think that some missionaries in China found preaching to the heathen an easy task. The man who finds it easy to preach in his own tongue, is not a man at whose feet I would care to sit as a learner. The man who thinks it easy to preach in Chinese, is a person to be avoided. He has not the knowledge requisite for forming a judgment. I cannot imagine any other kind of mission work in the study or in the school, in the hospital or training institution, which puts such a severe and all round strain on the faculties—bodily, mental and spiritual. The Chinese language, though it requires long time to learn, is learned by some of us all too speedily. We begin to use it before we can do so with discretion and safety. The language is, after all, but the beginning of preparation for preaching to the Chinese.

Dr. Chalmers has recently translated and placed in our hands a letter which Mr. Hoh Cheung wrote to Dr. Faber on the general subject of presenting the Gospel to the Chinese. I for one could reply to Mr. Hoh Cheung that some of us have, during several years, tried to appeal in a native and natural and *not* foreign and formal way to Chinese audiences. It is not that we need a self-revelation of our faults, our ignorance, our inability. They are all known and lamented. We try to improve, to be "all things to all men" like the great Apostle "if by any means we may save some." We knew the standard even before Mr. Hoh Cheung wrote to Dr. Faber. We have not "already attained." We are not already perfect, but we follow after; some of us a long way after. If, however, Mr. Hoh Cheung had visited the Canton preaching halls (as perhaps he did), he would have seen native Chinese, his own countrymen, embodying in their addresses and appeals his own principles and approximating if not actually attaining his standard. Yes! brethren, the Gospel must be preached, and these native Chinese preachers are the men to preach it.

The cardinal error, as I think, has not been the employment with foreign money of native Chinese preachers, but the particular kind of occupation we have assigned them. We have appointed them and paid them with foreign money to minister for part of their time to the native Churches, and the result has been detrimental alike to the character of the preacher, the life of the Churches and the cause of self-supporting Christianity. A Chinese preacher, paid with foreign funds to minister to a native Church, is exposed to temptation on his weaker side. Chinese preachers are not perfect specimens of redeemed and sanctified humanity. Chinese Churches are often weak and languishing. They need wise and tender

nurture. The alliance of native Churches and foreign-paid preachers should be dissolved for the sake of the preachers, the Churches and the mission cause in China. I can only append briefly a number of reasons why (Chinese character being what it is) Chinese preachers, paid with foreign money, should not be the ministers of Chinese Churches.

1st. It is a fundamental principle alike in healthy politics and healthy Church government that those who pay govern. The foreign-paid native ministers to Chinese Christians are responsible to the missionary and not to the Church, and hence he is at times tempted to find reasons for keeping aloof from the converts rather than for cultivating a close and intimate fellowship with them for their spiritual advantage and growth in grace. He may even become the Confucian scholar in his bearing rather than in the scriptural sense, the minister, the servant, the slave for Christ's sake of the Church.

2nd. This foreign-paid minister may be guilty of faults which unfit him to be the spiritual guide and leader of others; but Churches are slow to raise their voices against the misconduct of preachers appointed and paid by the missionary. On the other hand, they have been known to deny all knowledge of his misdoings and endeavour to shield him by throwing dust in the eyes of the missionary who seeks to enquire into his character and actions.

3rd. The same good offices the preacher, paid with foreign money, is found ready to perform on behalf of Church members rather than aid the missionary to maintain discipline by punishing offenders; the preacher allows his sense of humanity to over-ride his sense of justice. The fact is, there is something approaching a tacit understanding on both sides that the missionary shall not be enlightened. Both he and the people will admit in the abstract that a pure discipline is demanded in the interests of the Church, but in practice neither side can see its way except under strong provocation to help the foreigner against Chinese and so cause the Chinese to "lose face."

These foreign-paid ministers to native Churches are apt to form (Chinese-like) a powerful clique by themselves to guard what they conceive to be their own rights and privileges. They design to act as mediators between the missionaries and the Chinese; sometimes to facilitate and sometimes to hinder intercourse between the converts and the missionary. Things which for the welfare and prosperity of the Churches it most concerns the missionary to know, are kept from his knowledge by preachers in the pay of the Society. As for their fellow-preachers, it is well known that most of our assistants shrink from assisting the foreign missionary to conduct an inquiry

which might end not only in the loss of office and means of livelihood, but, what is worse, "loss of face" to one of their number.

Every nerve and fibre in the Chinese preacher shrinks from this unpleasant duty. A sense of justice may tell him that the foreigner is right, but this is smothered and silenced for the time being, and he will not use it against one of his own fraternity.

4th. Again, a native Chinese preacher, paid with foreign money to minister to the spiritual wants of native Churches, has strong reasons for working against the missionary in the matter of self-support. Self-support, so dear to the heart of the missionary, is probably the last thing that foreign-paid native ministers could, in their heart of hearts, approve. They are now paid the full amount of their salaries with certainty, regularity and punctuality. To be dependent on native Churches would often involve delays, vexations, interviews with elders, Church treasurers and other perverse and impracticable persons. The Church might even take upon itself to disapprove of its minister and make its payment of salary dependent on his good behaviour.

Now some may think this after all a strong indictment against native preachers. Far from it; nothing would be more unbecoming on my part or more ungrateful, for perhaps there is no person present who is more indebted to native preachers than I am, and no mission for which native preachers have done more than they have for the mission I represent.

No! if the facts be as above stated, the main share of the blame lies with us and with the system. We have placed these men at a disadvantage in a false and invidious position. Their faults, as we see them, are largely the natural consequence of the relation which they sustain to us who pay them and to the Churches which do not pay them. We demand of them a certain standard of character in which frankness, truth and righteousness shall figure as the more prominent virtues, and we place them where these virtues shall be tried to the utmost. I think it is time we examined ourselves and our organization.

Am I then sanguine enough to believe that a change of circumstances will bring about a change of character? not at all. This paper does not affirm that if native helpers, paid with foreign money, be at once and for ever disconnected with native Churches, certain occult, mysterious, yet all powerful forces will be set in motion, tending to purity of discipline in the Churches and thorough, transparent honesty and truth in the native preachers. Such ardently desired, long sought for and much prayed for results can only be brought to pass by diligent, faithful, assiduous cultivation on the part of the foreign missionary. The real remedy is a fuller, truer and more experimental knowledge of the Gospel. But the question before us

is, "Can we not employ better methods and keep in view always the race characteristics of the people?" In a bold figure of speech man has been called a "bundle of habits." When applied to the Chinese this description has the value of an accurate, almost scientific definition. His habits are closely compacted, tightly bound and well rounded off. In our Church organization let us utilize and not antagonize the mechanical element.

The Chinaman sets great store by his good name—"his face"—as he is pleased to call it; and he has certain false and absurd ideas about what constitutes "loss of face." We cannot change this race feature, but we can organize our Churches, so as to enlist this peculiarity of Chinese character more fully and completely on the side of pure discipline. We may shift the strain in such a way that loss of face shall be a question between a Chinese Church and its offending members, not between the missionary and those members. Then the Church will guard its own "face" and the transgression be dealt with promptly.

I now proceed to deal with the second part of my subject.

II. The planting, nurture, guidance and control of native Churches.

If Chinese assistants, paid with foreign funds, are no longer to have official relations with the native Churches, but to be dismissed each to his preaching hall, then what is to become of the Churches? On this subject our Societies should be in a position to speak with plainness and with emphasis. They should say to each non-self-supporting Christian community in town and country: "Our main responsibility and our first duty is to you. We may or may not open more preaching halls and pay with foreign funds native evangelists to preach to the heathen. But we must and will spend our funds, our energy and our time in teaching and edifying and quickening spiritual life in our native converts. This responsibility we incurred by the act and deed of our missionaries who, by baptism, admitted you to membership in the outward and visible Church of Christ. Our missionaries shall teach you through your own chosen representatives. In the discharge of this duty they shall be assisted by the wisest, most zealous and the most consecrated native assistants that the aggregate of our native Churches can furnish. These native teachers, the helpers of our missionaries in their good work, we will also pay with foreign funds. In this indirect way we will do for you all that lies in our power without limit and without stint. Best of all, our missionaries, together with the most spiritually enlightened Chinese teachers they can find, shall bring personal influence to bear upon every Church through the picked men of each Church. This we recognize as our first duty, and we will perform it to the full.

All we ask is that you also perform your duty. Select without fear or favour the best men you have among you, at least one from each Church, and more than one, if to send more be within your power. Show the sincerity of your faith in Christ by denying yourselves if need be to release these men from their wonted occupations that they may be free to place themselves under instruction. We will not ask you to pay for their support whilst with us, or for the teaching we give them. But you must do what is required, in order that the men of your choice may continue with us and be instructed. The rule shall be that at least *one man from each Church* shall constantly be receiving instruction. When the brethren whom we thus teach return to you, let it be understood that they alone are responsible for the conduct of Sunday services and week day meetings. That they counsel and direct in the affairs of the Church, and that they keep the missionary well informed in regard to all matters of interest to him in connection with their Church. We are not concerned with the question how these teachers of your choice shall be maintained. This is a question to be settled between you and them. They may earn their own food and raiment, or you may help to earn it for them. It is for you to decide to what extent they shall "reap your worldly things."

I think if every Society would consent to speak and act on this wise, a very desirable modification in present methods might be affected.

I will sketch the more important points of a possible scheme of dealing with native Churches.

(*a.*) As regards buildings. The difference between a preaching hall (福音堂) and a building for Sunday Worship (禮拜堂) should be rigidly and jealously maintained. Preaching halls are to be kept up with foreign funds ; places for Christian worship should be paid for by the Christians who worship in them. It may be the duty of these Christians to frequently make their meeting house a preaching hall, and we must encourage them to do so, but it can never be our duty to make preaching halls, built with foreign funds, into meeting houses for Church members. Sooner than do so we will have our foreign-paid evangelist preach in these buildings to the heathen throughout the whole of Sunday. A preaching hall is intended to benefit the heathen. A meeting house is primarily for the benefit of the Christians, though of course they should be taught to use it also for the benefit of their heathen neighbours. The only relation between these two classes of buildings is that men, convinced of the truth in the preaching hall, shall be sent for their further instruction, edification and perfecting in the divine life, to the meeting house and Christian congregation.

In the matter of meeting houses for Christians, there is always the question of proportion. If few, let them rent or build a small meeting house; if poor, a poor meeting house. The Lord's blessing will not be withheld from the "two or three" meetings in the poorest room of a humble cottage.

(*b.*) As respects the duty of Churches to evangelize. In country places, where the population is sparse, native agents, paid with foreign funds, to itinerate from their preaching halls, might be instructed not to preach within a given radius, say one pole of any Church or mission station. Within this limited area, be it understood that the Church "lets its light shine" and fulfils its duty to those who know not the Lord Jesus.

If foreign-paid agents, in the course of their journeys, visit these Churches, let it be understood that they come as visitors, without official standing of any kind, and if asked to take part in services, let them do so as ordinary members of the congregation.

(*c.*) It is not even good, in my opinion, for Churches to call pastors until they have carried on for some time their own Church work without resident ordained ministers. There may be a sufficiency of funds for the pastor's salary, where there is *not* enough self-reliance and sterling Christ-like character. Most Christians are too fond of having their religious services done for them, and the Chinese are no exception to the rule. Whether the Churches are able to call pastors or not, their life and strength depend upon the steady growth and development of gifts and graces in the members. I have not yet seen the native Church, however small and poor, where there has not been at least one man who, with proper help and training from the missionary, could be trusted to conduct "decently and in order" simple Sunday services for the edification and help of the brethren. Again, it is a question of proportion. Nine farming folk, with God's grace in their hearts and true zeal for his cause, might obtain more real profit from the ministrations of a tenth one of their own number than from a paid minister, so with nine shop-keepers, nine artisans or nine literary men.

(*d.*) As for the teaching that should be given to these guides and leaders of the congregations, it might always be suited to the circumstances of the Church. The need is to show them "the way of the Lord more perfectly;" to have them read out of the Scriptures the meaning that is there and apply it to the needs and sorrows and exigencies of their work-a-day life. By all possible, methods, the catechistic, the narrative, the recitative, to get into their minds a knowledge of God's Book, not in high sounding phrases or sonorous sentences, in order that they may preach (傳), but the spirit and life of the divine Book, in order that they may live thereby and teach others so to live.

We might discuss with them the methods of conducting Sunday services best suited to the village congregations and put into their hands all available helps. Outline addresses, catechisms, books of prayer, every kind of material that we or they can think of that is likely to be of service.

(*e.*) And what if the Churches will not elect and send to us representatives to be thus taught and made teachers of the brethren? I for one would say this is a test whether you are or are not in earnest in the things of Christ's religion. If you are not, and have no life in you, then go and bury yourselves, for we will not attempt to galvanize you through native-paid ministers. We will do everything we can for you, except one thing. If you are not prepared to do this one thing, take the consequences: Be no longer a Christian Church.

I can see that against this suggested basis of mission work in Kwongtung various objections may lie. If I do not anticipate and endeavour in some measure to reply to them, it is only because this paper is already of undue length.

The introduction of modifications, such as these, will mean in some quarters the beginning of sorrows and troubles. The men selected will not always be the best men. They will frequently disappoint us and the Churches. The conduct of services, even by leaders who have received the full benefit of our teaching, will, in many instances, be far from meeting our approval.

From worldly policy and the "fear of man that bringeth a snare," unpaid teachers will not be free. Churches will require more constant and systematic visitation, and the missionary will be much occupied in settling jealousies, disputes and bickerings that now scarcely seem to exist at all.

It will be uphill work and "many a weary sigh and many a groan" wrung from the missionary brought into close and constant contact with the frailties and follies of Chinese human nature in native Churches. All this and much more may be alleged against this "mechanical cut and dried" scheme.

But there is one advantage which should surely outweigh all objections that can be raised. What that advantage is I will try to point out by an illustration.

We now act in mission work as those who believe in an evolution or development theory. The evolution and development of self-supporting Churches is to be the grand end and crowning result of present methods. The instructions some of us are accustomed to receive from home are, "Keep self-support prominently before the Churches. Cultivate a spirit of self-reliance. Train your converts to depend on themselves, not on the foreign missionary or on the foreign Society." Translated into the language of science, this is equal to

saying, "Create an environment favourable to self-support." Truly there is great power in environment to induce what is known as "variation."

A wonderful array of examples can be adduced to prove that in the course of ages the structures of plants and animals have been changing and advancing by the action of environment. So with the evolution of self-supporting Churches from Churches partly or wholly supported by foreign funds.

It is possible that every person present could furnish his contribution to the wealth of instances, but evolution at the best is a slow process, and the laws of development require for their full and effectual working many generations, countless ages. By all means let the environment be as favourable as it can be made. But let us see to it that we first have the germ of self-support, the seed of self-support. Then, as the years go by, we shall have the two great factors—heredity and environment—at work in the Churches, moulding and perfecting the self-reliant characters of our converts.

On such Churches I believe that the great head of the Church will shed His benign influences. There will be fewer hindrances to the work of his blest Spirit. The things that make for righteousness, truth, purity and all godly living, will meet with fewer checks. On the one hand, the Churches will be built up on the "best and surest foundations"; on the other hand, the Gospel will be more effectually proclaimed by men set apart for the purpose—Specialists—whose one work is to make known Christ's name and show His righteousness openly in the sight of the heathen.

Correspondence.

HONORING MISSIONARIES.

To the Editor of

"THE CHINESE RECORDER."

IT is refreshing to us all to see missionary brethren honored by the Church at home. For the benefit of your readers I send you the clippings enclosed herein. The *Saint Louis Presbyterian* says:—

"H. C. DuBose, D.D.—Last week the Board of Trustees of Westminster College conferred the degree of *Doctor of Divinity* on the Rev. Hampden C. DuBose, of Soochow, China, a most worthy recipient of the honor."

And in the columns of *The Southern Presbyterian*, under the caption, "The Synod of South Carolina," is the following:—

"The Rev. H. C. DuBose, D.D., was present, fresh from his mission work in China, and preached the opening sermon at the request of the Moderator, in whose Church the Synod met. This discourse was a loving and admiring memorial of the late Rev. Dr. John Leighton

Wilson, the father of the Foreign Missions of our Southern Presbyterian Church and the life-long friend and counsellor of the preacher, who took this occasion to pay a noble tribute to his departed master in Israel. Dr. DuBose was then elected Moderator by a unanimous rising vote as a testimonial of our appreciation of his great work for our Church in the foreign field. And though unaccustomed to the business of our Church courts, his promptness, quickness, fairness and excellent spirit doubtless convinced every member that we could not have made a better choice. He doubtless carried with him from that meeting the sincere esteem, affection and admiration of all present, who will hereafter follow him with increased interest in his mission work. A resolution proposed at the close, expressing great pleasure at his presence with us and gratification at his presidence over the body, was adopted with hearty unanimity by a rising vote."

Yours fraternally,

PARS FUI.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Wednesday, 17th Dec., 1890, will be a red letter day in the history of the Tsingcheufu Church. On that day six native brethren were ordained to the pastorate after a five years' course of study in our Theological Training Institute, in the presence of the Revs. Glover and Morry from England, the missionaries on the field and representatives of the native Church.

In concluding the ordination service the Rev. Richard Glover gave the charge to the pastors, and the Rev. T. M. Morris to the Church; Rev. A. G. Jones acting as interpreter.

The Church round this city consists of 66 stations, which are now divided into 6 groups, each of which has elected and will henceforth be under the supervision of one pastor. The pastors will be supported from a Sustentation Fund, which is raised *entirely* by the native Church.

During the past year 120 members have been added to this Church; and a still larger number have been baptized after probation, in the newer districts to the North and West, evangelized by our colleagues from Choup'ing city.

Owing to the late famine and the consequent emigration from this district to the province of Shenhsi during the past two years, a remarkable efflux has taken place from this Church. About 100 Christians are now on the plain of Singanfu, distant from here 2,600 *li*, who are still looking to us for guidance and instruction. These men have settled there; are now in good circumstances; meet regularly for worship, and are gathering enquirers round them. We are at the present time deliberating as to how these Christians may be best cared for, and this movement of Divine Providence followed up.

BON ACCORD.

TSINGCHEUFU, *viâ* CHEFOO,
31*st December*, 1890.

Our Book Table.

THE following prospectus is issued by the Society for the Diffusion of Christian and General Knowledge among the Chinese:—

For the past two years the WAN KWOH KUNG PAO, or "REVIEW OF THE TIMES," and the "BOY'S OWN" have been in course of circulation and have received a considerable amount of encouragement. The latter periodical ceased at the end of last year, and it has been thought desirable to fill its place by a paper more adapted to the requirements of the occasion. The proposal was cordially agreed to at the last annual meeting of the Society.

It is intended that the paper shall be called the 中西教會報, or the "MISSIONARY REVIEW." The object of it is specially to meet the wants of the native Church in China, and the case of inquirers in regard to Christianity. The WAN KWOH KUNG PAO is doing an important work in a literary and scientific point of view, and is much appreciated in that light, but the present magazine is to be of a different character, and it is believed will be readily welcomed, both by the missionaries and the native Christians who, it is hoped, will largely sustain it by their personal contributions and their endeavours to aid in its circulation.

It will be a special aim on the part of the editor to make the periodical interesting and instructive, by giving a high class character to the articles adapted to the necessities of the native Christians for their advancement in Christian knowledge, the promotion of their Church life and the general spread of Christian truth. The articles will have a direct and immediate bearing on that end, written in a brief, lively, simple style, and consisting of explanations and illustrations of Gospel truth, incidents in Christian life, missionary intelligence, the evidences and history of Christianity, etc., such as may tend to the spiritual edification of those for whom the paper is expressly designed.

The need of a periodical of this kind is suggested by the growth of the Christian Church in China, and by the number and usefulness of similar papers in the west. At present there is nothing like it in this country, and we believe it to be indispensable to the progress of the missionary work alike for the benefit of the native Christians and the enlightenment of many inquiring on the subject of our faith and practice.

The editorship will be in the hands of the Rev. Dr. Allen, to whom all articles will be sent, and business communications will be addressed to the Rev. W. Muirhead.

The magazine will be about the same size as the WAN KWOH KUNG PAO, and will be issued monthly. The price is $1 per annum, or 10 cents a copy. Agencies 25 per cent discount.

DULL NAVEN: A Sea-side Story for the Young. By Alice Jane Muirhead. Amercian Presbyterian Mission Press. Price 60 cents.

CONSUL HOSIE'S WESTERN CHINA.

THREE YEARS IN WESTERN CHINA; a Narrative of Three Journeys in Ssu-ch'uan, Kweichow and Yunnan, by Alexander Hosie, M.A., F.R.G.S., H. B. M. Consular Service, China. With an Introduction by Archibald J. Little, F.R.G.S. London, 1890.

CHUNGKING, the commercial metropolis of Western China, having just been proclaimed a treaty port synchronous with the appearance of Mr. Hosie's work on Western China, invests that volume with peculiar interest, particularly as the author of "Through the Yangtze Gorges," Mr. Archibald Little (a most competent authority) says of

Mr. Hosie's book: "It is an elaborate monograph on the province of Szechuen, such as has not been written of any of the other provinces. It provides a mine of information to the traveller and to the merchant."

The establishment of Chungking as a riverine treaty port, has grown out of a provision of the Chefoo Convention, which, among other things, secured the right of the British Government to send officers to reside in that city to watch the conditions of trade in Szechuen; pursuant to which Messrs. Baber, Parker, Hosie (now Acting Consul at Wenchow) and Bourne were despatched for exploration and research. Successive blue books attest the zeal and capacity of those gentlemen in the discharge of duties that involved much self-abnegation and no small degree of peril. Unfortunately, the valuable results of those investigations, being for the most part concealed in dull dry and dreary official folios, are *caviare* to the general public,* but now happily, Mr. Hosie has disinterred and rehabilitated his buried property, and with the best appliance of typography and book-binding, has submitted it to the examination of the reading world. With regard to ornamentation it was a happy thought of the author to utilize the Chinese map of O-mei Mountain as a cover to his book; and speaking of maps reminds us of one out of several excellencies of this book; its map, among other desiderata, affords a distinct view of the country of the independent Lolos. Again, to the busy man athirst for information, a good index, is of unspeakable use, and Mr. Hosie has taken the pains to discharge that duty exhaustively, and a glance at it will show that the arts and commerce, and ethnology of the vast regions traversed, have all received attention. The volume is as replete with facts as an egg with pabulum.

Incidentally the anthropologist here discovers that the Sifan are "tall, with level grey eyes," a highly suggestive biological fact; while the epidemiological student is set a thinking on unknown climatological conditions by the following anecdote, which illustrates a statement found in Chinese works touching malaria.

In North-eastern Yunnan Mr. Hosie's party were dismayed by the approach of a rainbow-drizzle; at the sight of the meteor word went round—"shut up." All except the foreign travellers placed their hats over their mouths, an operation which he regarded with amusement as a superstition, and so strode on, his bucal aperture being all agape; but soon his extensive and symetrically formed system was agitated and contorted from centre to periphery, being seized by paroxysmal vomiting; jetsam being automatically disposed of, he found himself an appreciably lighter man, and more experienced, if not wiser. The Chinese escaped unscathed the micro-organism. Restricted as we are to space, we are unable to make extracts, but we cannot refrain from giving our readers a philological paragraph from an account of the Phö (Black Miao) language, in which it is stated that while those aborigines follow, to a great extent, the Chinese idiom, they exhibit at the same time considerable divergence. A "cart-before-the-horse principle is very marked throughout, *e.g.*, the Chinese for "beef" is 'niu jou,' and for mutton 'yang jou', that is, 'ox meat' and 'sheep meat'. The Phö, on the other hand, say 'ngi lia' and 'ngi li', which literally translated mean "meat-ox" and "meat-sheep." Again, for a "good man," the Chinese say 'hao jên', where 'good man' is the subject of the sentence; the Phö say 'nai

* It is true that Mr. Baber's writings appear in the supplementary papers of the Royal Geographical Society; Mr. Parker's in the China Review. But classes, not masses, derived benefit from them.

ghou'—'man good', and 'very good man' is 'nai ghou kuai,' that is, the adjective follows the noun, and the adverb the adjective."*

One more extract must be shoved in somehow. Ever solicitous for welfare of man or beast, our author saw a coolie, whose temple had been pierced with a large spike through a fall. "Now, thought I, had the time arrived to display my store of foreign medicines, and I was looking forward to the effect which Friar's Balsam would have on the patient and his comrades, when there was a sudden call for tobacco. My pleadings to be allowed to treat the case were in vain; a handful of cut tobacco was placed over the wound, and all the assistance I was permitted to give was the loan of my handkerchief to bind the head and keep the narcotic in position."

Nicotine is never absorbed in such cases; the Chinese idea is to arrest hemorrhage and prevent the access of air; tobacco is in universal use as a vulnerary.

It is pleasant to travel in imagination with an explorer, whose genial *bonhomie* often crops out during toilsome and painful journeys. Mr. Hosie displays a genial, benevolent character when speaking of the members of Les Missions Etrangères de Paris and the China Inland Mission. "All honor" he with fine feeling of the former, exclaims, "All honor to men of surpassing ability, who give up their lives for heart-breaking work in China!"

He has occasion from time to time, as has every traveller in China, to observe cruelties inflicted on animals. Once he visited the Great Wall on a donkey up the rough Nank'ou Pass. "I had not proceeded far when a horrid stench assailed my nostrils; its continuance baffled me until a sudden lurch of the saddle revealed a sickening sight; needless to say I walked the rest of the way."

Again, when at a chimneyless inn he and his pet dog were forced to retreat from the stifling smoke, they took their supper together under the starry canopy; but soon he had to lament the loss of that faithful companion. "He prayeth best who loveth well; man and bird and beast."

D. J. M.

* On this subject Dr. Edkins in a footnote on Akkadian and Chinese (China Review, Vol. XV., p. 399, cites Lenormant:—"The ancient Tauranian language of Susiani places the adjective before the substantive. This, I suppose, would be occasioned by the people of Susiana not being under strong Semitic influence. It appears also that mixing with races of the Teutonic stock also tends to shake the law of position, for Lenormant also says that the Finnish language places the adjective before or after the substantive at the speaker's discretion."—"La Langue Primitive de la Chaldics, page 149."

Editorial Comment.

It is a true saying that "the power of prayer is a spiritual dynamite and can only be manipulated by spiritual people." Foreign missionaries need to understand this more than any other class of Christian workers. Let it be a profound conviction among all who teach and all who preach that their God does reign, and that he has commissioned them to "tell it out among the nations that the Lord is King."

The *Chinese Times* of December 13, 1890, contains an ably written article on "Do: Do Not." The writer attempts to throw a calcium light into "the wide gulf that divides the East from the West." What we are made to see is simply this: the Golden Rule of Christianity, demanding beneficent action, *vs.* the negative precept of Confucius, representing the inert or passive character of Oriental civilization. The idea is forcefully put.

But the following quotation will not commend itself to the best thought of our day: "Did the two texts stand alone, the mere accident of one proposition being cast in the negative and the other in the affirmative, would be a wholy insufficient ground on which to set one system on a pedestal above the other."

Surely, the difference between "Do" and "Do Not," ethically considered and as applied to universal human conduct, is something more than a fortuitous circumstance.

We thoroughly believe, however, with the *Times* writer, that "the centripetal force is as much a necessity to 'the balance of power' in nature as the centrifugal force, and there is a place in the economy of human life for the resisting as well as for the attacking energy." It is a pity that this concept is not allowed its logical sequence. The great central idea of a civilization that antedates our own, and has conserved some valuable elements of political and social economy, must have a meaning for the West as well as for the East.

At least two of our contemporaries have expressed great solicitude over the probable advent of 1,000 new missionaries. The oncoming host are advised to take heed to their steps, lest they add to the obstacles already existing, which lie in the way of China's progress. This is well. Undoubtedly much might be written on the need of care in avoiding unnecessary antagonisms with the customs and usages of a people who, in a sense, are our antipodes. It should, nevertheless, be conceded that the manner of presenting revealed truth can best be determined by those who feel its force and know its power, and who live in nearest contact with the abominations of paganism. We have no sympathy with the carping criticism, which dwells so often on "the failure of foreigners to influence the Chinese." We maintain that the stigma of failure does not properly apply to diplomatists, merchants or missionaries. Each in their turn have been compelled to cope with vast difficulties; and, while results are not equal to the hopes at first entertained, they are significant and encouraging. It is not best, either for the East or the West, that all merchants should be millionaires, that all measures of foreign diplomacy should carry at the onset, or that the great missionary movement should sweep the empire before methods are fairly tested and experience has evolved a basis for the Church of the future.

The *London and China Express* is disposed to think that missionaries are doing great good by enlightening the people with respect to the treatment of wives and daughters on a footing of equality with men, but that this is probably one of the principal causes of Chinese disapprobation of foreign missionary labor. If the statement is correct, that decided progress is being made in the direction named —and we believe it to be true— the circumstance that opposition is encountered, becomes a matter of course, and is no reason why the reform should be stayed. Shall we cease to do good because some people do not like our benevolent action? The suggestion that "if foreign missionaries were to confine their labors to the teaching of the simple truths of Christianity, it is quite possible that they would give less cause for complaint than they do at present," is encumbered with one grave difficulty,—the mere teaching of abstract principles will come short of the object. A missionary must inculcate *applied truth*, or his work is negation and failure from first to last.

It must ever be a matter of regret that at the conclusion of the great famine in 1877 there were so few to enter the open doors which the labors of the distributors had set before the Christian world. There have been other opportunities of like import, as when Gen. Gordon, by his brave and successful exploits against the Taiping rebellion, won the nation's gratitude. Archdeacon Moule puts a great deal of meaning in these few sentences: "The streams of missionaries now arriving find idolatry strong and flourishing and rehabilitated. Had they come when we were scarcely able to hold the little forts in 1862 and 1863, they would have found the idols utterly abolished and the people willing to listen to the tidings of the great God, our Saviour, from woe and from hell." Although our missionary zeal is very inadequate and very late, we have every reason to believe that it is not too late. It may be that our ideas of auspicious time, and regrets about delay, have only a relative meaning and little significance in the vast designs of Providence.

It is a fact worthy of note that among leading minds of the west there is a growing appreciation of what China really is and what may be reasonably expected of China's future. Our space will not allow any extended reference; but take a few recent examples. In Boston (U. S. A.), before a large gathering of representative men, Bishop Fowler emphasized the fact that China is the great mission field of the Church. Other fields were important, and he did not disparage them; "but," said he, "China is Asia." Bishop Andrews also gave some impressions, growing out of his extended observations in the east. From a report of the address we select a few sentences: "He was profoundly impressed with the intelligence and general bearing of the people. There is no un-Christian land like it. There are some features of its educational system that he would like to see incorporated in our own country. As a people, however, they are conservative in the last degree. They are slow to work on. In Japan it is different. Standing on the streets of Tokio or Yokohama he would frequently see natives dressed in European costume. Their army is so dressed. But in China no such innovation is ever seen. They tenaciously cling to the habits and thoughts of their fathers. This is one of the tokens of their strength of character. In the end this will be an advantage. When they become committed to the Gospel, they will be firm in their adherence to the Church. He was glad to find the old missionaries were the most hopeful in their faith in the ultimate triumph of our work."

During the sham fight, which occurred near Shanghai on the 27th of December, between opposing forces of marines, one side supported by the local volunteers, we stood upon an elevation commanding a comprehensive view of the field of action. We observed with special interest the aggressive party; and noticed the line of troops broken, separated, advancing, retreating, small detachments wading or leaping a stream because the bridge had been hypothetically blown up, —some of these activities exciting now the levity and now the criticism of spectators; but amid it all there was a steady forward movement. It seemed to us a vivid representation of what might have been,—a real battle scene. We thought of the moral conflict now going forward in China. Missionaries and native converts are the Church militant; and while many lookers-on are taking note of some things which seem to them like hopeless confusion in the attacking column, there is a long and steady wave of advance. By and by the world

will see and acknowledge the strategic skill and heroic purpose that have given inspiration to the great modern missionary movement.

THE pirating of the s. s. *Namoa* is a reminder of the ways of Europe not many centuries ago; while the burning of the *Shanghai*, attended by pitiless assaults upon unfortunate men, and the complacent inaction of native gunboats just at hand, is a revelation of the inhumanity of paganism. These are events which show beyond doubt that there is a necessity in China for something more than improved river police. The demand of the hour is for a moral revolution, which can come from only one source, even the source of all true uplift in the realm of conscience and spiritual life.

THE settlement of the audience question, apparently under conditions honorable alike to the government and to foreign representatives, must be taken as a sign of the times. An event of perhaps even greater significance is the appearance of a preface by Viceroy Li Hung-chang, the most powerful man in the empire, to a medical work by Rev. S. A. D. Hunter, M.D., giving the prestige of his name to foreign therapeutics and to a most important branch of missionary enterprize.

WHAT with the laying of a telegraphic line from Peking to Kiachta—which is likely to be an accomplished fact in the near future—the actual extension of the wires to Yünnan province, the pushing of the Tongking and British-Burmah railway lines toward the Chinese frontier, together with the oceanic cable reaching forth to the sunrise empire and south and east to India and Europe, China will soon be united as with bands of steel to the brotherhood of nations. It is destiny; it is the decree of Providence.

THE crowded state of our columns this month necessitates the postponement of several contributed articles and the delay of editorial matter.

Missionary News.

[*Workers in the wide field of China are invited to send brief contributions appropriate to this department of* THE RECORDER. *A real and valuable service may thus be rendered to the cause of missions.*—Ed.]

—Bishop Burdon, accompanied by the Rev. J. Grundy, has made an important tour through the Province of Kwantung and far into the adjoining Province of Kwangsi. The Bishop expresses a desire to see lay evangelists engaged in these provinces.

—The Kiukiang Institute is prospering finely. The Rev. J. Jackson, Principal, has been giving scientific lectures. A correspondent, writing of one of these, states that "the experiments were numerous and exciting." Rev. Mr. Banbury interested and instructed the students on the subject of the steam engine; and Rev. Mr. Little profitably occupied one evening by a lecture on Africa.

—W. H. Park, M.D., in his Soochow Hospital Report for 1889-90, says:—

"A Buddhist priest comes occasionally, who has been trying to cure himself by cutting off small pieces of his own flesh with a pair of scissors. A fellow-priest has turned this to good account by going around the country and showing the pieces of flesh as an evidence of the wonderful power of the idol in their temple; for, said he, the priest cuts himself in

this way, and the idol so miraculously interposed that the man's life was preserved, and not only that, but he did not feel any pain or shed a drop of blood. It proved a splendid advertisement and 'business,' at that temple has been on the increase ever since."

—Mrs. J. Williamson, of Chefoo, relates a thrilling story of a *Wên-li* New Testament, which had been kept in the house of a Chinaman for ten years. One of the inmates, infirm and unable to walk much, spent most of his time in the library, where he read this book incessantly. He would sit in the court yard on moonlight nights and tell to a circle about him the story of Jesus and how he was crucified. When dying, the old man gave the sacred volume to his nephew and said: "This book is true; read it. I have seen Jesus in the midst of heaven, and I am going to Him."

—Rev. James Gilmour, of the L. M. S., has recently met with very encouraging indications in his work in Mongolia. Although without a medical training, he is having an interesting experience in healing the people of their maladies. Success in one case led to further and more difficult work. He was called upon to dress the bullet wounds of two soldiers, received in an encounter with brigands. Mr. Gilmour had never seen a bullet wound in his life, but he went as requested. Two were flesh wounds, and with these he had no difficulty, but the third was a bone complication. He knew nothing of anatomy, and had no books to consult. "What could I do," he says, "but pray?" "And the answer was startling." On the third morning, when attending to ordinary patients, there came a man like a live skeleton. He came for cough medicine, and got it; but Mr. Gilmour fingered and studied the bone he had to attend to that afternoon. He learned what to do, and in a short time it was on the way to heal.

—Miss Guinness, of the China Inland Mission, has recently been visiting the native Church of Yuh-shan, in Kiangsi Province, which she reports as having a membership of 103, seventy-five of whom she had the joy of meeting at the Lord's table. Miss Mackintosh and a native pastor manage the Church between them. Miss Guinness was much impressed with the harmony, order and spirituality of its members, many of whom walk miles, in order to attend the services. One old man of sixty-seven walks twelve miles regularly to meet with people of God.

—Rev. G. W. Painter, under date of December 13th, 1890, sends to THE RECORDER a brief account of a recent evangelistic tour of his, which we are glad to give our readers. He says: "I am more than ever overwhelmed with the vastness of the work to be done among the teeming multitudes around us. Mr. Stuart and myself confined our efforts to a district thirty miles long and five miles wide, lying on both sides of the main canal, between Hang and Wuchow. We visited sixty-one places, the population ranging from twenty to three hundred families, giving our attention chiefly to villages not visited heretofore. Of this kind we worked in forty-eight, where the name of Jesus had scarcely ever been named,—*the vast majority having not even heard it.* I was astounded at the discovery of this fact. It seemed scarcely credible; but the proof was clear when we turned our attention to it. Now, my dear Sir, this is true of a section of country, which has doubtless been more thoroughly worked by itinerant workers than almost any other section of China. I baptized seven out of twelve applicants for Church membership near Linwu; I also baptized three children. "Pray ye, therefore, the Lord of the harvest that he would send forth more labourers into His harvest!"

—Rev. L. W. Pilcher, D.D., of the M. E. M., in North China, sends this encouraging word: "Our work is growing in every district. Yesterday (November 31) we had an attendance of over 500 at our Sabbath-school here, about 200 more than we could accommodate. All our chapels are getting to be too small. Our school work is encouraging. Have started an industrial department, and plan for extension."

—Rev. J. Hudson Taylor, Director of the C. I. M., has recently returned from a successful tour of the Colonies. Mr. Beauchamp was his companion and associate in the journey. Their object was two-fold, —the stirring up of religious life wherever they might go, and the awakening of a new and practical interest in foreign missions. In both respects they were quite successful. It is a well-known fact that Christianity in Australia is earnest and active, but that little has heretofore been done for missions by the wealthy Churches in that island-continent. Mr. Taylor brought with him a contingent of eleven volunteers for the work in China. It is believed that a hundred or more will follow before many days.

Diary of Events in the Far East.

December, 1890.

24*th.*—A prolonged shock of earthquake at Yokohama, followed by a Southerly gale.

27*th.*—H. E. the Viceroy of Canton formally approves the scheme for making a railway between Hongkong and Canton.

January, 1891.

1*st.*—Prince Ch'un, the father of the Emperor, dies at Peking.

12*th.*—Serious earthquake at Java. The Chinese quarter of the town entirely ruined and many killed.

19*th.*—Destruction of both Houses of Parliament at Tokio, Japan.

20*th.*—Hongkong celebrates its jubilee, being 50 years since its cession to Great Britain.—An attempt made to set fire to the China Navigation Co.'s s. s. *Pekin* at Shanghai.

Missionary Journal.

MARRIAGES.

At Soochow, January 1st, in the presence of W. S. Emens, Esq., U. S. Vice-Consul-General, by Rev. J. W. Davis, at the residence of the officiating clergyman, Rev. William B. McIlvaine, of Kochi, Japan, to Miss Harriet M. Jones, of Soochow, China, both of the American Presbyterian Mission (South).

At Shanghai, on the 13th January, by Rev. H. C. Hodges, M.A., Rev. Edgar C. Smyth, English Baptist Mission, Chou Ping, Shantung, to Miss E. Farrier.

BIRTH.

At Hankow, November 16th, the wife of Thomas Protheroe, of a son.

DEATHS.

At Cheo-kia-k'eo, Honan, December 2nd, Florence Helen (Florrie), the beloved infant daughter of Mr. and Mrs. A. Gracie, of the China Inland Mission. Aged nine weeks.

At Newchwang, on Dec. 20th, the Rev. J. H. Fitz Simmons, of the Irish Presbyterian Mission, of typhus fever.

At Ch'ungking, on Sunday, 28th December, Wallace, the beloved and only child of J. W. and Mrs. Wilson, London Mission. Aged 15 months.

ARRIVALS.

At Shanghai, January 5th, Rev. E. H. Thomson, of Protestant Episcopal Mission, Shanghai (returned); Rev. G. W. Verity, for American Bible Society, Shanghai, from U. S. A.

At Shanghai, on January 11th, Messrs. Wm. Thos. Gilmer, Cecil Geo. Smith, Geo. Prentice, Henry Ernest Foucar, from England for C. I. M.

At Shanghai, January 20th, Rev. and Mrs. C. F. Kupfer and three children, for Methodist Episcopal Mission, Chinkiang (returned); Miss R. M. Sites and Miss Hü King-eng, for Methodist Episcopal Mission, Foochow.

THE

CHINESE RECORDER

AND

Missionary Journal.

VOL. XXII. MARCH, 1891. No. 3.

To what extent ought we as Missionaries to appeal to the Secular Arm in behalf of Chinese Christians?

BY REV. C. C. BALDWIN, D.D.

IN considering this subject, let us first ascertain what have been the theory and practice of missions in regard to the persecution of native converts. Facts gleaned from the files of THE CHINESE RECORDER for twenty-two years (1868-90) will suffice. Persecutions have risen in various places from North to South and Inland during this period. The range has been wide under different sets of circumstances and causes, and these persecutions have also varied much in degree of intensity. I need not indicate places or names of persons. Native preachers in chapels, getting the better in argument with opponents, have been reviled in coarse, ribald language. This has sometimes provoked imprudent replies, leading to personal violence by the other side. Preachers and native members have been dragged into the streets and savagely beaten. They have been waylaid and barely escaped with their lives. The books of colporters have been burnt by the literati, and they ordered from the town. Christians have been robbed, their dwellings looted and themselves driven from their homes. Inflammatory placards, full of vile expressions and gross charges of immorality, have been posted in the streets, exciting against the Christians the reckless roughs of the populace. This has been the work of literati and gentry at second hand. In one or more instances Christians have suffered martyrdom, being beaten to death in the streets, and their bodies thrown into the river. In one instance a man with his father and whole family were driven away and their fruit trees plundered. In another, a mob of one hundred entered a chapel, assaulted the Christians at worship and looted the place. In still another instance, spoken of as "the worst outrage yet recorded," preachers and Christians were invited to a "friendly conference"

about some previous outrage, during which conference the gentry tried to exact from them a promise to leave the place. On refusal, a mob assaulted their lodgings at night, dragged four of them to the street, beating them unmercifully and setting fire to the clothes and queues of two of them. In 1884 occurred "the wave of persecution," which swept over Canton province. There was a general maltreatment of the Christians, eighteen chapels were looted and the schools closed in Canton for two months. There was a suspension of Christian work, all mainly due to the French troubles. So also in North Formosa, seven chapels were torn down, the converts beaten and their houses plundered.

Discussions about these persecutions and the related subjects were held in THE RECORDER, during successive years. The themes were such as these: "Missionaries and their Consuls," "The Chinese Government," "Circulars," "The Treaties and Religious Freedom," "The Toleration Clause," "Difficulties and Tactics," "Avoidable Hinderances to the Progress of the Gospel," "Religious Persecution in China," "The Political Status of Missionaries and Christians," "The Foreign Missionaries' Relation to the Chinese." These discussions were by some of our best men, who spoke from experience, as also from a keen insight into principles. As they reflect more or less fully the ideas prevailing in our missionary circles, a very brief reference to some of them may be here allowed.

One writer strongly argues that the example of the Apostle Paul cannot be cited to decide how far it is lawful to call in Consular aid to repress popular outbreaks. He is careful, however, to say that he does not intend to imply that on no occasion can we seek redress either from native officials or foreign Consuls. Another argues that as Christianity is of God, and the whole empire is within the limits throughout which we are to publish it, we may appeal to Treaty provisions for protection. The former writer favors appealing to mandarins, not to Consuls. Still another writer maintains that what may seem a great triumph in a native court is full of risk to the highest interests of the Church, inasmuch as reliance on "an arm of flesh" is apt to become a very passion with the Christians and a great snare to them. We must point them to their Lord, "as their true Defence and Refuge." If it is "given them to believe on Him, it is also given them to suffer for His sake." Again, a writer, while insisting that a religious-freedom clause in the Treaty is just and fair to all, thinks it a matter of expediency to appeal to it only in extreme cases. He adds that it does not conduce to the best interests of the Churches to have their members frequent Consular courts. But another contends that "the so-called Tolera-

tion Clause is an expression of sentiment similar to protests against the Slave Trade, that it is not intended to furnish efficiency to Christianity, which must stand on its own basis, but is simply the denial of the right of one man to hound another to death for opinion's sake. In another place one writer says facetiously that we weaken the cause by giving *grandmotherly* help in many ways, among which he gives prominence to help in law-suits and aid by the use of too much money. In the July RECORDER, 1890, Haleg Fax takes strong ground in regard to Christians paying dues or taxes which involve idolatry. He thinks the question may be safely left to themselves. If they elect to pay, no harm is done, neither is Christ's teaching violated. If they pay *under protest*, they not only do not sin, but open the way for Christ to reach the hearts of many. In regard to appealing to the officers for aid, native pastors are quoted in one place as affirming that unchecked persecution hinders growth of the Churches. But the writer thinks that, through God's abounding grace, such will not be the result. He says there is persecution and persecution, and varying circumstances and conditions which decide the course to be taken. Again, it is asserted that Christians are themselves to blame often for their rudeness, and for sometimes acting as if they were now the subjects of another government, which cannot fail to irritate their countrymen.

In view of this brief narrative of twenty-two years, it is evident to observe :—

1. That the usual theory and practice have been that natural rights, and the rights guaranteed by Treaty, may be freely asserted. At the same time it seems clear that the record comprises only extreme cases, with perhaps here and there an exception. And the usual course has been to apply with little hesitation to the native official or to the foreign Consul, as the agent to bring pressure to bear upon him, in order to have justice done. But, aside from the extreme cases, we well know that there are many instances of which no mention is made in the public prints. Very many persecutions, comparatively trivial, though involving loss of personal property or of a share in the ancestral field, whose products are appropriated, so far as needed, to the ancestral worship, are never reported. What course should be taken by the missionary in such cases ?

2. It is also clear that missionaries' practice in cases of persecution has varied with circumstances. Sometimes an official of sterling integrity has promptly checked a riot and even compelled restitution for losses. Such action, however, has been rare, except under pressure from without. In other instances, when the persecution has waxed hot, the Christians have fled to the Yamên,

and though His Honor was no better than a Gallio, he has at least saved their lives and furnished means of safe escape. But usually the officials have been in collusion with literati and gentry, or in mortal fear of them, and have, therefore, been lukewarm and inefficient. Sometimes the missionary has visited the Yamên in person, and by his address has secured the issuing of a proclamation, and has thus nipped a tumult in the bud. Thus he has avoided the undesirable necessity of appeal to a foreign Consul.

The question now recurs, "How far should we appeal to officials in behalf of Christians?" You have probably anticipated the answer, which I now give in a few particulars.

1. Much use of the toleration-clause may be safely made, even when no persecution is occurrent. It has its proper normal position in Treaties as an exponent of official duty, and should be kept before the eyes and minds of the mandarins. This can be done in informal ways during visits with them. We believe that toleration came in answer to prayer, and it would be unreasonable to suppose that it is to remain a dead letter on the parchments. We believe, moreover, that civil power is ordained by God to promote His kingdom in the earth, and that all power has been given to His Son for this express purpose. It is right, therefore, in all suitable ways to develop this divine purpose and impress its grand thought on others. It would seem to be at times a duty, as well as a right, to do this.

2. While the right is clear, the claiming of the right is not always advisable. "All things are lawful, but all things are not expedient." The reason for this caution is not far to seek. We must bear in mind that our Christianity is in a sense forced on the nation. It runs counter to a thousand prejudices and seeks to replace not only these, but a cherished system of morals, which is good in spots, by something as widely different as light is from darkness. It comes in conflict, too, with principles of government, seeking to revolutionize methods and penalties which have been current for ages. We must avoid establishing what will seem to literati and officials an *imperium in imperio*. Our glorious system of truth wins its way most effectively by moral arguments in the loving spirit which it always enjoins, and which our Lord exemplified in His life and practice. It must commend itself, if possible, even to the heathen mind and conscience.

3. It is almost a corollary from this that Chinese Christians must endure much and endure long before appealing to the civil power. And, when the appeal must be made, let it be to the *native* courts in the first instance at least. In process of time this method will become a valuable educational discipline to gentry and officials.

It will, of course, prove a decided gain to Christianity, which seeks a home, not a mere tarrying-place, with Jew and Gentile, with Caucasian and Mongolian alike. It is to become domiciliated in every land and among every people in the shortest time possible, and thus prove itself the religion for all without distinction. This will be best effected in ways that commend themselves as fair and conciliatory, and by methods which give evidence of much endurance.

4. From what has been said we perceive the necessity of a sound judgment and accurate discrimination on the part of a missionary in charge. The value of these, where such precious interests are at stake, is very great. Rash action may do almost irreparable mischief and set back the work for years. A careful conning of Church history, particularly the history of the China work, will be useful. The missionary will learn, and in no round about way, some striking lessons of providence on the subject, and may safely infer that like causes ordinarily produce like results. Moreover, much prayer with, and for the native Christians, should be daily offered that the interests of the Gospel may not be imperiled by a crude, hasty action.

5. Some regard should be had to the people at large. It is well always to ask ourselves what will they think and say, and how will they estimate a course which affects themselves. If a matter can be settled by a conference rather than by an appeal to law and force, the truth in its real character gets a vantage ground. The public conscience is quickened in the right way and prompted in knowledge of the principles of truth. Subsequent appeals can be made by referring to each settlement, as enforcing what we preach. We shall never dare to say to them that our Christianity is like Mahomet's false faith, making its way by spears, swords and cannon. It does so indeed, sometimes, in God's providence by a mysterious overruling of physical forces, but we must never claim such as our personal weapons.

6. Regard must be had to the real good of the persecuted individual or Church. This is a concern of vast moment. The convert is a babe in Christ, so weak and ignorant often as to seem helpless. It is natural for him to seek after other than divine help in his troubles. The missionary, the inevitable gunboat, the complaisant Consul, are near and tangible, and appeal directly to his instinct of self-preservation, while he has not yet fully learned to cast himself on the strong arm, which seems to his weak faith so hopelessly remote. So with the persecuted Church, whose bain, in all ages, has been worldly power, and that kingly or imperial favor, which has opened the gate to unchecked corruption. So we

know well that our native Christians need, not only in peace, but in trial, the Spirit of the Living God far more than they need earthly help, to build them up in faith, that may be strong, self-reliant and growing.

7. Regard must be had to the truth itself, which is to be sacredly guarded before a heathen people. There is always most imminent danger of its being in some way compromised or placed in a false light in times of excitement, when a quarrel is so intensely and exclusively human. It should come before the people in its divine aspects, unalloyed by the errors which selfish passion would blend with it and thus be made to appear distinct from their own false system. It must advance and win its triumphs, "not by might, nor by power," but by "the Spirit of God." The heathen should learn soon that it depends not on carnal devices or weapons, that while "the treasure is in earthen vessels, the excellency of the power is of God," and that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

These statements are of purpose given broadly, as we believe they furnish a correct answer to the question of "appeal to the secular arm." The special case of persecution should be very thoroughly investigated before a possible appeal. Our Christians are sometimes very short-sighted and narrow in their views of things. It is easy to give a one-sided testimony and paint their story in the stronger colors. It is quite natural for them to do this, under the smart of unjust aspersion or cruel assaults. Perhaps they have been imprudent and provoked persecution. It is then the bounden duty of the missionary to examine the case fully before proceeding to action. Again, all possible effort should be made, as already hinted, to settle a case by friendly conference or arbitration, either directly or through middle men. A double end may thus be gained. The persecutors may be brought to a better mind and even to make amends, and the missionary's peaceable spirit made manifest to the heathen mind. Of course no fixed rule can be laid down for all cases. Each one must be examined on its own merits dispassionately. A deaf ear must be turned to all efforts to make a large case out of a trivial one; and in no event, unless the reasons are peculiar and controlling, should matters that are comparatively unimportant be carried to a Consul. It seems to me that no amount of mere wordy abuse, or the paltry loss of a few strings of cash here and there, should ordinarily warrant such appeal. I would also favor the restricting of cases to the native courts so far as possible. It may not be quite constitutional for the foreign missionary to go to the Chinese magistrate for aid, but it is necessary and is often

done with the best results. While it is notorious that officials are in collusion with the gentry and are often compelled (or think that they are) to do their bidding, yet when they are approached respectfully, they will sometimes feel themselves put on their good behaviour and be flattered by the recognition of their official dignity. This may lead them to find means to nip a riot in the bud and calm the elements of strife. It need scarcely be added that the people ought to be glad to have the appeal made to their own magistrates. One thing more should be strongly emphasized by missionaries in educating the native Church,—the good rule that they seek a *maximum* of patient endurance and a *minimum* of official aid. This may seem to them a hard doctrine, but we think it a sound one on which to build sterling Christian character. Unless believing prayer, waiting humbly on God and leaving results with Him are practiced and diligently taught by religious teachers, they may expect to have puny Christians to carry all their lives and churches with the minimum of a proper self-reliance and trust in God.

There can be only one conclusion to which this discussion leads us. It is that ordinarily only the extreme cases should be appealed to the secular arm, keeping in mind always the various interests involved, which may greatly modify our action. Extensive, wholesale persecutions of course may be appealed. When Christians are robbed of their property, dragged from their homes, savagely beaten to death, or nearly so, the claims of mercy must be heeded and an appeal made for protection and indemnity, else the toleration-clause is degraded from its high place, as the offspring of prayer and the exponent of God's will and providence, and remanded to the realm of mere worldly and futile device. If it is asked, what are "the extreme cases," which may be differentiated from the large class of occurrent cases and safely appealed, we answer that they vary somewhat as the judgments of different missionaries may vary. There are persecutions and persecutions, and so there are judgments and judgments. To preserve a just medium in practice, it is well that the missionary should be aware of his own limitations of judgment, of his peculiar bent of sentiment and will and of any idiosyncrasy, which threatens to take the will captive and constrain it to an unfortunate decision. Surely the very bad cases should not be left usually to the judgment of one man. Let such an one get all the light he can from the Chinese Christians and their surroundings, and, above all, let him act in concert with his missionary associates. He will thus get a common action, grounded on much common sense.

History of the Manchu Language, from the Preface to Professor I. Zacharoff's Manchu-Russian Dictionary, 1875.

TRANSLATED FROM THE RUSSIAN BY M. F. A. FRASER.

THE father-land of the Manchu language is the country known to us under the name of Manchuria, forming the eastern extremity of Central Asia. From remote antiquity there dwelt, on the historic mountains *Golmin Shanyan Alin* (in Chinese Ch'ang-peh Shan), more especially by the southern sources of the Amur basin's waters, on the upper reaches of the Rivers Sungari-Ula, Khurkha Bira, Yalu and numerous others streams descending from the summits of the Chang-peh Shan range,—there dwelt a people, who spoke a language distinct from the neighbouring tribes of Mongolia, a people who, assuming different appellations as one tribe or other of those tribes which formed their political league became the most powerful, in the course of centuries repeatedly become illustrious in the career of world-politics. Chinese history (the only history for this land), beginning from the V. Century B. C., and more especially from the III. Century A.D., has preserved for us names, although mutilated, of those renowned people, who knew how to unite differing tribes in one body politic, names of powerful eastern nations, who in their time extended their sway far beyond the boundaries of their father-land: East, to the Pacific; South, to the extremity of the Corean peninsula; and West, to countries watered by the celebrated Yellow River.

But all these peoples and races, like the tribes of Mongolia,—however glorious through their arms and warlike skill, and often victorious even over China herself,—were, although acquainted with agriculture and trade, destitute of the art of writing. Chinese history testifies that when they needed to bequeath anything to memory by history, they could only do so by the devices of tying knots in string, or cutting marks on tallies or scoring-sticks, like other uncultured races. These methods sufficed for a people leading a simple life, and confined within narrow territorial limits; but as soon as any race became powerful and extended its sway over neighbouring tribes and nations, it came into contact and relations with other nations still further remote. The head of the ruling race then found it on the one hand impossible to continue to preside in person as judge in the Courts of all his subjects; and found it, on the other hand, necessary to maintain his constantly increasing relations with other neighbouring peoples. It was then that communication by writing became of urgent necessity. Thus, at least, do all Chinese histories explain the origin of the art as having lain in the absolute need for its invention.

These races, however, were without the genius which would have enabled them to supply the demand from their own resources; and they had only one enlightened neighbour,—China,—renowned for her literature, culture, religion and history, and, still more, for her written code of laws. The eastern nations naturally turned to her to teach them her writing and her culture; and began to imitate her blindly in everything, beginning with the written character and ending with the fashions of clothing. In this imitation of China the inhabitants of what is now Manchuria especially distinguished themselves. With ardent energy they took to learning Chinese writing and literature, especially during the dynasty of T'ang, renowned for political power and learning. To this end they were constantly sending scholars to China, both for the learning of the language and literature, and for the acquisition of books; how great the number of these scholars was, may be inferred from the known fact that in 831, A.D., 150 men returned to their native country at one time after the completion of their studies in China. History bears witness that these studies bore results; those who returned established in every village *schools*, which they called *temples;* and soon it was made illegal for a young man to marry, unless he knew how to read and how to shoot with the bow. They attained the highest degree of perfection in book-learning; being able not only to read, but to compose elegant and eloquent works and to write verses in Chinese. The Chief of the Tribe, *Sing-lo*, in 650 A.D., sent the Chinese Emperor an ode, laudatory of the T'ang dynasty, composed by himself, and woven in silk. They wrote books and annals in Chinese, as for instance in the tribe of the Po-tsz; and the Chief of this tribe was called by the Chinese, for his learning and culture, "the Little Mencius," or Mencius Minor. The empire of Bokhai, founded in the second half of the VIII Century, was acknowledged by the Chinese to be the most enlightened of the time, and a land of learned men. Corea and Japan were attracted in the same direction, and to this day both these nations write their books in Chinese.

After such a complete imitation of China by the Eastern peoples of Central Asia had gone on for several centuries, the first to come to an idea of the necessity of having a writing of their own were the Kitans; but even they could not *invent* any conventional signs, and therefore, led by the former preponderance of Chinese literature in these countries, they adopted some of the numerous Chinese characters to express the syllables of the words in their own language. This script became popularized in the Kitan kingdom in 920 A.D., when by an Imperial edict it was commanded to bring it into use in government offices and schools, and to write in it the annals of the empire. History tells us that there were two kinds of characters

employed, the *great* and the *small*; and it was possible to express the meaning of works translated from the Chinese by means of them clearly and accurately. Unfortunately neither alphabet nor key to this writing,—neither specimens of it, nor explanations of the difference between the *great* and the *small*,—have been preserved to us.

From a remark in the history of the Sui dynasty (581-618), that the Eastern tribes, Sing-lo and Po-tsz, had characters *like* the Chinese, we may conclude that attempts had been made, long before the Kitans, to form from Chinese characters a syllabary for native languages, and the Kitans only perfected this kind of writing.

The Churchens (in Chinese, Nüchên,—the Churchits of the Musulman authors), the ancestors of the modern Manchus,—followed the example of the Kitans, whom they superseded. At first they used, when necessary, either the Kitan or the Chinese writing; but when Aguta proclaimed himself Emperor and christend his dynasty Aisin ( ) in Chinese Kin (金), when half the Kitan empire was conquered by the Churchens (1115 A.D.), then they recognised the necessity of having a writing of their own "for official reports and edicts." But unwilling to confess himself inferior in culture to the beaten Kitans by borrowing their writing from them as it stood, although it was equally fitted for the Churchen language, Aguta commanded Kushin to compose a special one. Kushin, following the example of the Kitans, took some portions of the Chinese state or seal character and arranging them in the Kitan way, *i.e.*, horizontally, adapted this script to the sounds and syllables of his native language. This writing was introduced to the people in 1119, under the name of *Nüchen*. But it was probably found to be inconvenient and too difficult to apply, for in 1135, fifteen years later, new Nüchen characters were promulgated, called "*small Nüchen*." As the great, so also this small writing was ordered to be used, both in business transactions and by the annalists of the empire. Schools for learning written Nüchen were established in 1125; and in 1164 Translation Committees were appointed for the translation of Chinese books into Nüchen, classical, historical and philosophical. Examinations were set on foot for degrees to be competed for by students writing dissertations in Nüchen, and also examinations for official honours and dignities. Of the learned Translation Committee, Elüi-li especially distinguished himself, both in the great and small Nüchun script. Strange to say, either in consequence of the influence of this same Elüi-li, who was excellently versed in the Kitan writing,—in which existed clear and accurate translations of Chinese works,—or in consequence of the very difficulty and inaccuracy of the Nüchen writing,—in translating from Chinese, at that period, a translation was first made into Kitan, and then from Kitan into Nüchen. It

was only in 1191 that an order appeared to translate straight from Chinese into Nüchen and to cease to write the annals or history of the empire in Kitan.

This writing of the annals in Kitan and in Nüchen letters must have been one of the principal causes of the brevity and of the omissions in the history of these two dynasties, while ruling in Northern China; for the composition of this history was begun too late, just before the end of the Yüan dynasty, about 1343, that is to say, at a time when the Kitan and Nüchen letters were quite forgotten and disused, and there was no one sufficiently versed in them to decipher the records of the annalists. In a catalogue composed during the Ming dynasty, a book on the elements of Nüchen is mentioned, but it also is now lost.

All the efforts of the Churchens, like all the efforts of the Kitans before them, to preserve their language and customs, and to develop a national literature, fell to the ground before the opposition of Chinese civilization; for a national language and writing were, after all the mere forms, but the essential,—the ideas,—were born and developed only in Chinese brains, especially at a time when Southern China, under the Sung dynasty, was attaining the highest summit, to which Chinese culture ever reached. Before the end of the reign of the Kin, or Aisins, the Churchens, their subjects, had become so Chinese, that they had forgotten their language and writing as no longer needful; so that their descendants, the modern Manchus, learned only from Chinese history that their ancestors once possessed a language and literature of their own, of which not a single monument remains to us. It is true that in Shan-si there was found an inscription on a monument, which had been erected by Saligan, who was governor in 1134, on the occasion of his renewing certain buildings at the tomb of one of the T'ang Emperors,—an inscription in 155 characters, with the Chinese text to the right,—but these Nüchen characters were so effaced that it was impossible to decipher anything of them; and, as was observed by some Chinese archæologists, perhaps they were only an *imitation* of Nüchen writing. In his statistical description of the Chinese Empire, Father Hyacinth has given two fac-similes of Kitan and Nüchen; but the former is evidently composed of Chinese hieroglyphs, written in an abbreviated form, and the latter, as he justly observes, expresses in all probability the sounds of Chinese words in Nüchen letters. It contains 20 Chinese words and 23 Nüchen, if the syllables are distributed in the manner in which they appear to be; and an inscription in Nüchen,—that is to say, in Manchu,—would be much longer; for in it most words are composed of several syllables, and not of only one, as in Chinese.

The Mongols who superseded the Churchens in Northern China (about 1250-1350) at the beginning of their rule, used Uigur writing in governmental matters. It cannot be positively averred, but it may be inferred from Chinese history that the peoples inhabiting the North of China employed two forms of writing: (1.) The Southern and North-Eastern peoples, as stated before, had either adopted the Chinese written character, and consequently the Chinese language, or, like the Kitans and Churchens, made attempts to form a character of their own, but on the basis of the strokes composing Chinese characters. (2.) The Northern and North Western peoples used a script called the Khu-shu, or "foreign." Of course, *any* alphabet might be called "the foreign"; but bearing in mind the facts that while the other scripts disappeared in course of ages, the Uigur lasted to the latest times, and was employed as a fully perfected style of writing by the Mongols in the XIII Century,—a perfection which it must have taken centuries to arrive at,—bearing these facts in mind it may be supposed, with much probability of truth, that by Khu-shu we are to understand the Uigur which was written by the inhabitants of Eastern Turkestan and Dzungaria, and which finally reached the banks of the Onon River.

The Uigur writing is very near the ancient Syriac or Sabæan, but when and by whom it was carried to the Eastern peoples of Central Asia, whether it was really brought to them by Nestorian missionaries or became known at a period anterior to the Nestorian heresy,—to these questions history gives no positive answer. So much is certain that when Chinghiz Khan appeared in the political arena, it existed in a fully developed state. In proportion with the extension of the Mongol power beyond the limits of their native pastures and their subjugation of North China, became more evident to them the insufficiency of the Uigur writing and the necessity of the Chinese. But when Khubilai attained the prize so coveted by all the nomad nations and held all China under his sway, then, full of patriotic pride, he became possessed with the idea that to glorify his empire and his Mongol people, who had extended his power so wide, they must have a Mongolian writing of their own, even as their predecessors and enemies, the Liao (Kitans) and the Kin (Nüchens) had had before them. To this end he commanded, by an edict promulgated in 1269, that there should be brought into official use, in all the empire, a writing composed by the Tibetan Lama Pagsba, founded on the basis of the Tibetan and known as the "Square Mongolian."

Now this new writing was syllabic, composed of thousands of letters or rather syllables, and terribly complicated and confusing. So many syllables were quite unnecessary to express the sounds of

the Mongol language, and the Mongols could not make them so suitable, either for official correspondence or for the translation of books, as the Kitan and Nüchen had been, in which indeed had been actually written the annals of these dynasties and translations of many Chinese books. The "Square Mongolian" was also unfit for the translation of Buddhist books from the Tibetan and Sanskrit, for it was impossible by means of it accurately to transcribe the words of these two languages. There are still, however, preserved short inscriptions in "Square Mongolian" on some coins of the Yüan dynasty, on some monumental inscriptions on tombs and also on tables (*pai-tsz*), which were given to envoys or emissaries of the government in token of the confidence which it reposed on them, and of their being vested with plenary powers. This was an old custom of the nomad chiefs, to give authority to their envoys by the impression of a seal (tamgi), either on paper or on some other material.

As a natural consequence of the want of adaptability of the "Square Mongolian" script, the Mongols living in China took to using the Chinese character extensively, and in order to write the words of their own native language, "they transcribed the syllables of Mongol words," as the learned sinologue, Archimandrite Palladius, justly observes, "with Chinese symbols chosen in each instance once for all for that purpose, and at the same time they translated the Mongol whole words into Chinese conventional expressions henceforth restricted in each case to the rendering of such words." The Mongols living beyond the Great Wall and on the lands of the neighbouring peoples to the East and West of them, who had become their subjects,—as, for instance, the Churchens, the ancestors of the present Manchus,—continued, however, to use the Uigur writing, as having more affinity to the Mongol tongue than the *Square* invented by the Lama Pagsba. A proof of this exists in the following extant historical documents: (1.) Letters to the French King from the Mongol pontiff in 1289 (time of Khubilai) and in 1303 (time of Oldjoitu Khan), and consequently both written shortly after the promulgation of the edict of Khubilai in 1269, ordering the introduction of the new Mongol writing (fac-similes given by Abel Rémusat in the *Mémoires de l'Institut Royal de France, Académie des Inscritions et Belles Lettres*, t. VII. (2.) (2.) A work called the Yüan Ch'ao Mi Shi, translated from the Chinese, and lately edited by our learned sinologue, the venerable Archimandrite Palladius. This work was orginally written in the Uigur writing, and not in the "Square Mongolian,"—see the works of the Russian Ecclesiastical Mission at Peking, vol. IV. Perhaps there may yet be found other monuments of Mongol literature in Uigur letters, which will still further confirm

the wide extension and use of this writing by the Mongols, at the time of their supremacy, both at home and among their subject peoples.

This Uigur writing no doubt underwent changes, and in proportion as it became more conformable with the genius of the Mongol language, gradually attained much nearer to perfection than its earlier form; but the Mongols themselves became so familiarized with it, that they lost even the tradition of when and from whom they had first received it, and came to regard it as much a part of themselves as their native language, and as co-existent with their race from the beginning. When they were driven out of China in the second half of the XIVth Century, they appear still using the Uigur as of yore; and even the Manchus, those whilom subjects of the Mongols, when laying the foundations of their empire at the end of the XVIth Century, carried on their official, judicial and commercial business in the Mongol language and on the lines of Mongol institutions, and corresponded in writing with neighbouring States in Mongol.

But when the bold and enterprizing Nurkhatzi, known afterwards by the Chinese title T'ai Tsu, united the scattered Manchu tribes, laid the foundation of the Manchu empire and gave it the name *Manchu*, when he discarded the modest title of *Beile* and assumed the Chinese title of *Hwang Ti*,—when "his relations with the Mongols, with Corea and China, became great and frequent,"—then he thought that the time had come to cease to carry on these important relations through the medium of the Mongol language and writing, and that for the honour and dignity of the empire which he had created, he must endow it with a native writing of its own.

T'ai Tsu, more practical than his predecessors the Churchens and Mongols, avoided the error into which they had fallen, when, from a feeling of rivalry and enmity with the dynasties which had preceded them, they had refused to make use of the ready-made script which their predecessors had left them, and had endeavoured to invent one, which, though less perfect, should still be, as far as possible, their very own. Regardless of such considerations, he took the Mongol writing and set at once to work to adapt it to his Manchu language. In 1599 he ordered his secretary Erdeni and his Prime Minister (Djargutzi) Gagai, who acted as his interpreters in all his compaigns, to write papers and letters in the Manchu language in Mongol letters. History tells that he made this speech on that occasion: "The Manchu language is quite akin to the Mongol; their affinity is plain, even to those who are not perfectly well versed in Mongol. The Manchu words are composed of the same syllables as the Mongol ones. Those who can read and

write, and the professional scribes, have been long accustomed to write in Mongol, and therefore they will have no difficulty in writing Manchu words in Mongol letters." And in truth the attempt to adapt Mongol writing to the Manchu language was crowned with the most complete success. As soon as the edict appeared, the Manchus began to employ the Mongol "alphabet" for writing in their own language, both in public and private affairs, and this syllabary was taken over by them, at the commencement, without the slightest change, either in the number of characters, or in the general plan and aspect. So did the Syriac alphabet, which first came to light on the shores of the Mediterranean Sea, in the course of ages little by little advance to the Eastward, modifying and perfecting itself on the way, until at the end of the XVIth Century it reached the banks of the Amur and the Pacific Ocean!

(*To be continued.*)

The Duty of the Hour.

BY REV. CHAUNCEY GOODRICH, D.D.

THIS is the age of criticism. Never were judgments, beliefs, resolutions, actions, all challenged as just now at the close of the nineteenth century. Of course, it must needs happen that, in so notable a gathering as the late Shanghai Conference, there should be use for the dissecting knife, the chemical resolvent, the microscope, and even the micrometer. Some of the results appear in late numbers of THE RECORDER.

This is also the age of advance. Right in the face of criticism, —and often the criticism is aptly taken and of special value,—important enterprizes are pressed forward to accomplishment, and many a fainting cause is lifted into a splendid success. There is a forward push in the age. There is a march in these closing decades like the majestic march of the sun. Work and achievement mark the crowded years, and criticism itself but lends a spur to more well directed effort, with the result of a higher success.

Once more: *This is the age of united action.* This statement is happily illustrated in the late China Conference. Here was a body of 430 missionaries, from two Continents, belonging to more than a score of societies and representing all shades of evangelical doctrine. Does this look hopeful for united action? Moreover, it should be remembered that a missionary—*one* missionary—is a man of strong character and firm convictions. As a rule, the men who

put the world between them and their home, have in their mental and moral fibre considerable firmness of tissue. Now here were more than four hundred such persons. What shall be the record of a Conference thus constituted? We have that record, than which I know of none more wonderful in the history of the Church. Not only was there great unity of sentiment and great joy in recognising each other as Christian brethren working together in loving unity under one Divine Leader. There was also unanticipated and most remarkable unity of formulated action. Of course there was discussion, sometimes protracted and earnest, but almost never heated. There were also numerous meetings of Committees to canvass thoroughly important questions. But these Committees and discussions only place in stronger light the unanimity of the Conference in its various decisions. Among these the most notable are the resolutions concerning the Bible. It was voted unanimously to make a revision of the Bible in the high *Wên-li*, the easy *Wên-li* and in the Mandarin dialect. Three Executive Committees were chosen by ballot to select as many bodies of translators and to superintend the work until its completion. This, said the venerable Dr. Happer, "I regard as the crowning work of the Conference." A Committee was also chosen with reference to the rendering of the Bible into the various vernacular dialects.

Only less important was the choice of Committees to provide for the preparation of an Annotated Bible and of a Bible with notes and comments. Here, after long deliberation, and with great enthusiasm, work is undertaken enough to occupy a considerable body of men for the closing decade of the century. Leaving unmentioned, as well known, other important work planned and Committees chosen, we come to the question of this paper, What is the duty of the hour? It seems clearly this, to *accomplish* the work planned by the Conference. The Conference of 1890 is history. The work it planned with so much thought, and prayer, and unity, and desire, should read as history at the Conference in 2000. And so doubtless it will.

The Executive Committees have been carefully doing the work entrusted to them, of selecting translators for the various versions, and these Committees will soon be complete. Nearly twenty men have been elected for the work,—English, American and German,—from North, South and Central China, and representing various Societies and Churches. Some of these men, having already had large experience in Biblical translation, are chosen by a kind of consensus as foreordained for the work. Others are men who have at least dug through several strata in the language, and are prepared to enter upon the work with enthusiasm and give it their best life blood.

The Committees elected, what next?

1. The first thing we will venture to suggest is that *all help forward the work by sympathy and prayer.* A great work can be wonderfully advanced by sympathy and blessing, and seriously crippled by depreciation and detraction. Loving sympathy and kindly appreciation will give a constant joy and inspiration to those who are giving their lives to the work. It need scarcely be written that prayer for those engaged in translation is a most important adjunct to the work. The translator of the Bible needs something more than linguistic and exegetical ability, and something more than a capacity for hard work and prolonged attention. These he doubtless needs, and added to them the direct operation of the Divine Spirit, the heavenly Interpreter, upon his heart, illuminating his vision and revealing the divine meaning in the sacred text. Without supernal aid the Scriptures cannot be deeply studied nor successfully rendered. Shall we wonder that in the letters of acceptance from translators chosen occur such words as the following:—"Burdened with a sense of weakness, I rejoice that with the call comes the assurance of the sympathy and support of the Executive Committee, and especially the promise of their earnest prayers for God's rich blessing upon our labors. I am sure that in this sympathy and support, and in these prayers, the Church in China and elsewhere will share." It is just here that every missionary and every Christian can give essential aid to this great work.

2. Let one or more persons, with special knowledge of the subject, *write an article* or two for THE RECORDER or the MESSENGER *on the best critical apparatus for a translator of the Bible.* Such articles will be greatly valued by translators. Besides having the most perfect text, we must have the best helps in elucidating the text. Three or four of the best Commentaries (equally critical, evangelical and spiritual), are an important part of a translator's furnishing. Also a few books of reference in Hebrew and Greek will be of value, the latest and best Lexicons, books on Syntax especially connected with Biblical study and others.* We must have the best tools to do the highest quality of work.

3. Immediately upon the election of Committees, comes the question of organization for work. It may be that some one who has

* *Note.*—We may allude here to Gesenius Heb. Lexicon, 5th edition, in German, Published in Leipsic, 1886, and an English translation (?) of the same by Prof. Briggs, Union Theological Seminary, New York City (in preparation.) Also Thayer's Greek-English Lexicon of the New Testament. These Lexicons ought to be in every theological library.

There is a very excellent series of text books on Hebrew, by Prof. Harper, of Yale, which will be useful to those who are not experts in the language, as follows: Introductory Hebrew Method and Manual. Elements of Hebrew Syntax. Elements of Hebrew (each $2.00). Hebrew Vocabularies ($1.00). If only one of these were purchased, it should be the second. Prof. Harper teaches by the inductive method, and has gained a national reputation. His books are published by Chas. Scribner and Sons, New York.

a genius for such work, or who has had experience in Bible translation, will write an article on the organization and working of Translation Committees. An able, and practical, and *early* article on the subject would be of very considerable value to the various Committees. Such article might be sent to the Chairman (or some member) of each Committee.

4. Let every translator secure an able Chinese assistant of special linguistic ability. Let him make all possible preparation for the work and engage in it as if the success of the undertaking depended on himself alone, resolving to spare no pains nor time to give the Chinese in each form the most perfect translation that can be made, a translation that shall rank with the best translations of the world. I believe it is by no means impossible. In spite of difficulties, some of which are well known to every student of Chinese, it deserves to be written that the Chinese language is not poor nor inflexible. It is rich in idiom and yields itself willingly to the touch of a master hand. To be sure many of its words, like the people, need to be regenerated. But this process is going on. It is precisely the same process as that which in the Greek and other languages words with a heathen coloring have become stained through with Christian meaning and are now sacred and fragrant.

It might be added to the statements at the head of this article that this is an age of work. The translators elect are ready for hard work. Building, like the coral workers, upon all the past,—and Bible translation in China has a worthy record in the past,—what should satisfy them but the highest results, and how shall such results be attained except through the most indefatigable labor and patient criticism? And this means nothing less than the giving up of a considerable part of the golden years of their lives to the work. But who shall grudge the gift, if thus the priceless treasures of the Book from heaven, its gold, and pearls, and glittering jewels, are rendered still more accessible to a quarter of the world. Aye, and what joy to have the privilege of devoting large time to working in this celestial quarry.

Once more we celebrate the advent of our Saviour to this world, and we can almost catch the echoes of the angels' carol. What satisfaction and gladness to be engaged in a work which shall distinctly help to make their song of prophesy an alleluiah of victory, which shall hasten the second coming of the Son of Man, when heaven shall empty itself (Matt. xxv. 31) to witness His coronation, and when heaven and earth shall be filled with His glory.

What a joy that *all* consecrated work, preaching, teaching, healing, the preparation of a Christian literature, and every word and act of loving benediction are together hastening forward that glorious day for which the ages are waiting.

Collectanea.

[*This department of* THE RECORDER *will be devoted to facts and incidents illustrative of the superstitions, beliefs and usages peculiar to Oriental lands. It is hoped that through the media of brief communications on the topics named—especially from all parts of China—much information will be garnered that would not otherwise become known to the world. Many who cannot often take the time to write a lengthy article, could with very little effort make valuable contributions to this treasury of knowledge. Anything that can throw real light on the study of heathenism and race characteristics, as we in the East are made to see them, will be of more practical worth to the missionary than any possible aid in the study of the Chinese language can be.—Editor.*]

GROPING AFTER GODS!—Among others there are stated to be 30,000 Buddhists in Paris! Is it surprising? Certainly not. There is a yearning for the mystical, a craving for novelty, after having broken the idols of the past, which stretches out piteous hands, nerve shaken, to the feeble races of the East, if haply a new sensation may be evolved from an imperfectly revealed past!—*Evangelical Christendom.*

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SUPERSTITION LINGERS IN HAWAII.—Not to go any deeper, it is a fact right on the surface, that probably twice as many persons are directly killed by Kahuna malpractice every year as die of leprosy in the same period. An illustration of their insane brutality is given in the *Kuokoa* of Nov. 15th, telling of a Kahuna in the rear of Kawaiahao Seminary, spitting down the throat of a little child, in order to expel the demon that made it sick. But the worst of this foul superstition is the way in which the allegiance to malignant demons which it inculcates, debases and corrupts both heart and intellect, and incapacitates its votaries for any virtuous or intelligent activity. It debases them so as to be incapable of taking a part in our wholesome civilized life, without doing which, they must perish. It is of the Kahuna disease more than any other that the Hawaiian race are wasting away. Leprosy is a mere trifle to it. Among the commendable acts of the late session of the Legislature was their squelching of the attempt to revive that infamous "Hawaiian Board of Health," or board to license Kahunas, which was created by the Legislature of 1886, and destroyed by the revolution of 1887.—*The Friend* (*Honolulu, H. I.*)

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SELF-TORTURE AMONG BUDDHISTS.—The priests of Buddha, with the exception of a few filthy devotees, have all the head shaved, wear a loose yellow robe and very large stockings, the signs (they

say) of an easy temper. Some of the more austere practice self-torture; their shaven head is seen disfigured by the marks of burning, or their hand has lost one or more of the fingers, which have been charred to the stump. This mutilation is very abhorrent to Chinese feeling; "not to deface the body which our parents have bequeathed to us," is a primary maxim of filial duty. The infliction of such mutilations is not, however, always attended with the degree of pain which might be expected. I remember to have seen a priest with two fingers which had been burnt down to the second joint in the flame of a candle, and on my looking horrified, and expressing my surprize that he could have endured so much agony, "Oh" he said, "it was hardly any pain at all: I first tied the finger so as to thoroughly numb the extremity, and then gradually burnt it away." Here is genuine Chinese character. This man would have credit for superior sanctity without going through the fiery ordeal necessary to that sanctity. "What a degenerate worm," methinks I hear some Hindoo fakir say: "I glory in my agony; it makes atonement for my sins." Which of the two types of character will prove the more genial and receptive soil for the seed of Christian truth, events only can disclose.—*Cobbold's Pictures of the Chinese.*

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Chinese Fetichism.—A few miles east of Lao-ho-k'eo, by the highway to Ho-nan and the North-east, which leaves the Han river basin by a steep ascent to hilly country at this point, an aged aspen has for many generations flourished. Long dead at the heart, and its larger branches minus any sign of vitality, the outer rim of living wood still nourishes many small branches, and the old black stump bears a spreading plume of green, the leaves tremulous to every breeze. There is a touch of pathos in a slender shoot struggling into growth out of the gnarled old trunk, on which storms and lightnings have left their mark, and something solemn, albeit invigorating, in this life from the midst of death. Heathen minds have felt awed at the sight, but their expression of it has been so modified by superstition as to take the form of worshipping the aged tree. A thick plaster of earth forms a base for a censer, placed in front of the newest shoot, which might pass for a recent graft. Like other aged trees, and aged foxes, rats, weasels, frogs, etc., its longevity is held a proof that it has attained the high honour of a place among the immortals, and has become consequently endowed with supernatural powers. Three instances of this kind of idolatry may be seen here within a few miles of each other, the trees bearing votive offerings attached to them, red silk scrolls, gold lettered tablets, and the like. None of them, however, come up in profuse decoration to a tree wor-

shipped at Long-ku-chai, in South-east Shensi, which is laden with testimonies to the efficacy, proved and tested, of prayer to the tree, or its sprite, in sickness, danger, difficulty, travelling, etc.—*Mr. Geo. King, in China's Millions.*

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THE WAYS OF TOPSY-TURVYDOM.—A Japanese is said to be one year old on the last day of the year in which he is born; two years old on the very next day, *i.e.*, the first day of the new year; three years old on the succeeding New Year's Day; and so on. Hence we find the curious anomaly that a child born on December 31 is two years old the day after its birth. For pocket-handkerchiefs the Japanese use little squares of clean paper, a bundle of which is carried in the girdle. Paper, again, takes the place of string, as you find out when the shopman ties together your purchases with a binding deftly rolled up from a strip of paper before your eyes. Paper also is commonly used for window panes in Japan, alone of all countries in the world (?) As for Japanese beckoning, it is one of those things that "no fellow can understand"—at least, until he has had some experience—so much does the gesture resemble a warning to be off, instead of an invitation to advance. Two jinrikishas are approaching one another at speed. One of the men waves his hand to the right or left, and you take it as his signal of the course which the other is to follow. But you are in Japan, where it means, instead, the side he himself intends to take. Lastly, who of us that live here has not had experience of what I have heard described as the Japanese habit of saying Yes when they ought to say No? The Englishman would say No. The question is, Which is correct? That, too, is the question which suggests itself in respect of many of the idiosyncracies here grouped together under the name of Japanese ways. In the difficulty of answering it, one is tempted to wish that there were some standard nation, like the ambidextrous man of the story, from which, as a datum, the personal equations of the rest might be ascertained. Accustomed to our own ways, we are apt to speak lightly of Japanese ways as wrong. But the Japanese say the very same about us. As Mr. Chamberlain tells us in the interesting book entitled "Things Japanese," which he has lately published, many of our ways are the ways of topsy-turvydom in the eyes of this country's people. Possibly some scientist of the future may succeed in throwing light on the subject, and be able to find out the causes of differences which are too great and invariable to be the results of mere accident.

We would point out that all, and even much more than is said above, would apply to the Chinese, who perform almost all everyday

actions in an opposite manner to that in which such matters are performed in the West. Bearing in mind how much Japan is indebted to China for many things, the similarity of their—to our thinking—topsy-turvydom is easily explained.—*Tokio Correspondent of The Times.*

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An Incident of Social Life.—A funny story came to my ears the other day. Two brides, one "a maid of high degree" and the other from the lower walks of life, but each with face set toward the new home awaiting her, met on one of the principal streets of a certain city. Both were, according to custom, seated in fancy red sedans hired for the occasion, and were accompanied by their prospective lords and a train of musicians. Neither chair was willing that its rival should take the right side of the road, and the contest became so warm that finally the bearers set down their burdens and resorted to blows, the timid damsels not daring even to peep from behind the curtains, but obliged to await patiently the results of the fray. The point having at length been settled, the sedans were taken up again, but, sad to say, had in the meantime changed hands unbeknown to all parties. In the course of a few minutes our young friends were ushered into surroundings to which they were altogether unaccustomed. Gorgeous draperies and elegantly attired guests greeted the astonished gaze of the one, while the other rubbed her eyes in dire dismay at the low ceiling and cheap tawdry decorations of the bridal chamber where she found herself.

The peasant maid, nothing loath to so unexpected a rise in fortune, remained perfectly quiet until the ceremony of ancestral worship was completed and the veil removed. Of course the truth could then no longer be concealed; for, although the groom had never seen his bride before, there were several ladies present who had acted in the capacity of *go-betweens* and were not to be deceived. Matters had proceeded to such lengths, however, that there could be no withdrawal, for in accordance with Chinese custom, the parties were lawfully wedded. On the other hand, the little lady who had been brought up in ease and luxury, absolutely refused to resign herself to the fate which at first seemed inevitable. She stormed and threatened until there was no alternative but to send for her friends. She became the second wife of the man to whom she had been betrothed, and he was obliged to provide money sufficient to purchase another bride for the disappointed peasant. I cannot vouch for the truthfulness of the above, but simply give the incident as it was related in my hearing.—*F. Irene W.*

Chinese Ethics.—The following extract is from a paper by "Mrs. A. B.," read before the Shanghai Literary and Debating Society, and published in the *Daily News*. The paper, as a whole, may be regarded as an over-putting of the excellent points in Chinese character and the inevitable under-estimate of what is good in our own civilization:—

To arrive at the ethical stand-point of a nation it is necessary to observe what makes a man esteemed among his fellows, and what the ordinary man feels bound to do, in order not to be disgraced. Even every-day sojourners in China must be struck by the strong sense of duty entertained by the servant class, with whom alone they can hope to come into close contact. Ask an English man-servant to get out of bed and prepare supper for a party of friends after a theatre; or even tell him five minutes before dinner is ready that you expect half a dozen friends, and the difference between an English man-servant and the ready willingness of the Chinese will be at once appreciated. And yet it is said not to be the best class of Chinese who will engage in foreign service, though it is hard to believe this, seeing the untiring laboriousness of our coolies, the devotion of all the servants when anyone is ill, and the patience and forbearance of the amahs with little European children, rendered fretful by the climate, and whom alas! this very patience leads into increased wilfulness. What is the origin of this strong sense of duty towards the man whose rice they eat, a sense of duty whose increasing absence is so universally deplored in England? Is it to be explained by a Chinaman's entertaining no idea of his having a right to enjoyment, but regarding work as the rule of life? Or does it spring from every Chinaman being from infancy grounded in the Duties of the Five Relationships, the duties of ruler and subject, of father and child, of elder brother and younger brother, of husband and wife, of friend and friend. The Chinese do not aim at individual happiness in a far distant future; nor at the perfection of the race at some almost equally indefinite future period, as is the aim of so many Europeans now. They are thoroughly imbued with the solidarity of the human race, though they may not generally in Buddhistic language talk of the "heresy of individuality." Fathers hold themselves responsible for the conduct of their sons, and feel bound to find them wives as soon as they are of marriageable age, as also to put them in a position to keep themselves and their wives. Elder brothers feel the same obligation towards their younger brothers. In Europe one member of the family may often be found spending as much upon dress, as the others have to live upon. In China this could not be so.

And it would be a public scandal to see a young man or a girl come into property and indulge in every luxury, turning elder and near relations in advanced years out of the home of their youth, and leaving them impoverished to do without the many comforts to which they had been for years accustomed. In the feeling of duty towards relations the East seems to have got far beyond the West, as also in its contempt for riches, as compared with knowledge, and its respect for learning, however poor. We have already some time ago borrowed from the Chinese their system of competitive examinations, but in England at least we seem further than ever from considering learning the one passport to official rank. Is it not our consideration for wealth, and galling contempt for poverty, which is the original root of our proverbial bad manners; besides being an extraordinary social corollary to the Christian teaching that all men are brothers!

The Chinese idea of solidarity is further shown by their excellent method of having everyone secured by somebody else. Our dishonest Registry Offices, that have betrayed so many young girls to their ruin; our false written characters would all at once cease to exist could such a system be introduced among us of reciprocal responsibility. Chinese guilds with their free food and lodging for those in need, would require a paper to themselves to describe the way in which they serve as employment agencies and sureties for those seeking work, besides giving theatrical entertainments and club accommodation. They certainly seem better thought out than our Trades Unions. But besides all these helps have not the Chinese in co-operation; as worked out by them, not as shown forth in England by Army and Navy Stores and the like; discovered the true panacea for strikes, the final solution of the great Labour Question? In China there is no great gulf fixed between capitalist and so-called "hand." There all are partners and courteously called so, and each, besides a minimum wage, has his share of the profits proportioned out to him according to old custom. The very coolie who wraps the packages of tea, calls himself by the name of his house of business, and takes a pride in there being more packages to wrap this year than last, and is willing to put on an extra strain and work over hours as every man is who is doing his own work, not another's, knowing that it will pay him, as well as the others, better to do so. And in this probably lies the explanation of the untiring industry of the great Chinese nation. For centuries each man has worked for himself and his family, undemoralized by time work for a stern master, whose business anxieties are always unknown, but whose outward prosperity is but too aggressively manifest to his underpaid workman.

The Text of the New Testament.

THE paper of Bishop Moule on the above subject in the January number of THE RECORDER, deserves the earnest attention of every one interested in the Conference scheme for producing a Union Version of the Bible for China. The bishop concludes his remarks by hinting that in connexion with the adoption of a text, a difficulty may easily arise, which would call forth an even greater amount of bitter feeling amongst missionaries than was called forth in past days by the Shin and Shangti controversy. Believing that the danger of disunion here hinted at is a very real danger, I take the liberty of making a few observations on the question of a text, with a view to showing that an arrangement, somewhat on the lines of that suggested by Bishop Moule, is not merely *practicable*, but is the *only* arrangement which at the present stage of textual criticism it would be becoming for the revisers of the Chinese Bible, or the revisers of any other version of the Bible in heathen lands, to adopt.

No one will call in question the statement which Bishop Moule makes that not five scholars are to be found in the missionary body in China who are qualified by special study to arbitrate between the Revised and the Authorized Texts. A similar statement might almost certainly be made of the missionary body in India, Japan, Burmah and in every other Eastern land. We have amongst us, doubtless, men who might have been great authorities in textual criticism if their minds had been exclusively directed to that engrossing subject of study. But our most scholarly and capable men are nearly all of them men who have devoted their best energies as students to questions bearing on the Chinese language or literature, and at the present time one may say, without the least disrespect to anybody, that there is not in the whole of China one missionary whose opinion on questions of textual criticism would command sufficient confidence amongst his brethren to lead them to trust him to judge between men like Bishop Westcott and Dr. Hort on the one hand, and men like Dr. Scrivener and the late Dean Burgon on the other hand. This being so, it would seem that the first duty of our revisers will be, as far as possible, both to disclaim and also to decline the responsibility of making such an arbitration, either in regard to the text of the New Testament *as a whole*, or in regard to the text in *particular passages*. Whatever their own predilections may be, they should, as far as possible, take an absolutely neutral position in the controversy which may be said to be going on in England between scholars who have made textual criticism their life's study. There is a large region in which

competent scholars of different schools are practically agreed, and we ought now to reap the fruit of their labors in the form of many improvements on the Authorized Text; but on the other hand, in regard to many weighty matters and important principles of criticism, the greatest authorities are not agreed among themselves, and in the meantime it would neither be wise nor right for our revisers to settle for the Chinese Church the points in dispute by simply following the *majority* of the English revisers, or by trusting their own independent judgment. "Textual criticism," say the English and American revisers in their preface to the Revised New Testament, "as applied to the Greek New Testament, forms a special study of much intricacy and difficulty, and even now leaves room for considerable variety of opinion among competent critics." If that is the judgment of the English and American revisers themselves, our Chinese revisers may well try to keep clear of the intricate and difficult problems which are still exercising the minds of "competent critics" in Europe and America. In this matter we may all have our trusted leaders among the "competent critics" at home; some of us may have given a good deal of time and thought to the subject of textual criticism ourselves, and may think ourselves quite entitled to take a side intelligently; certainly we all have our preferences in regard to the Authorized and the Revised Texts; but none of these considerations are relevant. If our revisers are to avoid stirring up a heated controversy and awakening a spirit of disunion at the very outset of their labors, if they are to command the confidence of the whole missionary body, and through them the confidence of the Chinese Christians, we must feel that in introducing changes into the text of the Bible as we have it in Chinese, they are only introducing changes upon the desirability of which there is a general consensus of opinion amongst all the great "competent" textual critics. Other alterations besides those which would thus be introduced may have to be made hereafter, for nobody on either side of the text controversy pretends to think that the present results of textual criticism are final, or that we now have in all cases the *ipsissima verba* of the evangelists and apostles, but in the meantime our motto should be *Festina lente.* It is not a case of now or never in introducing changes into the text of the Chinese Bible, and it were far better to retain at this time a few readings, which will ultimately have to be changed, than to change at this time a number of readings, which will ultimately have to be changed back again.

It is well that we should realize exactly the circumstances under which the Missionary Conference gave its instructions to the

Executive Committees for Biblical translation and revision. The Conference had not to appoint delegates to translate the Bible for the first time. In that case there might possibly have been more latitude for discussion as to the text that was to be selected than there appears to be now. The fact is we *have* a Bible in China already, a Bible with a history, a Bible which is well known and greatly loved by many Chinese Christians, and it is *this* work which has to be *revised.* The text which "underlies" our Chinese Bible, which is, I suppose, the so-called *Textus Receptus*, has a certain claim to consideration, quite apart from the critical accuracy of the corresponding Greek. The mere fact that this text is *in use*, and has been in use for many years, is a solid reason why, *other things being equal*, it should not be displaced by something else. By way of explaining what I mean, we will suppose the case of a certain reading in the Authorized Text, which differs from the corresponding reading in the Revised Text. We will suppose the evidence is nearly equally balanced, but if anything, it leans slightly to the side of the Revised. Is it unreasonable to urge the fact that the authorized reading is already in possession of the field and is familiar to thousands of readers, as a reason why it should *remain* in possession and be preferred to a reading which has little if any superior authority, and which would be strange and unfamiliar to the general Christian reader of the Bible? Here we may learn a lesson from the English revisers of 1611. They appear to have held that the *ideal* "best" is not always *actually* the best under certain given circumstances. According to Dr. Scrivener, they allowed their ideas of the text they ought to follow to be modified somewhat by renderings which they found already in the versions which had been made by their predecessors. Dr. Scrivener, in his preface to the Cambridge edition of "the Original Greek Text followed in the Authorized Version, together with the variations adopted in the Revised Version," speaks thus of the method adopted by the revisers of 1611: "Beza's fifth and last text of 1598 was more likely than any other to be in the hands of King James's revisers, and to be accepted by them as the best standard within their reach . . . There are, however, many places in which the A. V. is at variance with Beza's text, chiefly because it retains language inherited from Tyndale or his successors, which had been founded on the text of other Greek editions." Now the Chinese Christians, having already in their hands, in their heads and in their hearts, a Bible which is dear to many of them in the same way that our Bibles are dear to us, not merely dear *as a whole*, but dear *in regard to special passages*, surely before alterations, either in the way of exclusion from the text

or addition to the text, are made, the revisers ought to be very, very sure of their ground! Suppose our revisers make certain changes in the Chinese Bible on the authority of Drs. Westcott and Hort and the majority of the English and American revisers of 1881, and afterwards a man like Dr. Scrivener, who is understood to have been one of a minority who opposed many of these alterations, challenges the wisdom of their action, what answer are they to make? Dr. Scrivener is on all hands admitted to be one of the highest authorities on questions of textual criticism. Suppose his criticism on the new Chinese text to be something of this sort, "Time will show that words have been added to the Chinese Bible that rest on no sufficient authority, and that whole sentences have been excluded from it, which ought most certainly to have been retained." Shall we take it upon ourselves to reply to such a man, "We believe you are quite mistaken," simply because Dr. Scrivener and others, who agreed with him, happened to be in a minority on a committee which was never supposed to be altogether made up of experts in textual criticism? To do this would be to claim for our revisers a right to arbitrate between scholars in a different field of study from their own, in a way that with all respect it may be said they are not competent to do. Surely it would be a wiser and more dignified as well as a safer method to adopt from the beginning some rule of action which would save us from taking a side in this controversy, and which would at the same time create amongst missionaries of all shades of opinion a feeling of perfect confidence in the text taken as the basis of the revision. I submit that the following would be such a rule: That the revisers follow the text underlying the Revised English Version *implicitly*, wherever it represents the united judgment of the chief authorities on textual criticism; where, however, these differ among themselves, no change shall be made in the text underlying the Authorized English Version, inasmuch as that text is practically the text on which our present Chinese Bibles are based. If the chief authorities differ among themselves, and also differ from the authorized text, then the revisers shall adopt the text of the Revised Version. It seems to me that such a principle of action as this is perfectly intelligible, perfectly reasonable and perfectly consistent, and it is, moreover, *in strict accordance with the rule laid down by the Conference*, as given by Bishop Moule, viz., that the text that underlies the Revised English Version of the Old and New Testaments be made the basis, with the privilege of any deviations in accordance with the Authorized Version. It is needless to say that the points of absolute concurrence between the Revised Text and the Authorized Text are as about fifty to one compared with the points of

difference between them; the obligation, therefore, to follow either, with the privilege of making variations in accordance with the other, gives the revisers all the liberty they can desire, on the one hand to accept the changes in the text which are made in the English Revised Version, or on the other hand to keep things as they are in the text of the Authorized Version. It is simply a question of the way in which "the privilege of making variations in accordance with the A. V." is to be exercised. Shall it be according to one simple, fixed and undeviating rule, applicable to all cases and supplied to the revisers as an instruction from the Executive Committees, a rule which will relieve the revisers themselves of all responsibility for alterations to be introduced into the text? Or shall the privilege be exercised by no fixed rule, leaving it to the discretion of the revisers themselves to judge every reading on its own merits? This latter way of using the privilege would cause enormous labor as compared with the former, and it would also throw a very serious amount of responsibility on to persons who ought not to be asked to undertake so heavy a burden. Bishop Moule proposes that a two-thirds majority of the three (translating) committees should be at liberty to follow the concurrent opinions of Drs. Westcott and Hort on the one hand and of Dr. Scrivener on the other. Of this plan the Bishop himself says it would still leave a very large measure of critical responsibility resting on very ill-qualified shoulders, and this is quite true. That plan, as it stands, is not, I venture to think, simple enough. It leaves too much responsibility with the revisers in the alteration of the text, and at the same time it deprives their ultimate decision of the commanding authority, which changes, based alone on the concurrent opinion of Drs. Westcott, Hort and Scrivener, would have. In writing as I have done, I assume that Dr. Scrivener's own readings can in all cases be known, though I am not myself familiar with any edition of the Greek Testament in which they are given. Dr. Scrivener may be taken as representing one school,—the conservative school, if you like, of textual criticism. Drs. Westcott and Hort, who have published their own edition of the Greek Testament, represent another, and, in some ways, more revolutionary school of textual criticism. Their readings and those of the revisers can, of course, be easily met with. Dean Burgon in his celebrated paper in the *Quarterly Review* on the text of the Revised New Testament, maintained that Drs. Westcott and Hort's edition had influenced the revisers to a far greater extent than it was entitled to do on its own merits, and he appealed to Dr. Scrivener to tell the public his judgment on many of the alterations which had been made in the text of the English Bible by the revisers.

It may he said that the rule I have proposed is after all rather a *mechanical* rule for the settling of such an important question as what the text adopted by the revisers of the Chinese Bible shall be. It is mechanical, and perhaps in view of what the English and American revisers say of the intricacy and difficulty of textual criticism, that is its chief merit. I may be allowed, in conclusion, to refer to a rule which the late Bishop Lightfoot used to give to students attending his lectures on the Greek Testament. I had the privilege more than twenty years ago of listening to several courses of his lectures at Cambridge, where he was then Halsean professor of Divinity. In regard to a text, he said to us, "I recommend you to use Scrivener's Greek Testament, which gives the text of Stephen's edition of 1550, while in the margin are shown the readings of Lachmann, Tischendorf and Tregelles. Where these three critics agree, you may be practically certain that the reading they give is the true one; where two are divided against one, the probability is that the two are right, especially if Lachmann be one of them." I mention this, not for the sake of introducing the names of other critics than those mentioned by Bishop Moule as guides—for those three would, I think, be by themselves sufficiently satisfactory referees—but simply for the sake of showing how so great an authority as Dr. Lightfoot could recommend a rough and ready rule by which a practically safe text could be arrived at by those who had neither time nor the necessary knowledge to enable them to weigh the evidence for and against particular readings. The revisers of the Chinese Testament are shut up to two texts. The object of the foregoing paper is to show that the New should be accepted without any qualifications when the leading authorities on textual criticism agree in favour of it, or even when they only agree in setting aside the Authorized Text, but that the text already in possession of the field should be always entitled to keep its present place, when the authorities in question are not agreed amongst themselves as to the need of making any change at all. I trust that the modification in Bishop Moule's scheme, which I have suggested, may commend itself to him, and that either by the adoption of his scheme itself, or of this modification of it, or in some other way, all difficulty he feels in the way of accepting the post of a reviser may be removed. It would be an *unspeakable* loss if any rule concerning the adoption of a text were resolved upon which would make him feel that he must on that account stand aloof from the work.

F.

Bishop Moule and Chinese Bible Revision.

BY REV. C. W. MATEER.

IT is easier to criticise a book than to write one; to find fault with a thing done, than to do it, so that it cannot be found fault with. It is a pity Bishop Moule did not register his name as a member of the Conference and bring his influence to bear to secure wiser action. That was the time and the place to speak and to set forth plans and arguments.

Bishop Moule objects to the fourth rule of the plan adopted by the Conference, which reads thus: "That the text that underlies the Revised English Versions of the Old and New Testaments be made the basis, with the privilege of any deviations in accordance with the Authorized Version." I drew up the resolutions and presented them to the large Wên-li Committee, appointed by the Conference, and this first draft put the Authorized Version in the front, as Bishop Moule desires. It was soon evident, however, that a large majority of the committee, and notably those who had most knowledge and experience on the subject, strongly favoured putting the Revised Version in the front. The reason given was, that in a large majority of cases, the revisers were undoubtedly right in the text they adopted, and that the general consensus of opinion in the Christian world was to this effect.

The general sentiment of the missionary body would not have sustained a plan which confined the revisers strictly to the accepted text, neither would it have sustained a plan which limited them entirely to the revised text; nor would the Bible Societies approve of adopting *in toto* the revised text. It was, therefore, indispensably necessary to give the revisers a discretion in regard to the text. The rule, as it stands, meets the approval of the Bible Societies; it concedes to the English revisers no more than was due to their position and scholarship, and reduces to a minimum the number of passages to be practically passed upon. I submit, therefore, that in the circumstances this was the utmost that was practicable.

To have limited the Chinese translators merely to such changes in the text as stand approved by Westcott and Hort on the one hand, and Scrivener on the other, would have been narrow and unseemly, conceding nothing whatever to the scholarship of the eminent men who composed the English and American Revision Committees. Bishop Moule would have found no small difficulty in pushing such a scheme before the Conference committees, to say nothing of the Conference itself.

The translators, or revisers, may not indeed have "the skill and critical faculty of Messrs. Westcott and Hort," but it is hoped they

will still be able to judge intelligently as to the weight of evidence presented in particular cases by these and other critics, and also as to the general consensus of opinion in the learned world, after ten years of vigorous criticism on the action of the English revisers. Bishop Moule asks "*how* the rule is to be applied." The answer is that the particular mode of its application rests with the translators, to whom large liberty is given, and in the Committee of Translators, not in THE RECORDER, is the place to discuss the matter.

The Executive Committees will, no doubt, try to get for translators and revisers the best scholarship that the missionary body affords, and to them the work, in all its bearings, will be entrusted. If they get the best men there are, then the best will have been done that can be done. Large liberty has been left to the three Translating or Revising Committees, but they are probably better qualified to limit the exercise of that liberty than the Conference was to prescribe its limits for them.

It will probably be a long time before a more truly representative body meets in China, than was the late Shanghai General Conference. In view, therefore, of the great difficulty of securing harmonious action on such a subject as Bible Translation, let the plan so auspiciously adopted by the Conference have a fair and full trial, and time will prove its wisdom or unwisdom.

The Translation of ὁ λόγος.— Jn. i. 1.

BY REV. H. P. PERKINS.

NOW that the near future is to see the union of the Versions, whose betrothal has occasioned considerable parental anxiety, not to mention the disinterested offices of more distant relatives and friends, it would seem the fit time to "show just cause," not against the on-every-ground-to-be-desired union, but against the reappearance of blemishes which exist in the present Versions.

One such blemish I believe to exist in the rendering of the above term by 道.

(*a.*) The ordinary meaning of λογος.

Of this there can be no doubt. The English Authorized version renders it some 200 times by *word*; and about 50 times by *saying*.

In some 50 other places it is otherwise rendered, but always by a word which radiates, and that but by a very short distance, from the generic idea of *word*, as, *e.g.*, *account*, *speech*, etc. Only once is it rendered by *doctrine*. As used by St. John, it always appears as *word* or *saying*.

(*b.*) Then as to the ὁ λόγος of Jn. i. 1.

Here again is no room for doubt. It becomes in English, the Word. The capital is used, because by the succeeding definition this word is lifted out of its great class into solitary eminence. "The word was God."

By the use of ὁ λόγος, St. John clearly wished men to think of the subject of his Gospel as God's *word* to man. Words, when used by clear-minded men, have a way of staying near home, as we have already noticed in John's use of this word throughout his Gospel, and we may be sure that his use here makes no exception to the rule.

So Cremer, who, having defined ὁ λόγος as "the word, not however, in a grammatical sense, but always like *vox* of the *living, spoken word,*" says of its use here: "It denotes Christ as He who represents or in whom had been hidden from eternity, and specially from the beginning of the world, what God had to say to man and what has come fully to light in the New Testament message of grace and mercy." (Bib. Theol. Lex.)

Now as to the Chinese. I have at hand only the most commonly used editions of the Mandarin and Wênli Versions, but in all these 道 is the representative of ὁ λόγος, with sometimes 言 as a variant.

It seems to me that (1) 道 should be discarded and its place given to 言; and (2) the *t'ai t'ou* space given to 言 as before 天 主.

(1.) 道 means *way*; also *doctrinal way, i.e., doctrine,* or, as used by the Taoists who elevate it to the position of a proper noun, Way.

Now had St. John wished to convey either the idea or the lack of idea which 道 represents, is it not altogether probable that he would have taken some other word than λόγος?

One of the strong attractions of such a word as 道 to the natural man is its mysticism, its something-for-everybodyness, for what manner of man or beast or reptile is there that cannot be found in the "way."

But such a word was at hand in σοφία, the wisdom word of the Septuagint and a word gracefully thick with mystical mold.

Or had he wished to put forth Christ as the *way* as in chap. xiv. 6, there was ὁδός, a word used in the New Testament in the three senses of 道 as given above. Or for the specific idea of doctrine, there was the specific word διδαχή.

But St. John who, in his years of reflection on his great theme, had doubtless weighed these and other rival words, passed them by, and his translators should pass by the character 道. And as he took a word which meant way or doctrine, only secondarily, and which has held the minds of all his readers to the thought of God *speaking* to men, so should they take the one word which exactly corresponds to his.

(2.) But alas! while we have in Chinese just as good a ship we have no rudder at all.

What can one do with a language without a definite article? Provided one can pick up courage to do anything with it, perhaps the best thing upon the whole is to do the best one can with it. Which is we suspect in this case to give to 言 the dignity which the following definition claims for it, and as before 天主 leave a space. 太初有言 is deplorably weak. So is in the beginning was word were words. But 太初有 言 is a very different thing, as different perhaps as is the Word from word.

This name of Jesus, the Word of God, is a name which has not as yet been disclosed to the Chinese. May we not hope that the new Versions will bring it to light?

Correspondence.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Will you kindly insert the following in your next issue and oblige.

Yours truly,

FRED. BROWN.

There are a few copies of the "Sunday School Journal" left, containing the International Sunday School Lessons in English, the same as the North China Tract Society publish in Chinese during the present year in their 拜日學課. Much useful information is given on each lesson with blackboard illustrations. Price, one dollar for year 1891. A very useful Church Record as prepared by the Rev. W. T. Hobart, can be had for 30 cents. Apply to Fred. Brown,

Methodist Mission,

Tientsin.

To the Editor of

"THE CHINESE RECORDER."

DEAR BROTHER: In Dr. Ellinwood's paper on "Asceticism in Missions" in your January number, the writer appears to me not to distinguish between heathen asceticism and Christian self-denial for Jesus' sake, of which self-denial the late beloved J. F. Crossette was no mean specimen. Hence one is rather grieved to see him spoken of as having "suffered the lashings of a morbid conscience," etc.

In the course of twenty years' intercourse with Chinese Christians and heathen, I do not remember having heard any European missionary so often spoken of with love and esteem, by natives of various denominations of Christians, as well as by heathen men, as the late J. F. Crossette.

It has been my privilege to meet with him but few times; but certainly I shall never forget the sweet

fellowship of about two hours I once had with him over God's Word, and the sense of sweet Christian love he left upon my heart. I felt the benefit of meeting him was not small.

Some time ago a Christian man told me that some years ago he met Mr. Crossette in a chapel at Teng-chow-fu. Mr. C. put his hand upon his shoulder and spoke a few words to him. "And," said the man, "I shall never forget his look of love." A few months ago I was telling the Gospel to a group of men in Chefoo, when one said to me, "Sir, I will tell you of a good man," and with a warmth of feeling not to be mistaken, began to tell me of Mr. C.

Recently, travelling on the road to Chefoo, I joined in conversation with a European's servant from Tientsin. I was telling him the Gospel, when he said, "I know your religion is good." "How do you know?" I enquired. He then began to tell me the virtues of one whom he knew in Peking, and how all the poor loved him, and whom I found to be Mr. C. When I told the man that Mr. C. was now dead, he said, "Then he is certainly gone to heaven and become a Shin."

I will trouble you with one more testimony only to this sainted man, given me two days ago by a Christian Chinaman. A Roman Catholic missionary, in his sedan, met a mandarin on the road; each felt for a time disinclined to move out of the way for the other, and at last the priest gave way. Soon afterwards the same mandarin met Mr. Crossette on foot, whom he knew. The mandarin at once had his sedan moved aside and stopped for the poor missionary to pass by with this mark of respect.

If *love* be the greatest thing in the world, then Mr. Crossette had it without doubt, and has left a sweet savour behind him, better far than bricks and mortar or even brilliant scholarship.

My own regret is that I have been so little able to follow his footsteps in winning the hearts of the poor. How many souls he has led to know the Lord Jesus, the day will declare.

Yours in the Master's service,

CHAS. H. JUDD.

NING-HAI-CHEO, NEAR CHEFOO,
February 4th, 1891.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: Bishop Moule in his communication in the January RECORDER, page 6, criticises the rule adopted by the Conference for the guidance of revisers or translators of the proposed Union Versions of the Scriptures. It must be admitted there is some justice in his remarks, and yet I think when he fears a repetition of the old animosity with regard to *Shin* and *Shang-ti*, he has greatly magnified the difficulty.

Of course there is an inconsistency in the rule, as there must almost necessarily be in all compromises. If one text is absolutely right, of course the other must be wrong. But statesmen can find a *modus vivendi* in their difficulties, and cannot a body of men who are trying to show forth the Spirit of Christ in their lives, find some means of acting together in a case where all must admit nothing has been *finally* settled? The text underlying the Revised English

Versions seems to be in many respects an improvement on the *Textus Receptus*, and yet not a few scholars still prefer the latter. It is well remarked that the Chinese translators cannot go into the niceties of text criticism. But can we do nothing as practical men?

I would suggest a simple plan, which I think would show faithfulness to the most generally approved text of the original and at the same time secure harmony. This is, in all important and longer passages, *print the translation of the Textus Receptus in brackets*, with a note that many scholars consider such passages doubtful. The English revisers have set us an example of this in Mark xvi. 9 and John viii. I believe in every case the important differences are due to a *longer* text in the T. R.

Such a course would be conservative and yet progressive. I believe that any body of men moved by the Spirit of God might without difficulty agree on some such plan as this. Certainly if any plan, intended to secure unity, results in increasing discord, it should be dropped at once, and the work of securing a uniform version of the Bible postponed until a future generation arises more imbued with the Spirit of God and better enlightened by Him to see eye to eye.

Until it be proved impossible, let us attempt to carry out the thought of the Conference.

Yours sincerely,
R. H. GRAVES.

Our Book Table.

China's Intercourse with Europe. (The Pagoda Library, No. 2.) By E. H. Parker. 1890. Kelly and Walsh, Limited.

This book of 128 pages is a digest of a voluminous work called the *Si-Chung Ki-shi*, or, "A Record of Chinese and Western Relations." The translator, Mr. Parker, tells us that the original work is bitterly hostile to foreigners, but has the merit of strict adhesion to truth as to facts. Many interesting portions are left untranslated, especially the foul slanders against Men of the West, which the author does not even profess to believe, but which he seems to repeat out of pure malice. A graphic account is given of the assassination of Europeans in 1841, when the English were in occupation of Ningpo. The author ordinarily evinces genuine skill in the use of historic data. He is not so happy in his side references to the Christian religion, although exhibiting a keen insight into the early Jesuitic methods. Referring with approbation to the "Protest" of one writer, he summarizes thus:—

"Admitting that there was a Creator, surely the Creator's notice would not be confined to the country of Judæa; and as Lord of Heaven, how could thirty-three years of existence be spared from the Creator's duties of guarding the created world to come on earth? Who saw to the ordinary course of nature during this period? Why not inculcate virtue and self-restraint instead of simply curing people of their sickness? And then as to salvation by faith alone: what if all the unbelievers

are good men and all the faithful wicked? How was it the Saviour of the world was unable to save Himself from crucifixion? The old Buddhist notions of Heaven and Hell are served up in a new form, and yet Buddhism is preached down. The Confucian Shang-ti is by a mutilation of the Confucian texts made to serve as the Lord of Heaven, and yet Confucianism is abused. If curing the sick and raising the dead are such good works, would they not be better if they reached to preventing sickness and death altogether?* Ricci said nothing of the crucifixion, but simply that after accomplishing the work of salvation Jesus re-ascended into Heaven. Schaal, who was less crafty, gave the whole version right out. In what way does this all differ from the story of the Taoist patriarch Chang Tao-ling, who also ascended into Heaven? Their science may be fine, but their weapons are fine too: their celibacy and abstinence from office is a means to gain men's hearts, and the history of their doings in Japan and the Phillippines ought to be a warning to us. To-day you may abuse me as spiteful, but let not the day come when you will venerate me as a prophet, and it will be well for China!† Thus spoke Yang Kwang-sien. But after his pardon he went to live in Shan Tung, where he was poisoned by the Europeans,* who did all they could to buy up and destroy his writings. European influence at the Astronomical Board was then triumphant."

The grave charge contained in the latter part of this quotation is probably a mistake. We venture an extract of some length from a chapter on the Opium and Second Wars:—

"In the south-west of Asia is Shindu or T'indu,† the Five Indu or the T'ien-chuh of the Eastern Han. Its southern part is called Mêng-mai,‡ and is at the entrance to the south-eastern seas. Central India is Wêndustan or Industan, of which the Hingdu (or Indu) Koosh‖ Mountains are the southern boundary; across this range are West and North Indu, the Mussulman states of to-day. England took Mêng-kala§ [Bengal] in East India in the year 1755, and gradually absorbed the rest of East, Central and South India. East and South India produce the *kungpan*, *ta-t'u* [or Patna] opium, and Mêng-mai or Bombay produces the *peh-p'i*,¶ *siao-t'u* [or Malwa]. When first the English cultivated the poppy, they did so as a drug; but, as its demand for smoking purposes increased in China, their revenue from this source gradually increased to over Tls. 10,000,000 a

* See Williams' *Middle Kingdom* for an account of the dispute between Maigrot and the Jesuits. The latter took 天 to be the immaterial heaven, and 上帝 to be God, whilst the Pope Clement XI, notwithstanding a previous papal decision of Alexander VII in favour of the Jesuits, finally declared 天 to be the material heavens, and 天主 to be the correct term for God.

† These words bear a singular resemblance to those of Aristides when driven from Athens: "I only hope that Athens may never see the day when it shall wish to see me back again."

* This grave and probably mistaken accusation reads 爲歐羅巴人毒死 in the original.

† 天之古音鐵因切與身本同韻.

‡ 孟買 Bombay.

‖ 興都哥士.

§ 孟加剌.

¶ 白皮.

year.* At first it was only used as a drug in China, and was taxed at the rate of Tls. 3 the chest. Nothing was heard of it at Court until about the end of K'ien-lung's reign [1790–6]. The Emperor Kia-k'ing [1796–1820] forbade its import and removed it from the list of taxable articles, in consequence of which the importation became clandestine and the price enhanced. In the first year of Tao-kwang [1821], in consequence of the Yeh Hêng-shu† opium smuggling case, the hong merchants were made to give bonds, and the opium-hulks all removed to the Ling-ting Islands, where the junks from the North repaired to obtain their opium. In the year 1822 the Viceroy Juan Yüan‡ asked for time in order to devise means for stopping this traffic, and meanwhile the hulks moved up to Kumsing‖ Moon and Kapshui§ Moon, where, with the connivance of authorities, merchants and people, the trade flourished more vigorously than ever. In the year 1836 Hu Nai-tsi,¶ Superintendent of the Sacrificial Court, proposed to tax it as a drug as before, and to forbid its being purchased in exchange for anything else than produce. This proposal, however, was condemned as undignified by the Council, and in 1838 Hwang Tsioh-tsz,** Superintendent of the Ceremonial Court, proposed the severest measures of prevention.††

* According to Commissioner Lin's Memorial, the taxes on trade at Canton yielded Tls. 3,000,000 a year.

† 葉恒澍

‡ 院元

‖ 金星

§ 急水

¶ 許乃濟.

** 黃爵滋.

†† The Opium War has already been separately treated. [*Pagoda Library*, No. 1.]

At the close of the war, our statesmen were afraid to re-stipulate for the prohibition of opium,* and equally unable to sanction its import, and consequently shirked all allusion to it whatever. The result was that for some time opium came without any duty at all, and the consumption increased rapidly. In 1855–6 a tax of Tls. 24 a chest was placed upon it, in order to provide funds for the army. At Amoy $48 a chest was charged, and at Ningpo a farming arrangement was come to. In 1858 it was proposed to include it as a taxable article in the tariff at Tls. 30 the pecul, changing the name *ya-p'ien* into the more euphonious one of "foreign drug," as it was now re-admitted as a drug. The Emperor's formal permission to smoke it was given to all persons but officials, soldiers and eunuchs.

"The name *ya-p'ien* or "opium" is found in Li Shï-chên's† *Pên-ts'ao Kang-muh* [A.D. 1600], so that it had already entered China during the Ming dynasty. It was then regarded as an ordinary drug of no particular value. Java and the countries of the black men were the only places besides China to which it was taken for smoking, and Java was taken by Europeans after its people had been tempted with and weakened by opium. This was the reason why Japan and Annam would not admit Europeans to the privilege of trade. But, although Europeans brought the evil upon China, it

* Commissioner Lin, on the destruction of the opium, had proposed to the Emperor that five catties of tea should be given as compensation for each chest destroyed, the cost to be defrayed out of his own pocket.

† 李時珍.

was China which opened the door by increasing the demand for it. The right time to have remonstrated was after the destruction of the opium, when the conscience of the English themselves was smitten, and before Elliot had opportunity to get the first word home. Commissioner Lin's action, moreover, was altogether too hasty from first to last, and it would have been better to lie by and watch for a safe opportunity, first putting severe laws against smokers into real force, and discouraging the import of the drug; and then, following the method of underselling smugglers in the salt-trade, to reduce Customs duties and charges, so as to leave a prospect of profit on the ordinary legitimate trade apart from opium. The "short and sharp remedy system, painful but soon over," once recommended by Ch'ao Ts'o* of the Han dynasty, was a failure in this instance."

It is to be hoped that Mr. Parker will receive every encouragement to persevere in the task he has undertaken of building up "The Pagoda Library." We have far too few contibutions of this kind from the immense accumulation of native literature.

Christ or Confucius, Which? or The Story of the Amoy Mission. By Rev. John Macgowan.

I can heartily recommend the perusal of this book to all my fellow-workers. The new comer to China will see in it the life he has come to live, its joys and trials; the one in the thick of the work will find his jaded energies revived; the old stager will unconsciously drift back into old times (when some of us were perhaps still unable to even lisp the word China), and will see many faces passing to and fro, which will "bring back to memory years of long ago."

Mr. Macgowan has told the story with vivid life-likeness. One almost seems to be walking by his side (more likely behind him!) along the "dirty narrow streets," and into "the house, with its dirty walls and earthen floor, impossible to be kept clean, reminding the family continually of their poverty." One almost feels "the stifling heat," even in this cold weather, and almost sees "the villainous-looking set of lictors, every one of whom seems as if he had come out of the opium den." His description, too, of the "scholar" is true to life. One remark, "A rich village is always more difficult of access to a preacher than a poor one," the present writer knows too well to be true,—stones, mud and curses being often his portion at one of the wealthiest villages he has to pass through, while at other places he is always treated at least civilly.

The story of Sok-tai's conversion and preservation is most impressive, as are also those of the doctor and his wife, of the "medium," of Tay the opium-smoking teacher, of the Hui-an opium-smoker, of Kai, of the geomancer and others.

Whoever buys this 280 pages of well got up matter, will be satisfied with the bargain. The only disappointment, and a great one, is that Mr. Macgowan has deemed it outside the scope of his book to describe "the growth of self-support amongst the Amoy Churches," which is the very point we mis-

* 孟軻.

sionaries are most anxious to know more about. Perhaps he will be induced to give us at an early date particulars of this most interesting department, either in another brochure, or through your useful columns.

W. E. S.

T'oung-Pao (通 報). A Magazine devoted to the History, Languages, Geography and Ethnography of Oriental Countries. By Prof. Gustave Schlegel and Prof. Henri Cordier. Paris, H. Le Soudier, 174 & 176 Boulevard St. Germain. Berlin, H. Reuther's Verlagsh, Charlottenstrasse 2. Londres, Luzac & Co., 46 Great Russell Street.

This new magazine is a notable addition to the periodical literature of our day. The initial numbers placed on our table are full of promise. In the make-up, French takes the lead, but considerable space is devoted to the English language. A lengthy article "On Chinese Sign-boards and House Sentences," by Prof. Schlegel, draws attention to "several mistakes made in their interpretation by a now deceased, very renowned Japanologue and Sinologue." The Professor will be remembered as having urged, at the 6th International Congress of Orientalists held in Leiden, that the British Government should name a commission for the preparation of a Chinese-English and English-Chinese Dictionary. That there is need of this work being done, he infers from the fact that the Chinese language contains many "pitfalls" lurking among the most innocent-looking expressions and phrases, often inducing the best of sinologues to make gregious mistakes and misrepresentations. The writer states that "the purport of the present paper is to point out some of such mistakes, not with a view of disparaging the memory of our former friend and teacher, but to show once more how sadly deficient our present Chinese dictionaries still are, and how absolutely necessary it is to supply this deficiency. Some years before his death, Dr. J. J. Hoffmann, professor of Japanese at the Leiden university, got from Java a collection of Chinese sign-boards and house-sentences, accompanied by a Malay translation. He translated these inscriptions into Dutch, but never published them. In 1872 he gave his MS. to one of his pupils, M. Schaalje, now Chinese Interpreter at Rhio, at the time on furlough in Holland, with permission to publish the same. As M. Schaalje did not feel inclined, or had not the necessary leisure to do this, he confided, after the death of Professor Hoffmann, the MS. to me, to do with it what I liked. If it is only to-day that I avail myself of this permission, it was because I would not, as the first and eldest pupil of Dr. Hoffmann, blur, without purpose, the scientific reputation of a man whom I deeply revered and loved. The mistakes he made were principally due to the insufficiency of our Chinese dictionaries, and to his never having been in China. We quite agree, in this respect, with Dr. Bretschneider, when he says: 'that *it is impossible to make correct translations* from Chinese *in Europe*, without the assistance of a good native scholar; excepting, of course,

those sinologues, who have studied the language in China, and who have studied it for a long time.'"

Prof. Schlegel renders a translation from the Dutch of Dr. A. G. Vorderman, Batavia, an essay on The Chinese Treatment of Diptheritis, in which he gives an interesting digression about Chinese medicines, saying this among other things:—

"The Chinese materies medica possesses, also, a treasure of efficacious medicaments, of which I will mention here only a few, also in order to show their identity with our own. As such I mention:—Musk, a species of cantharides, aconite, aloes, angelica, asafœtida, belladonna, camphor, borneol, cassia, catechu, cicuta, datura, gelsemium, euphorbia, Indian anise, liquiritia, ginger, coptis, nux vomica, rheum, smilax, opium, storax, valerian, veratrum, menthol, calomel, cinnabar, borax, arsenic, saltpetre, salmiac, sulphate of iron and copper."

In allusion to the light esteem in which Westeners have been accustomed to regard the materies medica of China, the following editorial note is given:—

"Two centuries ago the most renowned European physicians were even less advanced than the present Chinese ones. The principal ingredient of the receipt against gout of Sir Theodore Mayerne († 15 March, 1655) were parings of an unburnt human skull. His batunguent against hypochondria consisted of vipers, bats, young mammals, earth-worms, suet, marrow of deers and the thigh-bone of an ox. About the same time Sir Kenelm Digby said in a session of the Royal Society, that powder of roasted toads, placed in a bag on the stomach of a plague-stricken man, would cure him, when the remedy was repeatedly applied."

Wan Kwoh Kung Pao (萬國公報). *A Review of the Times.* New Series—Edited by Rev. Dr. Y. J. Allen. Vol. III. No. 25.

This number is prefaced by a Foreign and Chinese Calendar and an illuminated New Year's Greeting. The table of contents, varied and comprehensive, is exactly adapted to the proposed scope of the magazine. As a typographical specimen, nothing better could be asked or desired.

Chung Si Kiao Hwui Pao (中西教會報). *Missionary Review.* Published monthly. Edited by Rev. Dr. Y. J. Allen. $1 per annum; 10 cents per copy; 25 per cent. discount to bookshops, etc.

This important enterprise is now fairly launched. The initial number is full of promise. The contributed articles are all prepared by able men, while the Editor handles with his accustomed ability the departments of "Illustrations," "Missionary Enterprise," "Missionary News Items," and other topics. It is intended to make the magazine an efficient ally of all missionary workers in China; and the Editor and his corps of Correspondents will see that this is done if only the needful material support is forthcoming. We therefore bespeak for the *Missionary Review* a warm and generous hospitality.

Editorial Comment.

"A DYING man can do nothing easy," were the last words of the noted American philosopher, Benjamin Franklin. That a diseased man can do nothing well, is equally true. Missionaries should study and practice the laws of health. Failing in this, their best endeavors will be marked with infirmity.

THE computation has been made, and it is presumed with approximate accuracy, that all the people now living in the world, or about 1,400,000,000, could find standing room within the limits of a field ten miles square, and, by the aid of a telephone, could be addressed by a single speaker. This might be taken as an intimation of the importance and the possibilities of individual effort. True it is that the tribes and nations of the earth are rapidly coming nearer together, and in like manner the voice of the consecrated and heaven-endowed man, by means of printed thought and living example, is reaching out in ever widening circles of influence.

THE ignorance of China on the part of foreign residents might be a fruitful theme of discourse. If the average European or American were to give a summary of his knowledge regarding the empire whose uncounted millions press about him on every side, it would be neither extensive nor very accurate. Take for example the statement publicly made by a former Governor of Hongkong, that a Chinaman who left his country was regarded as an outcast, and talked of the Chinese as a servile race,—all of which is entirely wide of the mark. It would seem rational to think that the foreign merchant, by reason of his numerous and extensive transactions, must be frequently brought in contact with natives; but the real fact is that he has almost no contact with them at all. The omnipresent compradore who knows a little English, and the merchant who knows less Chinese, are the sole parties immediately concerned; and there is no interchange of social amenities. Who is to blame? Not wholly the foreigner,—not altogether the Chinamen; but the more enlightened of the two should first seek to improve the situation. The official has made important contributions to our store of information, but to missionaries the world is chiefly indebted for the knowledge it has of China and the Chinese. Not even the missionary, however, has made very marked advance toward friendly intercourse with natives, and that genuine insight into their character which would bring its own great reward.

THERE is an idea prevalent among foreigners that China can make no advance because she is unwilling to become Westernized. If these Asiatics would only array themselves in broadcloth or tweed, and throw aside their strange tongue and ancient literature for our classic English; or if they could be induced to ape our customs, buy our general merchandise to the exclusion of their own, and submit at once and utterly to the demands of the Western diplomat,—then we might look for progress. But the fact should be emphasized that China's conservatism has an importance at least *in potentia*; and whatever of value in our civilization and whatever of truth in our religion comes at length into her possession will be held with invincible tenacity. As an offset to the conceit above referred to, take this quotation from an able writer:—"She must put off the old man and array herself as a Western. It is easy to see that this attitude,

while pleasing to those who assume it, is not equally so to those who are the objects of it, and is not likely to produce feelings of sympathy, or to lead to any mutual understanding. On the contrary, it starts in ignorance, perpetuates and intensifies it, and has been one of the chief causes of the wide gulf which still lies between the Chinese and ourselves."

In one of the great cities of China recently visited by us, there are two mission compounds located more than a mile apart from each other and each surrounded by a dense population. Riding in our sedan through the main thoroughfare, we did not fail to notice now and then signs of vulgar curiosity, and the opprobrious epithet *huang kiang* frequently smote upon the ear; but on a near approach to the homes of our missionary friends all was changed, and respectful salutations with other tokens of friendly feeling greeted our progress. Missionary zeal and the power of truth have won converts, while the spirit of Christianity manifested by its foreign representatives under the daily observation of the heathen, has removed prejudice and awakened a sentiment of genuine neighborhood.

Mr. E. Murray, of the Chefoo foreign school, employed his vacation in painting on the wall of the prayer-room of the China Inland Mission Home in Shanghai a map of China. The work is on a large scale, thirteen feet square. It is artistically done, and becomes an appropriate feature of the place where supplication is frequently offered for the spread of the Gospel throughout Eastern Asia, and where newly-arrived missionaries are welcomed and sent from hence into many of the provinces.

While in Hongkong, we met a camphor merchant (English) who not long since had returned from an extended tour through Formosa. He was enthusiastic over the beauty of the scenery and the natural wealth of that island. Without doubt it is a very rich but poorly-prized and wretchedly misgoverned possession of China. The aborigines are described as bearing a general resemblance to Manilamen, fierce and intractable whenever brought in contact with the Chinese soldiery, ofttimes practising cannibalism upon their enemies when taken captive, and, singularly enough, friendly and hospitable toward Europeans. The Governor, Liu Ming-chuan, has some enlightened ideas and favors the introduction of railroads, electric lights and manufactories; but the administrative measures are so oppressive that the people are almost in a continual revolt.

We sometimes hear the question asked, "Are Missions a failure?" The unprejudiced observer in China need not go far in his search for *data* upon which to base the answer. If we look to India, where Protestant evangelism is not yet a hundred years old, we learn that while the general population of that country increased by eight per cent. during the ten years closing with 1881, there was an increase of thirty per cent. during the same period in the number of Christians. In the province of Bengal the increase was sixty-four per cent., while in the north-west and valley districts it was much larger. The comparative results of missionary labors during the decade just closed will soon be known, and will doubtless present a relative percentage in the increase of native Christians considerably in advance of the figures above indicated. Bishop Thoburn recently stated at a meeting of his friends in Bombay, that they had had 5,000 converts since this time last year, and he fully expected that in ten years they would have a 100,000.

Our thanks are due John C. Berry, M.D., of Kyoto, for a neatly printed copy of a memorial to the Chairmen of both Houses of the Imperial Diet, praying for the abolition of the system of Licensed Prostitution in Japan. It is a strong document, and shows conclusively that in this legalized attempt to protect the bodily health of the individual "the morals of the nation are corrupted, vice is fostered, seeds of iniquity are sown broadcast in the public mind, and the opportunity for the propagation of immoral disease indefinitely multiplied." It is another illustration of a truth old as time,—when wrong is done that evil may be averted, the ultimate tendency of evil is to increase more and more. The authors of the memorial make timely reference to high medical authority in Europe and America, which condemns as ineffective all attempts to regulate prostitution by the State. Japan should take heed of one striking example set before her: "Great Britain, after nineteen years of trial, during which it was occasionally found that troops stationed in 'protected' districts suffered more from contagious diseases than when stationed in other places, declared the system a failure, and abolished it throughout all her realm and its colonies."

Anent the question now being raised of what shall be the textual basis of the Union Bible for China, we cannot see that there is any formidable difficulty to be encountered by the Committees on Revision. Critical scholars of different schools are practically agreed in the main; and while they have not been able to determine some points, this fact does not threaten the integrity of Christian doctrine. The Bible, as a whole, is lifted above the perils of modern controversy over errors of penmanship, verbal forms, etc. It would not be wise even to attempt a definite settlement of all questions of so-called textual criticism. If the learning and research of the 19th century have so far failed to settle a number of minor points, it will probably take another century to evolve undoubted conclusions. Nor do we understand that the rule to which exceptions have been taken antagonizes any constitutional provision of the Bible Societies, as some have feared. The great fundamental basis of a new version in any language must be the original which underlies the old English Bible. A rule that will give some recognition to the valued results of modern criticism would seem to be just and fair procedure. We have every confidence that the excellent and learned men who are chosen to revise the Mandarin and Wên-li Scriptures will do their work according to intelligent and approved methods.

Above all, brethren, let there be no "heated controversy." It would be unbecoming those who are engaged in the sacred matter of learning the mind of the Spirit. While it may be well to interchange ideas on certain moot points involved in the preparation for the great work to be done, we do not believe that there will be occasion or necessity for contentious debate. Let the will of the Shanghai General Conference be obeyed in the spirit in which it was expressed, and no fears need be entertained as to results.

We are happy to be assured that the labor of selecting the men who are to compose the Committees on Translation and Revision is nearing completion; and we understand that as soon as possible a conference of all the translators will be called to arrange the necessary preliminaries of this most important enterprise so soon to be taken in hand.

THERE are some valuable lessons to be learned in the contrast between Livingston's career in Africa and the course of Stanley in the dark continent. The devoted missionary explorer possessed a remarkable power over tribes and individuals wherever he went. He held the scepter that could rule Africans; and the secret, as we are told by an admiring biographer, was his frank, kindly bearing, honest courage, transparent unselfishness, and trust even in strangers. He had no need of weapons against man or beast, for his confidence was in prayer and the leadings of Providence. Through long and weary journeyings, he lived in communion with God through His word. While in Manyuema, he read his Bible through four times. With clearly developed scientific aptitudes, and the enthusiasm of a mere explorer, he was moved by loftier impulses; and his single eye, without dim or confused vision, looked far beyond what men commonly recognized as his greatest achievement, when he revealed himself and the true nature of his mission in that sublime declaration, "The end of the geographical feat is the beginning of the enterprise." He loved Africa, and his single purpose was her emancipation and evangelization. As one narrator of his life, in *The Missionary Review*, tells us: "When, in 1863, he expected the recall of his expedition, he could only say, 'If I am to go on the shelf, let that shelf be Africa.' And history presents no fact more pathetic, poetic, prophetic in its symbolism, than this—that when, on April 30th, 1873, he was found on his knees, at Ilala, dead, his *heart should be buried there beneath a moula tree*, while his body was borne to England to be laid in the great sepulchre of her greater dead. Emphatically Livingston's heart was from the beginning buried in Africa; but buried as the seed of a future harvest."

Henry M. Stanley, by his earlier expeditions opened up the Congo basin, "with its 5,249 miles of navigable waters, its 43,000,000 of people, its area of nearly 11,000,000 square miles drained by various streams." His unparalleled march through the forests and jungles of Africa for the relief of Emin Pasha, is written on the scroll of fame. All civilized nations have united to do him honor. Without doubt, this renowned hero owes much of the better impulses of his later life to the four months and four days that he spent with Livingston in the heart of Africa. We are grateful for Mr. Stanley's splendid tribute to the heroism and success of Christian missions, for his zealous efforts to convert to Christianity the barbarous King Mtesa, and for the inspiring declaration he put before the world of his dependence on Providence when in darkest Africa. But we cannot suppress a feeling of profound regret that in the explorer's former passage across the continent demijohns of strong drink were distributed to his sable followers, and that his path was often strewed with the blood of the slain. It is not surprising that King Leopold, sovereign of the Congo Free State, is reported to have given public expression to a belief that the influence proceeding from Stanley's conquering march through the hitherto unconquered *terra incognita* does not make for the highest and best ends of civilized government.

Missionary News.

—The Church Mission in Fookien Province is pursuing an active and aggressive policy. The young ladies of the Mission are unexcelled by any in their devotion to the work, and they are reaping success, both in the chief city and in the country.

—Word has come to Shanghai that Dr. S. A. D. Hunter is driven from the station recently occupied by him in the interior. Mrs. Hunter, with her two little children, bravely faced the mob and kept them at bay for some time. We hope that the Doctor will furnish particulars to THE RECORDER.

—The A.B.C.F.M. have enlarged their premises within the city limits of Foochow, greatly extending the educational and medical appliances of that important centre. Much praise is due Rev. C. Hartwell for the moderation and wisdom with which he conducted negotiations and overcome many difficulties in the way of this achievement.

—Dr. Ashmore, of Swatow, is conducting a vigorous campaign against heathenism. Accompanied by twelve native preachers, he visits the interior, laying seige to village after village and city after city, preaching the Gospel by many witnesses simultaneously in each place. This method cannot fail to arrest attention, and the seed sowing beside all waters will bring some contribution to the final harvest.

—Dr. Happer, of Canton, is unable at present on account of ill health to carry on his well-known training school. Rev. H. V. Noyes and Rev. O. F. Wisner are doing fine educational work. A large proportion of the students under their care are from the second generation of Christians, and this feature is both pleasant and encouraging. The newly erected buildings present a style of architecture different from anything we have seen elsewhere in China, and would serve as an excellent model for any who may be contemplating erections for a similar purpose.

—A committee representing the general body of missionaries in Canton some time ago offered prizes for essays on Christian topics, the competitors to be exclusively non-Christian men. Considerable interest was awakened by the announcement. Among the successful essayists was one man who had been in the habit of going the round of city chapels antagonizing the preachers. The best article last year was printed as a tract, and it is thought that several essays this year will be so used. Three distinct conversions are recorded as one result of the movement; one literary gentleman having been brought into the light by simply studying the Word of God, and who is now a teacher in a Christian school and a zealous preacher of the Gospel. Books are freely furnished to all applicants. The credit of beginning this good work is due Rev. T. W. Pearce, who took it up as a personal matter, using his private means to launch the enterprise.

—Rev. W. N. Brewster, who is now only five months from his work in Singapore, with but the limited knowledge of a beginner in the Chinese language, is holding successful revival meetings at the prefectural city of Hinghwa, eighty miles south of Foochow. In the forenoons, open-air meetings are held at different centres of the urban population, when crowds listen to the word. Each afternoon services are resumed in the chapel. Mrs. Brewster, sitting by the side of her husband, repeats in the Foochow dialect what she receives from him in English, and in turn this is

given to the audience of Hinghwa people by a native of that district. The missionary does not do all the preaching, but is constantly present giving direction to the services, and imparting thought and inspiration to the native preachers. Up to a recent date, there had been fifty-nine conversions as the direct result of this evangelizing movement. Undoubtedly, Dr. N. Sites, until recently in charge of this field, had done much to prepare the way.

—Principal G. B. Smythe, of the Hok-ling Anglo-Chinese College, Foochow, on Sunday morning, Jan. 25th, discoursed to a large audience on the text, "Quit you like men." The address was full of practical thoughts eloquently expressed, and delineated those qualities of manhood which should distinguish the educated representative of Christianity in China. The following Thursday witnessed the graduation of five young men who had completed a course of eight years' study, to whom the Principal in his Sunday morning address spoke these remarkable words: "I have never seen in all my experience a class of young men in whom I had more confidence than I have in you." A fine body of students fills the halls of this college.

—Rev. J. H. Laughlin sends us cheering news as follows: "You will be pleased to hear of the great revival of interest in connection with our work at Weihien. No such an uprising has been seen since Shantung has been occupied as a mission field. During the past year there have been five hundred and thirty-eight (538) persons received on profession of their faith within the bounds of our Presbytery. The number of inquirers is estimated at 1,500. Earnest Bible study has been one of the most delightful and characteristic features of this movement. There has been a constant demand for the Scriptures, more especially for the New Testament, and this demand is increasing from year to year. It is only through the kindness and munificence of the Bible Society that we have been able to supply the demand."

—Rev. D. MacGillivray, writing from Ch'u Wang, Honan, under date of January 7th, imparts the following information:—

"The fear expressed by me in a former number of THE RECORDER as to our fate in this place, has been partially realized. A hint given by the influential persons of the town not having been favourably received by us, more drastic measures were adopted, and on Nov. 15th the premises were almost completely looted, but without any personal violence whatsoever. Every effort was made to effect an amicable settlement on the spot, but without success. The case is now accordingly in Consular hands, and the Viceroy Li has taken measures to investigate the matter, with what result is not yet known. Local officials from the *fu* downwards have not disputed our rights to rent and remain, which we accordingly do, having been in full possession ever since. So we have not yet been forced to write those ill-omened words 'driven out.'"

—Dr. Alonzo Bunker, of Burma, tells us in *The Baptist Missionary* that, "It is thought by the compilers of the last census of Burma that the home of the Karens is to be found among the Miautse of western China. The Rev. Mr. Stevens, of the China Inland Mission, reports certain hill men in western China, east and south-east of Bhamo, as greatly resembling the Karens of Burma. If it be true, then, that the cradle of the Karens is to be found among the Miautse of China, how important is our work at Bhamo among the Kachin hills! In view of past successes in Lower Burma we cannot push our work among that

people, and through them to the hill tribes beyond, too eagerly.

"When we consider the great reluctance of the idolaters of the plains, throughout southern Asia, to accept Christ as their King, and the readiness with which these hill men accept the Gospel, does not the finger of Providence point to the hills?"

—Rev. J. S. Adams, of the Baptist Mission in Kinhwa, writes home some of his impressions of what is being accomplished in the work of theological instruction. "Two men have graduated from Shaohing. The improvement in them is wonderful. I sat and listened to one of them preach the other day, and it was such a deep satisfaction. Five years ago a heathen potter working with his men, in a dark kiln as dark as their own souls and dirty as their own consciences; now, a calm, self-possessed, earnest, well-taught preacher of the Gospel, eloquent, yet with well-digested thoughts and matter, unfolding things new and old from the Word of God. It made tears of thankfulness come into my eyes and a deep throb of gratitude to my heart to recognize the mighty working of the Spirit of God. Whatever success may have been won on the field, I yet feel much of the progress is due to the thorough training in Scriptural knowledge given at Shaohing by Brother Jenkins. The preachers show marked improvement after a solitary session; and it is most important that all should take a full course, but this is not always possible."

—Dr. Griffith John, writing to *The Chronicle*, Sept. 25, 1890, indulges the following reflections:—

"This is the anniversary of my arrival in China. Thirty-five years to-day I arrived at Shanghai. What wonderful years these have been in the history of China! How different the China of to-day from the China of thirty-five years ago! And my own life! Many thoughts have been crowding in upon me to-day, as I have been trying to review the past. The uppermost thought has been the thought of God's goodness and love. Goodness and mercy have followed me through all these long years. Of these thirty-five years, more than thirty have been spent in China. I have had no serious illness, hardly any illness at all, during this long period of service. I have had through life one strong desire—namely, that, whilst God gave me life, He would give me health and strength to work. So far this desire has been granted. I have had not a few trials and sorrows, but God has never left me, never forsaken me. He has also blessed me in my work, and made me feel that I was brought into this land by Himself.

"'Oh! to grace, how great a debtor
Daily I'm constrained to be.'"

—The adverse circumstances under which missionary labor in Chungking, West China, have of late been conducted, seem to have happily passed away. Rev. Spencer Lewis, of the Methodist Episcopal Mission in that city, sends us a letter dated Feb. 4th, from which we take the following:—

"Last Sunday we had the pleasure of dedicating a neat and commodious chapel. There were present by invitation nearly all the missionaries and native Christians in Chungking. The main room of the building will seat from 250 to 300 people, and by throwing open two class rooms we can seat at least 400 people. Soon after the New Year we shall begin to build a hospital, and in April I expect to go to Chentu with the purpose of renting a place for beginning work. You will be pleased to hear of these indications of progress. In all respects our work is growing and prosperous."

—Many of the older missionaries will call to mind with pleasure the visit to China, in 1882, of the Rev.

Dr. Murdock, Indian Agent of the "C. V. E. S." and Religious Tract Society. The information reaches Shanghai that he is on his way here again in the interest of tract work, and on his way home *viâ* America. He has issued a circular to missionaries in China and Japan, defining the objects to which available tract funds may be devoted, and announcing his purpose to visit some of the principal mission stations for consultation with reference to the work of the societies he represents. The Doctor will be warmly welcomed.

—Rev. H. V. Noyes, American Presbyterian Mission, Canton, has in the January number of *The Church at Home and Abroad* a suggestive article on the "Influence of Mission Work for the Chinese in Christian Countries upon Mission Work in China." The concluding paragraphs from the pen of Mr. Noyes we gladly transfer to our columns:—

"In addition to these stations of the American Presbyterian Mission, there are stations in these districts connected with the American Board, the English Wesleyan Mission and the English Church Mission. In these stations the labors of Chinese Christians who have come from the United States or Australia are as prominent as in the stations of the Presbyterian Mission. Moreover, the Chinese Christians have started work for themselves, which is supported almost entirely by contributions from those who either are now or have been residents abroad—(1) in San-ning city, where they have a chapel and dispensary largely supported by Chinese Congregationalists; (2) in the San-Ui district at Ku-tsing, a chapel and a school supported by Baptists, and a union chapel, toward which a large portion of the contribution has been from Presbyterians; (3) in Canton city, a chapel under the care of the Canton Presbytery, which cost more than $2,000, all of which, with the running expenses, has been given by Chinese, and nearly all by those in other lands; (4) a similar enterprise in Canton city, by Christians of the Baptist Church.

"In Canton city the excellent pastor of the Second Presbyterian Church is Kuan-Loy, baptized and trained for evangelical work at our mission in San Francisco, and who did some good Christian work in Sacramento, Cal., before he came back to China, where he has labored faithfully and successfully for fifteen years. Sz-To-Nam-Tat, who preached for years in California, is also now doing good work in Canton city. The principal assistants in the large hospital were also converted in California—So To-ning, who has attained celebrity as a surgical operator, especially in cases of cataract; Leung-Im, a faithful assistant, and Kan-Skai.

"Beyond all these direct results of mission work for the Chinese in Christian countries, there is a widespread weakening of opposition to Christian effort in those regions whence emigration goes. Only two days ago the writer visited a village where five years ago the opposition was bitter, now nothing but the most pleasant and cordial reception; without question owing to the influence of returned Christians, of whom there are more than twenty in the village and neighboring country. So it is elsewhere.

"Badly as the Chinese are often abused in Christian lands, unjustly as they are often treated by so-called Christian governments, they know perfectly well that the best friends who have stood by them are members of Christian Churches; and those who have learned enough of Christianity to understand its spirit know just as well that if members of Christian Churches take part in treating them with injustice or abuse, they are doing it at the expense of disgracing the profession of Christianity which they make.

"Let then those who labor for the conversion of Chinese in Chris-

tian lands know that however these labors may be regarded or disregarded in some quarters, they are thoroughly appreciated by missionaries in southern China. Out of sight, to a great extent, they are sowing precious seed in the scattered villages and cities throughout this whole region, the fruit whereof shall yet shake like Lebanon."

Diary of Events in the Far East.

February, 1891.

5th.—Two shocks of earthquake felt at Kobe.

7th.—The *Chinese Times* of this date states that "the Tsung-li Yamên have returned an absolute refusal to the demand of the Foreign Ministers to be received in audience at the Imperial Palace, which the Yamên say cannot be entered without the formality of the K'o-t'ou."

10th—Great fire at Ting-hai city, the chief town of Chusan. About 2,000 families rendered homeless. Relief earnestly solicited.

12th.—Severe shock of earthquake felt at Yokohama.

14th—Serious fire on board the P. & O. s. s. *Bengal*, at Shanghai.

—Seven *Namoa* pirates beheaded by the Canton authorities.

24th.—Six steamers leave Shanghai for the Northern ports, being the first of the season.

Missionary Journal.

MARRIAGES.

At Chefoo, on January 20th, by the Rev. Hunter Corbett, D.D., Rev. R. M. Mateer, to Miss Madge Dickson, M.D.

At Shanghai, on January 28th, Mr. E. J. Cooper, to Miss M. Palmer, both of the C. I. M.

At Ningpo, January 29th, by Rev. J. R. Goddard, Mr. Geo. Warner, American Baptist Mission, Szchuan, to Miss Mara S. Morehead, of Canton, Ill., U. S. A.

BIRTHS.

At Bangkok, Siam, January 19th, the wife of Rev. L. A. Eaton, American Baptist Missionary Union, of a son.

At Tsingchow Fu, Shantung, on 21st Jan., the wife of Rev. G. Spurgeon Medhurst, English Baptist Mission, of a son.

At Hankow, January 23rd, 1891, the wife of Maurice J. Walker, of a son.

At Shanghai, on the 9th February, the wife of Rev. F. L. H. Pott, of a son.

DEATHS.

At Bangkok, Siam, Jan. 19th, Annie C., the wife of Rev. L. A. Eaton, of the American Baptist Missionary Union.

At Han-chung, on January 19th, Mr. R. Gray Owen, of the C. I. M.

At Swatow, Feb. 15th, Rev. George Smith, A.M., of the English Presbyterian Mission. Arrived in Amoy 19th November, 1857.

ARRIVALS.

At Shanghai, on February 17, Messrs. E. Pilquist, W. Hagquist, F. Tunell, A. H. Rydberg, V. Renius, O. Gullbrandson, P. Polman, G. Ahlstrand, A. H. Abrahamson, V. L. Nordlund, J. Nelson, U. Söderström, D. Tornvall, O. Rosenquist, P. E. Hendriksen, C. Rydell, J. Olson; Misses A. Sanders, T. Ahlström, J. Alofson, T. Johnson, C. Anderson, H. Anderson, E. Seger, A. Swanson, A. Nordstrom, D. Lindwall, O. Olsson, Mary Anderson, I. Klint, M. Anderson, E. Nilson, T. Peterson, C. Carlson, C. Parson, from U. S. A. for C. I. M.

At Shanghai, February 20th, J. C. Hoare, wife and 3 children, of the Church Missionary Society (returned).

At Shanghai, on February 21st, Mr. and Mrs. G. Andrew and Miss Seed (returned); Misses A. I. Meyer, S. Hogstad, S. J. Carlos, C. Karlman, H. S. Johnanson, L. McMinn, R. J. Gardiner, A. Slater, A. K. Robotham, from England for China Inland Mission.

At Shanghai, on February 26th, Miss L. J. Kay (returned); Misses M. E. Riggs, M. Bee, M. Nilson and Mr. F. G. Saunders, from Canada for China Inland Mission.

DEPARTURES.

From Shanghai, February 15th, 1891, Rev. D. H. Davis, wife and three children, of the Seventh Day Baptist Mission, Shanghai, for America, *viâ* England; Mrs. Dalziel, Mrs. Jas. Ware and three children, for England.

From Shanghai, on February 21st, Mr. and Mrs. D. B. Thompson and two children, of the C. I. M., for Europe.

THE

CHINESE RECORDER

AND

Missionary Journal.

VOL. XXII. APRIL, 1891. No. 4

History of the Manchu Language, from the Preface to Professor I. Zacharoff's Manchu-Russian Dictionary, 1875.

TRANSLATED FROM THE RUSSIAN BY M. F. A. FRASER.

[*Concluded from p.* 113.]

FOR the Manchu Emperor, as for the earlier peoples of Manchuria, the principal motive for the introduction of writing was the consciousness of the necessity of having written laws for the administration of subject nations, and of inaugurating and maintaining relations with neighbouring ones. No sooner had he appropriated the Mongol writing, therefore, than he issued an edict ordering the formation of a learned Committee, the *Kooli selgere yamun* or *legislative bureau*, in which body then centred the entire literary activity of the Manchus. In its offices were written all official papers bearing on the administration of their own people or connected with their relations with their neighbours; and, in obedience to an edict which appeared in 1629, here were compiled their annals from the founding of the dynasty. Here were also made translations of Chinese historical works, such as the *Liao Gurun i Bitkhe*, *Aisin Gurun i Bitkhe*, *Yüan Gurun i Bitkhe*, the *Hui Tien* or Code of the Mings, and the Military Code; all the works mentioned were translated and published even before the Manchus entered Peking in 1644.

In this Committee one of the principal active members was the gifted and industrious Dakhai, whose excellent knowledge of Chinese literature procured for him the position of the Emperor's secretary when he was only twenty years old. All the state papers and letters of T'ai Tsu's international relations with the Chinese government, with Mongolia and with Corea, were written by the hand of Dakhai, who also composed and wrote all the proclamations to the Chinese people. His perfect command of both languages, backed by a surprising capacity for hard work, enabled him to find

time from his official duties for the translation of many Chinese compositions into Manchu, amongst which may be noted the *Hui Tien*, or Ming Code of Laws, the Military Laws, the *T'ung Kien Kang-muh*, a historical work in six volumes, Mencius, and the *San Kwoh Chĭ*, or Historical Romance of the Three Kingdoms. His multifarious labours in this line produced in his mind a conviction of the imperfections and faults of the Mongol writing applied to Manchu, and the inadequacy of the instrument to express the sounds and words of foreign languages, such as, for instance, Chinese. It was he who introduced the dots (*tonki*) and the circles (*fuka*) which put an end, in Manchu, to the uncertainty and confusion in regard to certain letters which still unhappily exists in Mongol, and which had led to a confusion in the ideas which the scribes intended to represent, arising through the faulty medium which they had to represent them. Such ideas were those which were conveyed in words like *aga* "rain," *akha* "slave," *toro* (桃兒) "a peach," *doro* (道兒) "a method," "road." For *ü*, *ch*, *c*, *ts*, *ds*, he devised the so-called *tulergi khergen*, "outer" or "foreign letters," and was thus enabled to express Chinese and Sanskrit sounds new to Manchu ears; for these letters he either drew on the component parts of already existing Manchu letters, or invented entirely new ones. The Manchu alphabet being, properly speaking, a syllabary, and not an alphabet, and knowing no consonants apart from vowels, Dakhai was obliged, in addition, to warn the learner that Chinese words such as *pien*, *lien*, *lio*, *lie*, are monosyllabic, although he was compelled to write them in Manchu *pi-yen*, *li-yen*, *li-yo*, *li-ye*. By these improvements, which were sanctioned by an Imperial Edict in 1632, Manchu writing acquired an alphabet distinct from Mongol; and although for over 200 years no further radical changes have been introduced, it has during that time, in the course of long and extensive use, developed a roundness, elegance and grace which still further distinguish it from its rude parent. In recognition of Dakhai's services to the language, the Manchu government in 1669 erected a monument to his memory.

From about this time dates the first Manchu dictionary, which contained only 1500 words, and has not come down to us. Political and warlike activity left little leisure for the cultivation of learning, and constant wars and campaigns in Corea, Mongolia and China, the occupation of Peking, the subjugation of the vast empire of the Mings and the quelling of subsequent insurrections, drew away the attention of great minds from the mild pursuits of literature for many a long year.

(1.) The arrival of a more peaceful period was heralded by the appearance, in 1682, of an excellently planned dictionary called the

T'ai T'sing Gurun i Yōoni Bitkhe, or in Chinese T'ai Ts'ing Ts'üan Shu (太清全書), composed by a Chinese called 'Hung Chao (Tsi Lien). Well arranged in alphabetic order, it is still anything but *complete*, and some of its words are such as have been discarded by later lexicographers, especially words of which an antique pronunciation is given. It is remarkable that this was the first work in which were printed the short grammatical observations on peculiarities of Manchu, which were repeated with the same want of orderly arrangement by subsequent editors. It is remarkable that such grammatical remarks should come into the head of a Chinaman, whose language and literature are destitute of such conceptions. Probably they came from the Mongols with the characters themselves, and that the Mongols borrowed them from Sanskrit and Tibetan, although the Mongols themselves made no use of them with reference to their own literature. These remarks were re-edited in 1730 in the important work called the Ts'ing Wên K'i Mêng by Shao Pin, a schoolmaster, with explanations in Chinese Colloquial. This book has remained to the present day the irreplaceable *vade-mecum* for Manchu.

(2.) In 1708 appeared a *raisonné* dictionary, arranged according to subjects, the *Manchu Gisun i Buleku Bitkhe* (Ts'ing Wên Kien 清文鑑) or Mirror of the Manchu Tongue. The data on which it was based were existing books, various ancient manuscripts and information supplied by old men in reply to questions addressed to them. This dictionary was divided into 36 parts, sub-divided into 280 heads; each word has its translation into Chinese and its explanation in Manchu.

(3.) As a sequel to this work followed, in 1722, Dai-gu's new Alphabetical Lexicon, the *Manchu Gisun i Ionkyame Toktobukha Bitkhe*. Daigu was struck by the fact that the Manchus were already beginning to forget their native language; he himself, though descended from a long line of Manchu officials, having been ignorant of it in his childhood, although like everybody else he had had to learn it before he could obtain official employment. His work was composed of: firstly, the grammatical observations referred to above; secondly, onomatopoetic interjections, *Murusheme Alkhudura; Khergen*; thirdly, synonymous words, *Kholbokho Khergen;* fourthly, technical terms and expressions used in the Six Boards, *Ninggun Djurgan i Shangakha Gisun* (which was published as a separate book afterwards).

(4.) A second *raisonné* dictionary, by Li Yen-tzi, called the *Manchu Gisun i Isabukha Bitkhe* (清文會書), in which the Manchu explanations of the former work were rendered in Chinese.

(5.) In 1771 the learned Committee issued the *Nongime Toktobukha Manchu Gisun i Buleku Bitkhe* (*Chêng Ting Ts'ing Wên Kien*) with 500 additional words, principally touching Chinese antiquities and literature, and formed partly from Manchu, partly from Chinese roots (from the latter, occasionally, very unhappily). This serves also as the only extant dictionary of contemporary spoken Chinese, as the Manchu explanations are translated into elegant colloquial instead of into the old book Chinese, which had been the case with former dictionaries. It is arranged according to subjects, but so confusedly and illogically, that an alphabetical index was judged necessary, in which under each subject the word required is found arranged in its order according to the Manchu alphabet, or, rather, syllabary.

(6.) In 1786, I-khing composed a new dictionary containing most of the words of the preceding ones, and 7900 new ones. In 1799 was commenced the cutting of the wooden types, but the work did not appear till 1802. It is called the *Manchu Gisun be Niyecheme Isabukha Bitkhe* (Ts'ing Wên Pu Hui).

(7.) In 1792 appeared a *tri-lingual* dictionary called the *Ilan Khatsin i Gisun Kamchibukha, Tuvara de dja Obukha Bitkhe* (*San Hoh Pien Lan*), composed by the Minister Fu Chung. This dictionary had been begun by Fu Chung's father (who had long served in Mongolia and in places bordering on that country), with the special object of facilitating the study of Mongol, which has neither dots nor circles to serve as guides to the pronunciation of its syllables. This work is divided into four columns; the first contains Manchu words alphabetically arranged, and it is, indeed, on account of the prominent place given to this column that the work is included among *Manchu* dictionaries; the second, the rendering of the same words in Chinese; the third, the Mongol words corresponding to the preceding Manchu and Chinese words; the fourth, Mongol words written in Manchu letters. The part taken by Fu Chung *fils* in this production was the addition of the supplementary words in the book referred to under (5).

(8.) A supplement to the preceding, without any title, was published in 1848 by the Minister Sai Shang, who was qualified for the task by his having spent his early years with his father, who was long in the service of the State in Mongolia. This contains: (1.) New Manchu words; (2.) Explanations in Chinese, which has been inadvertently omitted from No. 7, more especially explanations of Mongol words; (3.) Paradigms of conjugations of verbs Manchu and Mongol, and of letter changes; (4.) Unchangeable verbs, or such as are most commonly used in only one form.

This abundance of Manchu dictionaries indicates a demand, lasting for a whole century, for such guides. Indeed, the Manchu

government, from the very beginning of their *raj* in China, determined not to yield the palm for enlightenment to a nation which they had subdued, established schools wherever there was one of the military *corps*, in which were enrolled every Manchu name and the names of many Mongols and Chinese who had seconded them in their conquest of China. In these schools Manchu writing was taught and the Classical books of China learned in the Manchu language; there were indeed no other classical books or histories to translate. The government at the same time ordered that all the correspondence of the military *corps* or *Banners* should be either in Manchu only, or in Manchu accompanied by a Chinese translation. Soon all the laws and orders of the government, especially in military matters, were written in Manchu, and before long found their way into print. Thus, before the nineteenth century had begun, a Manchu literature had been formed by the labours both of the government and of private individuals. It must be confessed that they had learned only from the Chinese, and had learned only what the Chinese had produced during their long continued existence as a nation, and that the Manchus had not, and could not have, originated a literature of their own. On the other hand their zeal and industry deserve all honour, and by them they did their race a great and important service. They translated the Chinese classics so clearly and accurately that they rendered unnecessary those many-tomed commentaries, over which, in China, learner and teacher spend nearly all their lives; they also translated some though not all of the History of China, and the laws,—works for which a commentary is necessary, not only to explain events, but also words. All this work was done so clearly and correctly, that we can and must advise him who would know well the Chinese language and literature to learn Chinese books with the Manchu translations. A beginning was made of the translation of Chinese novels, dramas etc., but the zeal of the translators was paralysed by the action of the government, who, in order to preserve the pristine Manchu simplicity and morality, prohibited their translation. It must be acknowledged that such works are in China distinguished for their coarseness, and the unadorned manner in which they describe the depravity and immorality of men; but as people everywhere are more inclined to read light literature than learned books, the prohibition produced harm instead of good; it checked the development of Manchu literature, and, hardly lessening the number of readers of immoral romances, brought it about that the Manchus began to work still harder at learning Chinese and to forget their own language all the more rapidly.

But this was not the principal cause of the Manchus forgetting their native tongue. The truth was that they had come in contact with a numerous nation who had already long enjoyed a fairly well-developed culture and civilization. From old antiquity China had always wielded a prestige for enlightenment and learning, which wonderfully enthralled the neighbouring rude peoples who had either come into temporary relations with her or had conquered her broad lands by the force of the sword. The ancestors of the Manchus,—the Churchens,—in spite of all their efforts to maintain their language, customs and nationality, were crushed by her civilization and became, to all intents and purposes, Chinese. The same fate has overtaken the present Manchus, a ruling race, whose number in 1848 was five millions all told, including women and children. Scattered in garrisons over a vast empire, among the most numerous race that history tells of, they have found it impossible to live without knowing the Chinese tongue, and having no literature of their own, have had to have recourse to Chinese books. Their government itself, in spite if its desire to preserve the nationality of its people, found that its Imperial interests centred more and more in China since the conquest, and that it had more talking and writing to do in Chinese than in Manchu, which language, as a natural result, went further and further into the back ground. Hence the lamentations, which began as early as the second half of the eighteenth century, about the Manchus forgetting their mother-tongue, and only learning it, like a foreign language, in order to become qualified for an official career. The Government, holding the knowledge of the mother-tongue to be "the very foundation of the State," and hoping to preserve that knowledge among its compatriots, was constantly reminding them by edicts and exhortations of their obligations in this respect, and encouraging them to write and translate by awarding high literary degrees to translators. Translation led to high rank, wealth and honours, and translators occupied half of the official posts, but the great number and the advanced state of culture of the Chinese people set the designs of the government at defiance. Those Manchus who were dispersed at different posts among the Chinese soon became like the latter in customs and picked up their Chinese language insensibly by the sheer necessity of the case; next followed the Central Government in the same track, and with it the Peking Manchus. In the corps stationed in the provinces the standing orders to carry on all the internal written business of each corps in Manchu, and to correspond only in that language with the Government, kept the knowledge of the mother-tongue longer alive, not only as regards writing, but as regards daily family oral intercourse; as for example in the Ili corps (in Kuldja), even up to the

most recent years, the families of the regiments living in cantonments ike the Salon and Sibo, (in contradistinction to those who live in the fortress or at head-quarters), habitually conversed together in Manchu, although the generals and staff officers sent thither to them from Peking, could speak and write only Chinese. The final blow to the struggling supremacy of Manchu was given by the two Princesses who conducted the affairs of the State during the minority of the present Emperor. Ignorant of Manchu, and desirous, nevertheless, of being informed of all that was done in the provinces and in the outlying dependencies of the empire, they rescinded the order that reports to the supreme government from its satraps must be in the Manchu language. The belief in its necessity was thus finally lost, and it receded into oblivion so rapidly that it may even be asked to-day,—*Is it now spoken anywhere at all?* Has it not become completely extinct as a spoken language? By analogy with preceding ages we are bound to believe that it still exists, and will continue to exist, as a spoken language, in the forests and woods of Manchuria and in outlying dependencies of the empire, where the Chinese influence is feeble. The forefathers of the Manchus,—the Churchens or Nüchens,—were, like the Manchus, all led into China for the defence of the capital and the throne. There the Nüchens became as the Chinese, forgot their mother-tongue, lost their political significance, fell under the power of the Mongols, and for ages were partly under Mongol sway and influence, speaking and writing in Mongol, partly under Chinese influence; but when, at the end of the sixteenth century, by the power of historical circumstances, Nurkhatsi, their descendant, was drawn upon the world-stage, then he, the founder of the Manchu dynasty and empire, and all his people, appear on the scene speaking the language of their fathers, the Churchens,—that is to say, speaking Manchu.

The modern *square* form of Manchu writing or Manchu *seal-character*, originated in the following manner: About 1748, the Manchu emperor of the reign *Abkai Vekhyékhe* (or in Chinese *K'ien Lung*), composed a poem called "Mukden Fu," [illegible] (*Mukden i Fudshurun*), in which he celebrated the old capital from which the power and fame of the Manchu race and dynasty had spread. This poem was of course written in Chinese, and afterwards translated into Manchu. Amongst the learned men of China there is a veritable passion for the archaic form of writing, natural enough in a people whose written characters can be traced along a long road of historical development from rude ideographs to a state of high development. Each *lettré* has a seal engraved with archaic characters; each aspires to know not only how to read the old form of any hieroglyph that may be selected, but also

how to write it, especially with respect to words from the classical books ; and it is considered the height of literary ability and taste to be able to write in this old-fashioned calligraphy a preface at the beginning or an epilogue at the end of one's own or a friend's book. The Emperor poet had evidently, by study, acquired all the qualifications of a Chinaman of learning and culture, including the affection for antique writing ; and naturally his composition was prepared for publication in that form. But if a poem, written by a Manchu Emperor, and celebrating the capital of the Manchu people who had conquered China, had appeared in Chinese and in ancient Chinese to boot, it would have *ipso facto* constituted itself a witness of the antiquity of Chinese literary culture. On the other hand, if published in Manchu as then ordinarily used, it would have appeared in a writing not only devoid of antiquity, but even *foreign*,—borrowed from the Mongols ; while the shapes of the Mongol letters, strung on their narrow perpendicular upright, are far from possessing the wealth and variety of the square Chinese hieroglyphs.

A Committee of learned men was formed, and the task was set before them of finding new forms for Manchu writing approximate to archaic Chinese, *i.e.*, to invent in modern times a fictitious ancient-Manchu character. The Emperor himself took part in the work and was the leading spirit of the council. Its materials were : an inscription on the seal of the Emperor T'ai Tsung-wên (1627–1644), engraved in letters which were not Manchu, (we were not told what letters these were, but perhaps they were *square Mongolian*, which the members of the committee did not know), and various scraps of old Chinese preserved on old stones, vessels, weapons and coins. Under their skilful hands was elaborated, after much thought and consultation, a syllabary of broad square Manchu characters not unlike archaic Chinese ; the curved strokes, as in B. P., were straightened out, and the little circles denoting the guttural aspirate were transformed into squares. Fukheng and the other ministers, his colleagues in the work, to tickle the vanity and fancy of their master, developed from the same idea in all 32 square quasi-antique Manchu scripts, thus "making their Emperor comparable with Wên Wang, the Chow Emperor who increased the original number of the strokes of the *pah kwa* (*dshakun dshichugan*), which were the foundation of the Chinese characters, to 32" ; (see their report prefixed to the poem as a preface). This celebrated poem by an Emperor was subsequently published in 32 quasi-antique Manchu and 32 really antique Chinese scripts ; and in order that the three years' labor of the committee might not be in vain, it was ordered that the new-ancient Manchu writing should be

henceforth used on the seals of the Emperor, high boards and tribunals, and officials higher than the 6th class, and on the seals impressed on patents conferring high appointments and hereditary rank. The newly-introduced square "antique" Manchu letters, indeed, filled the field of the official seal, especially when it was a large one, much better than the old narrow ones could ever be brought to do.

The composers of these fantastic Manchu "antique" scripts did not trouble themselves to issue syllabaries to facilitate their acquisition by their countrymen, to whom they remained almost unknown, for there were few who had money to spare to buy the costly editions of the poem of their Emperor. The ministers' dream, known to us by their report, that this writing would be used by remote posterity, was never fulfilled; and perhaps some future archæologist, into whose hands has come some old seal inscribed with Manchu seal-character, will puzzle his brains for an answer to the questions, When was this writing in vogue, and what people used it? It was never used by the people even for prefaces to Manchu books, as the really antique Chinese scripts are used by Chinese *savans* for prefaces to Chinese books. Probably the remains of the square Mongolian will present the same enigma to coming Orientalists; the idea of it also sprung from the caprice of an Oriental sovereign, Khubilai Khan, and it also, unsuccessfully executed as it was by a Tibetan Lama, was of no use to the language, and almost unknown to the people.

Bible Birds.

BY REV. R. H. GRAVES, D.D.

SEVERAL years ago I published in THE RECORDER some notes on Bible Plants and again on Bible Mammalia, hoping that they might be useful to future translators of the Bible. With the same object I now add some notes on the *Birds* of the Bible. Let us first begin with the *Birds of Prey*. There are fifteen distinct Hebrew names for birds of prey mentioned in the Bible.

(1.) *Ayit*, עַיִט. This is a collective term applied to the *raptores*. It occurs three times, viz., Gen. xv, 2; Job xxviii, 7; Is. xviii, 6, and is rendered "fowls" in the old version, but more properly "birds of prey," "ravenous birds" in the Revised Version. It is properly rendered 鷙鳥 in the Mandarin (Scheres.) and some other versions.

(2.) *Peres*, פרס, lit. "the Breaker." Lat. *ossifrage*, "Bone Breaker." This is the Lämmer-gier (lamb vulture) or Bearded vulture (*Gypaetus barbatus*). The word occurs but twice in the Bible, viz., Lev. xi, 13; Deut. xiv, 12. It is rendered into Chinese by 鶚 in all the versions. But this is the osprey or fish-eagle (see Pên Tsao and Kang Hi.) A hare-eagle, 兎 鷹, is mentioned. This might do, but I would prefer 鵰 which, according to the Pên Tsao, catches goats, deer, dogs, etc.; or better still 鷲, which Williams gives as the condor or lammer-gier, and the Pên Tsao identifies with the black 鵰.

(3.) *Nesher*, נשר. This is uniformly translated "eagle" in the English version, though the R. V. has sometimes "vulture" or "great vulture" in the margin. Tristram says it is without doubt the Griffon-vulture or great vulture, which is still called by the Arabs "*nissr*" (*Gyps fulvus*). It was deified by the Assyrians as Nisroch, the eagle-headed god of the sculptures (2 Ki. xix, 37; Is. xxxvii, 38). In Micah (i; 16) we read, "Enlarge thy baldness as the eagle," which refers no doubt to the Griffon-vulture.

The word occurs twenty-eight times in the O. T., and is rendered *ἀετός* in the Sept., which word occurs four times in the N. T. The Chinese translators all render 鷹, which should be retained. The Pên Tsao says the term is derived from their "striking and attacking" other birds, 鷹, which applies to all accipitrine birds. In Micah (i, 16) the Mandarin version has 禿 鷹, which is decidedly better than Medhurst's 神 鷹, which is the eagle and not a vulture.

(4.) *Racham*, רחם, Gier-eagle (*i.e.*, vulture-eagle). This word occurs but twice (Lev. xi, 18; Deut. xiv, 17—*rachamah*). Tristram says this is identical with the Arabic vernacular *Rachmah*, which is the Egyptian vulture—*Neoptuon percuopterus*. The Chinese versions have 爰居, which Kang Hi describes as a sea-bird "as large as a colt." This does not suit the original. Will some ornithologist suggest a better term?

(5.) *Dayah*, דאה, Lev. xi, 14, דיה; Deut. xiv, 13; Is. xxxiv, 15. This word occurs only in these three passages. It is rendered "vulture" in King James' version and more correctly "kite" in the Revised Version. Tristram identifies it with the Arabic *tidayah*, which is the black kite—*Milrus migrans*. The Chinese versions have "small eagle," 小 鷹, in the first two passages, and 鷲 鳥 (Scheres.) and 鸇 (Medhurst and Bridgman) in Isaiah. The latter term, or 鷂, would seem to be best.

(6.) *Azniyeh*, אזניה, Ospray. This word occurs but twice (Lev. xi, 13; Deut. xiv, 12) and is correctly rendered *osprey* in English. The Chinese versions all give 雕, but the Pên Tsao says this catches birds and deer, though the 三 才 describes it as a fish-hawk.

I would prefer 鶚, which the Pên Tsao says catches fish, and is called the "fish-eating eagle" (食魚鷹.) Williams says this term is applicable to all birds of the genus *Haliætus*. Tristram says our translators are right in rendering osprey *Pandion Haliætos*.

(7.) *Raah*, ראה, *Glede*. This occurs in Deut. xiv, 13 only. Both English versions have "glede" (derived from its *gliding* motion.) Scheres. and Bridgman give 鳶 *yuen*; the Pên Tsao says it is so called from being like an arrow. Medhurst has 鵰. Tristram supposes our English translators meant the buzzard, of which there are three species in Palestine. He supposes Raah to denote "buzzards and other large hawks." Williams gives "kite" *(Milvus melanotis)* for 鳶. Kang Hi says it is "large like a kite." I suppose 鳶 is the best word for *raah*.

(8.) *Ayah*, איה, *Kite*. This Hebrew word occurs three times, viz., Lev. xi, 14; Deut. xiv, 13, where it is translated "kite," and Job. xxviii, 7, where it is translated "vulture" in the English version. The R. V. has correctly "falcon" in all three cases. Tristram thinks it refers to the kite, and as both Lev. and Deut. have "after his kind" that it is generic rather than the name of a specific species. In Chinese the Mandarin version has 鵰 in Deut., and it and the others have 小鷹 in Lev. and 鷹 in Job. Perhaps 鵰 would be the best word. The 三才 says, "It catches doves, swallows, &c., like the 鵠." But 鵠 might be better, as the term is said by the Pên Tsao to be derived from the fact of its being able to see afar off (目擊遙). If one term be used for *dayah* (No. 5), the other should be used here. 鵠眼 is used for piercing eyes, "hawk's eyes" (Williams.) This would suit the passage in Job very well. So on the whole it might be best to use 鵠 here and 鵰 for No. 5.

(9.) *Netz*, נץ, *Hawk*. This occurs three times, Lev. xi, 16; Deut. xiv, 15 and Job. xxxix, 26, and is rightly rendered "hawk" in both English versions. The Chinese versions have 雀鷹, "bird-hawk" in Lev. and Deut. and 鷲鳥, "condor" in Job. The first term suits very well. It is figured in the Pên Tsao with a number of synonyms.

(10.) *Tachmâs*, תחמס, *Night Hawk*. The word occurs in two passages only, Lev. xi, 16 and Deut. xiv, 15. It is translated "Night hawk" in both English versions, but "the old versions render *tachmas* a kind of owl, and are probably correct." (Tristram). He thinks it means the barn owl (*strix flammea*). The Chinese versions have followed Bochart and translate "male ostrich." But there is no reason why ostrich should be twice mentioned in the list of unclean birds, and there is every reason to believe that the next word (11) means the ostrich.

As the Hebrew probably means the *owl*, I would render by 鴟休鳥, or by one of the names for the owl in the Pên Tsao.

(11.) *Bath-hayáanah*, lit. "Daughter of Howling." It occurs in the two lists in Lev. and Deut. and in four other passages, and is translated "owls" in King James' version (with ostrich in margin in first four places), but more correctly by *ostrich* in Revised Version. This is "probably the true rendering of the word" (Tristram). The Chinese versions all have 駝鳥, "ostrich," and need no change.

(12.) *Yanshuph*, ינשוף, "*Great Owl.*" This occurs in the two lists and also in Is. xxxiv, 2. It is rendered "owl" in the last passage and "great owl" in the others. Gesenius takes it to be a *heron* or *crane*; the Sept. and Vulg. translate *ibis*, but as Tristram says the passage in Isaiah seems decisive against any marsh bird, as Petra is a rocky mountain defile. He takes it to be the eagle-owl (*Bubo ascalaphus.*) The Chinese translators give "cormorant" 鸕鷀, or "heron" 鸛. Perhaps 休鳥鶹 would be better. Williams says this is the large horned-owl, but the Pên Tsao says it is *small.* One of the names in the Pên Tsao for the large horned-owl would be the best.

(13.) *Côs*, כוס, "*Little Owl.*" This occurs three times; in the lists and in Ps. cii, 6. Tristram identifies it with the Little Owl (*athene pessica*), which is quite common in Palestine. The Chinese translators, following Bochart's Hierozoa, all render "cormorant." The English versions, as the ancient versions, render it "owl." Bochart translates pelican or cormorant simply on etymological grounds as *Côs* means "cup," and he supposes it refers to the pouch of the pelican. I would suggest 鴞, a small owl, which is noted for its mournful voice. I think the consensus of the ancient versions and the opinions of such men as Tristram and Haughton (in Smith's Dictionary) should outweigh the etymological surmise of Bochart.

(14.) *Kippoz*, קפד, "*Great Owl*". This word occurs in Is. xxxiv, 15 only. The R. V. renders it "arrow-snake," following Bochart and Gesenius. The LXX. and Vulg. have "hedge-hog," probably from a different Hebrew reading, *kippod* for *kippoz.* Tristram and Haughton incline to "owl." A bird certainly seems indicated by the text. The Chinese versions give 鴟鴞, owl (Scheres.) and 鸇鳥, kite (Medhurst and Bridgman). The former is preferable, so I would render 鴟鴞.

(15.) *Lilith*, לילית, "*Screech Owl*," lit. "*Night-Owl*" or "*Night-Monster.*" Authorities differ as to whether a spectre or ghoul or an owl be meant. The Authorised Version has "screech-owl" with night-monster in margin, and the Revised Version "night-monster" in text. Tristram and Haughton suggest "screech-owl."

The old versions have "spectre;" of the Chinese versions the Mandarin and Medhurst have 妖怪 and 妖狐, "spectres," and Bridgman has 鴞, "owl." It is difficult to decide, perhaps it would be better to follow the ancient versions and the Revised Version and render "spectre."

I reserve other birds than birds of prey for another paper. These remarks are based only on books. If any one, versed in ornithology, can compare living or stuffed specimens of Palestine and Chinese birds, it would of course be much more satisfactory. However the local names probably will greatly vary, and most Chinese will be governed more by the Pên Tsao than by local names; so after all for a translation we must depend much on Chinese books, unsatisfactory as they frequently are, both as to letter-press and illustrations.

Collectanea.

"Why I became a Christian."—As it is often the case that those who do not know us, suspect our sincerity and ascribe to us all manner of evil motives for giving up our former creed in favour of Christianity, I thought it would be well for me to write a few words about myself and why I became a Christian, just after I have confessed Jesus Christ to be my Saviour before the public. My design, in embracing the religion of Jesus Christ, is not that I may have earthly riches (which I was not at a loss for) but that Parseeism did not satisfy me, chiefly in three great points, which I describe in the following paragraph, and that I might obtain an entrance into the everlasting Kingdom of God by confessing Him who came down from heaven to save sinners. The above mentioned reasons are: 1st. That Parseeism furnishes an erroneous account of God (it places Him in the same level with other seven angels (*amsas pands*); 2nd. It reveals no satisfactory way ofsalvation; 3rd. That it gives us no proper account of the world to come. About nine months ago my eyes were opened, and under the Rev. J. M. Macdonald—who has laid me under such a debt of gratitude that I shall never forget him—I came to know more of the truth as it is in Jesus, and I gave myself wholly to Him and desired to be baptised. May it be the earnest prayer of every true Christian that God may open the eyes of many of my fellow-countrymen.—[*R. S. Rustomjee, a Parsee convert, in Bombay Guardian.*]

* * *

Gautama and the Indian Reformation.—Few questions can be of more interest to a student of comparative religion than those which refer to the character of primitive Buddhism and the manner

in which it rose. The idea has obtained wide credence that this ancient faith was from the first a denial and rejection of Brahmanism; that its founder, "by the simplicity and moral power of his teaching, brought the Indian people to a complete breach with its own past." Max Duncker goes so far as to affirm that "this Doctrine, which annihilated the entire ancient religion and the basis of existing society . . . . . rested solely on the *dicta* of a man who declared that he had discovered truth by his own power, and maintained that every man could find it." Others have been loud in their praises of Buddha as "the deliverer of a priest-ridden, caste-ridden nation." But what are we to say if, after all, this view shall prove to be only the creature of the Western imagination? Prof. Kuenen, of Leiden, in one of his Hibbert lectures, appears to prove from the legend of the Buddha and from the edicts of King Açoka—which supply the firmest foundations for our knowledge of the earlier Buddhism—that, while the first exponents of this faith made high demands of the Brahmans, nothing was further from their minds than the abrogation of the Brahman caste and its privileges. They were even its most zealous defenders; and it is a question whether the Buddhists did not introduce caste into Ceylon. There were in India ascetics and friars (or monks) before Gautama entered upon his marvelous career, and there is little reason to doubt that Buddhism was largely indebted to Brahmanism both for its doctrine and its organization.—[Ed.]

* * *

Cure of Disease by Incantation.—The inhabitants of Chaochow Fu, of which Swatow is the seaport, are very superstitious. When one of them is severely ill, instead of getting doctors to attend him, he invites a certain set of priests to perform juggler's feats and recite mysterious incantations. Thereby, it is believed, a cure can be effected. Ascending a ladder of swords is considered a very effectual mode of treatment. Two 30-foot poles are made to stand in an upright position, fixed firmly in the ground, parallel to each other. One hundred and twenty bright sharp swords, with their keen edges upward, are tied to the two poles like the rungs of a ladder. Some days before the ceremonies are to be performed, notices are freely distributed, and on the given day thousands gather for the sight. A young priest, dressed in a fantastic costume, advances to the foot of the ladder, chanting incantations and making passes with a knife which he holds in his hand. Suddenly he steps on the sharp edges of the swords forming the rungs of the ladder and climbs rapidly. As the young priest has bare feet, it is a wonder that he can step without being injured on the edges of the swords, keen enough to split a hair. When he reaches the highest point he deliberately sits on a sword and throws

down a rope. The sick man's clothing is tied to this and is drawn up to the top. The young priest then shakes the clothing to the winds, burns magical scrolls and recites incantations. He calls the name of the patient, who is called in such ceremonies "Redeem the soul." After these performances the clothing is let down and the patient dons it. Taking a piece of red cloth from his pocket, the young priest waves it over his head like a flag, at the same time dancing and leaping from one pole to the other. He places several sheets of paper money on the edges of the swords, steps on them, and the sheets fly in all directions, cut in the centre. He thus shows that the weapons are sharp and that his position is by no means an enviable one. Exhausting himself, at length, he descends with all the agility at his command. Sometimes under such treatment the patient manages to recover.—[*Shenpao, translated for the Daily News.*]

* * *

Immortality not of the gods.—Vainly did the ancient pagans fight against this fatal weakness. They may confer upon their gods glittering titles of "ambrosial," "immortal"; but the human mind is careless of positive assertion, and of clamorous iteration in however angry a tone, when silently it observes stealing out of facts already conceded some fatal consequence at war with all these pretensions—mortal even in *the virtual* conceptions of the pagans. If the pagan gods were really immortal, if essentially they repelled the touch of mortality, and not through the adulatory homage of their worshippers causing their true aspects to unsettle or altogether to disappear in clouds of incense—then how came whole dynasties of gods to pass away, and no man could tell whither? If really they defied the grave, then how was it that age and the infirmities of age passed upon them like the shadow of eclipse upon the golden faces of the planets? If Apollo were a beardless young man, his father was not such; *he* was in the vigor of maturity—maturity is a flattering term for expressing it, but it means *past youth*—and his grandfather was superannuated. But even this grandfather, who *had* been once what Apollo was now, could not pretend to more than a transitory station in the long succession of gods. Other dynasties, known even to man, there had been before *his;* and elder dynasties before *that,* of whom only rumors and suspicions survived! Even this taint, however, this *direct* access of mortality, was less shocking to my mind in after years than the abominable fact of its reflex or indirect access in the shape of grief for others who had died. I need not multiply instances; they are without end. The reader has but to throw his memory back upon the anguish of Jupiter in the "Iliad" for the approaching death of his son, Sarpedon, and his vain struggles to deliver himself from this ghastly net; or upon Thetis fighting

against the vision of her matchless Pelides caught in the same vortex, or upon the Muse in "Euripides," hovering in the air and wailing over her young Rhesus, her brave, her beautiful one, of whom she trusted that he had been destined to confound the Grecian host. What! a god, and liable to the pollution of grief! a goddess, and standing every hour within the peril of that dismal shadow?

Here in one moment mark the recoil, the intolerable recoil, upon the pagan mind, of that sting which vainly they pretended to have conquered on behalf of their Pantheon. Did the reader fancy that I was fatiguing myself with any task so superfluous as that of proving the gods of the heathen to be no gods? In that case he has not understood me. My object is to show that the ancients, that even the Greeks, could not support the idea of immortality. The idea crumbled to pieces under their touch. In realizing that idea unconsciously they suffered elements to slip in which defeated its very essence in the result; and not by accident; other elements they could not have found.—[*Extract from an unpublished paper of Thomas De Quincey, in the N. Y. Independent.*]

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Worship of Confucius at Soochow.—The contrast between Buddhism and Confucianism is most marked; the services of the one so noisy and of the other so quiet and reverent; the one holding creature life so sacred and the other shedding blood; the one driving a hard-cash bargain, the other voluntary; the one for the vulgar populace, the other for the learned book-men. . . . . To Confucius they pray. First, the invocation when they invite the presence of his divine spirit, "O Confucius, how great art thou, first in prescience, first in knowledge, the peer of heaven and earth, the teacher of ten thousand generations; the appearance of the unicorn foretold thy good fortune; with the harmony of music (we invite thee), the sun and moon so bright, and heaven and earth clear and still." Afterward the "sacrificial lord" takes his position in the center of the hall, and the "prayer of blessing," corresponding to the "long prayer" of the kirk, is read. It is inscribed on a large square wooden tablet, and begins, "In the sixteenth year of Kwangchi, the second moon and seventh day, to the Most Holy, the First Teacher, Confucius," and continues in the prescribed form. During the several entrances of the governor three prayers are offered, and again a solemn address, when the sacrificial vessels are removed. At the close his divine spirit, which is supposed to be omnipresent as far as China is concerned, is requested to return to its invisible and unknown resting-place, the wording of this benediction being as vague as the Chinese language is capable of expressing uncertainty.

Animal sacrifices are not often seen in this era of the world's history. Whether the fathers of the nation, going back to near the Noahic period, were originally monotheistic we will not now inquire; but it seems that the stream of theology, so pure and crystal as it flowed from the foot of Ararat, has been diverted into the channels of literature, and the religious effect is as disastrous as the overflow of the muddy waters of the Yellow River. At the spring and autumn sacrifices, one bull, a flock of twenty-two sheep, and a herd of twenty-two swine are driven to each temple. There is one temple for each department and one for each county, or about 1500 in all, making the total sum of animals slain each spring and fall about 67,500, or annually 135,000 offered to Confucius. There are 135 offered in Soochow at each sacrifice. The money paid for these, for the silk which is burned at the close, and for the two feasts to all the attendants, is a drain on the national exchequer. The ritual collects the ancient emblems of religion in the period of the "spring and autumn," and they are practiced now in the worship of China's great sage. No one can witness the scene without being impressed how deep the roots of these venerable cults have penetrated into the national heart. As the Confucian law "can never with those sacrifices which they offered year by year continually make the comers thereunto perfect," there remains but to tell of the one perfect sacrifice which was "once offered" and after which the shedding of the blood of bulls and lambs was to cease forever.—[*Rev. H. C. Dubose, in Central Presbyterian.*]

The Gospel of the Rest Day.

BY MR. GEORGE KING.

THE Christ pointed to the fact that "the poor have good tidings preached to them" as one of the decisive proofs of His Messiahship. And not only should our presentation of God's gift of pardon and rest to the sin sick soul bear the aspect of "glad tidings of great joy," but so also should our announcement of the Divine permission to weary toilers to rest one day in seven, and their consequent right to that rest at the hands of their employers. The strife between capital and labour, ever threatening to break out into open warfare, would have long since ceased had employers imbibed the spirit and obeyed the principle of the Fourth "Word" spoken from Sinai. But while we are right to teach that God will richly bless the man who lays aside worldly things, and for one day in seven gives himself and employés rest and opportunity for spiritual refreshment,

care is needed to do this in a way consonant to our mission as heralds of "good tidings to the poor." To tell a poor coolie, hardly able to scrape together daily bread for himself and family, much less to lay by a cash to provide food for a holiday, that "God forbids his working on Sunday," is, I think, neither wise nor scriptural. To teach him to seek in believing prayer from the loving Father who feeds the sparrows, and who has declared His will that tired brains and hands should have a quiet rest, that He will so provide for his wants as to enable him to enjoy, unhampered by care, the rest God has proclaimed as the weary workers' portion, is a kinder, and, I think, the Gospel, way. Adam's "dressing and keeping" of the garden must have involved "labour," pleasant, however, and invigorating; but toilsome labour and weariness were "imposed on us because of transgression," and the command to rest is not only "essential to the spirit of the fourth commandment," but is the very soul of it. "Remember the rest-day to keep it holy," did not necessarily imply religious service (Deut. xvi, 16.) "THREE times in a year shall all thy MALES appear before the Lord thy God" (compare Neh. viii, 9. "This day is holy . . . mourn not, nor weep." "Go your way, eat the fat and drink the sweet . . . for the day is holy unto the Lord,") but certainly implied rest. "Thou shalt do no manner of work." Rest is the deepest want in the soul of man. If you take off covering after covering of the nature which wraps him round, till you come to the central heart of hearts, deep lodged there you find the requirement of Repose . . . All men long for rest; the most restless that ever pursued a turbulent career on earth did by that career only testify to the need of the soul within . . . restless because not at rest. It is this need which sometimes makes the quiet of the grave an object of such deep desire. "There the wicked cease from troubling, and there the weary are at rest." It is this which creates the chief desirableness of heaven: "There remaineth a rest for the people of God." And it is this which, consciously or unconsciously, is the real wish that lies at the bottom of all others. Oh! for tranquillity of heart,—heaven's profound silence in the soul, "a meek and quiet spirit, which in the sight of God is of great price."

Had Mr. Warren headed his paper (Dec., 1890) "A weekly rest day a law of God," it would, I think, have been nearer the fact, though even then it is important to distinguish the temporary and local enactment which is a "vanished shadow," and the underlying principle which must endure as long as man's nature endures. Christ gave preëminence, not to the Ten Commandments, but to precepts outside of them, indeed, but more fully revealing the eternal principles from which alone they derived even temporary

authority (Mark xii, 28–31). The Decalogue was but a portion of the Law, and many of the commands not contained in it were of equal importance with those forming it, while others were of far greater importance, and touched a far higher moral standard. "Thou shalt love the Lord thy God with all thine heart," was more than the mere prohibition of idolatry or blasphemy: "Thou shalt love thy neighbour as thyself" more than the mere prohibition of theft, murder or adultery. To bring back the ox of one's enemy, and to help with the burden of "the ass of him that hated thee," were very advanced lessons in comparison with the elementary ones of the 6th and 8th commandments. As they were not the final, neither were they the earliest expression of God's will. It was not the Decalogue that constituted theft, murder and idolatry crimes. Cain was "cursed" and punished, not for transgression of the Decalogue, but of the "law written on the tablets of his heart." The flood was sent on the antediluvians, and Sodom and Gomorrah were swept away, for their great wickedness, though the Sinaitic code had not been proclaimed. Preceding and underlying the temporal and local enactment, was a broad principle of universal and lasting application, *e.g.*, under the sixth, the sanctity of human life; seventh, chastity; under the eighth, honesty. And underlying the fourth command, given though it was to and for the Jewish nation exclusively, was the principle binding in all nations and to all time, written not on tables of stone, but in the needs alike of man's mental and physical natures, that all employers were in duty bound not to overwork their servants and cattle, but to give them sufficient rest,—God even condescending to define the proportion of rest which was the servants' right, one day after six of labour. The Fourth Command was addressed to *employers*, and bears directly on them. Though *all* work is forbidden, the sin of Sabbath breaking was chargeable to the employer who failed to provide the holiday, not to the toiler defrauded of it. Would poor brush makers, match box makers, seamstresses, in London slums, welcome a weekly holiday? What need to ask!—to aching heads and weary fingers a few hours' troubled sleep on a hard floor are passing sweet. Are they Sabbath breakers? The few pence they daily earn hardly keep body and soul together,—where are the extra pence to purchase food while they rest? Does God blame them? Nay, surely "the righteous Judge judgeth righteously." The blame is on their employers, the sweaters, shareholders, purchasers, all who have part or lot in grinding them down to a wretched pittance, while these pious gentlemen and ladies "keep Sabbath" (save the mark!) religiously and devoutly in cushioned seats in church. "In vain do such worship God" while keeping back His tithe of time, a weekly whole holiday for every

employé, at the employer's expense. Did Christian employers but obey His will in this—not inventing excuses re "works of necessity" —conforming rather to the Eternal Law of Righteousness and Kindness than to worldly fashions, it would be a more powerful sermon than any preacher could deliver. Yet while any one day, under the conditions of modern civilization, cannot be a general rest day, all employers of labour should give all their employés a whole day's holiday weekly, *at their expense*. To pay a workman for six days and dismiss him, is not giving him the day's rest God intended; he has to take anxious thought for that day, "what he shall eat and what he shall drink," if indeed he can provide food at all; and this is worry, not rest. God's boon to toilers is that they have a right to a seventh day's rest, with food and wages, at the expense of those for whom they have worked six days. How mean must He think employers who are full of anxiety that men working for them should finish up by Saturday night, shutting their eyes to the fact that such have a claim to a day's food and wages for doing nothing.

"The Son of Man is Lord also of the Sabbath." It is important to remember that the whole weight of Christ's teaching was directed not *for*, but *against*, rigid and compulsory rest. As the Representative of the Manhood for whose needs a rest day was appointed, one in heart and desire with God who appointed it, He asserted the right to *dispense with* the rest law if other more important considerations (in this case, *hunger*) overruled it. A very large proportion of the people of China would have to go hungry the day they did no work. Employers will not employ tailors, masons, carpenters, who must have a day off every week. Let us beware of tightening the tension where our Master slackened it. All who can should obey the natural law of their physical economy and rest and give rest: let us not add to the burden of those who cannot by calling them Sabbath breakers, lest we trouble those whom God hath not troubled.

That, as Mr. Warren urges, κυριακος ἡμερα is rightly translated "The Lord's Day," or "Dominical Day," I do not deny; nor that, as an "historical" novel means a book having special connection with history, and a "Biblical Encyclopedia" one specially relating to the Bible, so κυριακος means a day specially relating to the Lord, viz., on which the Lord is specially remembered and worshipped. But neither it, nor the parallels adduced, will carry the sense of being "the special property of" which advocates of a compulsory Christian Sabbath would fain read into it. The heathen, in Apostolic times as still in China, called days by the names of the deities they specially honored on those days. Saturn's day, or the Sun's day, did not imply that the day so called was a holiday wholly devoted to the worship of the deity, nor did the

appellation of "the Lord's Day" imply that that day was a Christian holiday.

I am unable to see that Paul's advice to the Corinthians (a mixed Church of Jews and Gentiles) to set aside suitable offerings each "first day," as a matter of convenience ("that there be no collection when I come,") "implies the teaching of the fourth commandment." The words themselves contain no reference to a rest day, or even a worship day. The Corinthians well understood the word "week," and there is no difficulty in Paul's writing to the Romans that "all days are alike" sacred, and to the Corinthians suggesting the first day of the week as a suitable time for preparing their gifts against his arrival. "The first of seven days" may suggest a week, but not even "to the intelligent heathen" does it suggest a compulsory rest day.

Surely the Church owes much to "the Jewish habits" of the early Christians. Not only the weekly period of worship, but much of the forms of worship, church officers, &c., were reflections of synagogue usages.

If, as Mr. Warren thinks, "strict Sabbath keeping" be "a gauge of spirituality," modern Christians, Sabbatarians included, will come off but badly, for none keep the Fourth Commandment in its integrity. "Thou shalt do no manner of work." "Works of necessity" is an elastic phrase. Poor employés are driven to death other nights and days to make up for the time the masters have to use. Better be a Chinese shopman, working from dawn to dark all the year, than serve a "strict Sabbath keeper," who keeps his shop-hands at it till eleven and twelve Saturday and other nights, and then rides to a comfortably warmed and lighted church, in a luxurious carriage, is waited on hand and foot, and has no difficulty (because no poverty) in "strictly keeping Sabbath."

The One Thing Needful.

I WAS somewhat surprised on first coming to China, several years ago, when a gentleman remarked to me that Chinese missions were as yet only in their experimental stage. As I recollect it, methods of mission work was the topic of the conversation which called forth the above remark. Since then, various interesting papers have appeared in the pages of THE CHINESE RECORDER on the same subject. The question is: How can we reach the Chinese? and to this question different answers are given. Some say, "Use native helpers;" others say, "Oh, don't." Some say, "You must live as the Chinese do;" others say, "No." While we are waiting for a solution of the problem, I feel an impulse to mention some thoughts that have come to me on this subject.

I. It is certain that no foreigner can live exactly as the Chinese do; and this remark is especially true of the large majority of Chinese with whom the missionaries come in contact. It is not enough to wear Chinese clothes, to eat Chinese food and to live in Chinese houses. That of itself does not impress the Chinese as being anything very remarkable; and one thing that does impress them in connection with it is, that we can live differently if we want to. They know that even the poorest missionary can buy and pay for everything he wants; that he can meet all his bills; and that he can always hire such travelling facilities as he may desire to use; and if some use less money than others, the Chinese think it is not because they have not got the money to spend, but because they are not willing to spend it. Now, to live as the Chinese do, it is necessary not only to do without all foreign things and to adopt native things exclusively—whether of food or dress or furniture—but also to do without money almost altogether, and not be able to pay our bills. It is even necessary not only not to have money, but to be absolutely unable to get it. We should then be compelled to live on the poorest food and in the humblest style, and perhaps the Chinese would in that case be willing to admit that we were living as they do. But is it at all desirable for a missionary to live thus, even if it were possible to do so? Could this stooping ever exalt and ennoble the Chinese idea of life, or give them a true idea of the uplifting power of the Gospel? It is to be feared that it could not.

II. It appears to be equally certain that no one method of mission work is equally successful in all parts of China. Dr. Nevius points to a great work done largely without native helpers. Others feel that they could not succeed without such help. It is an interesting question to ask: Of the thirty or forty thousand Protestant Christians in China, how many of them would have been gathered in without the assistance of native helpers? I wish some or all of the missionary fathers would give us the benefit of their experience on this point. At present it seems that some who do not use native helpers are blessed in their work, and that some who employ such laborers are also blessed.

III. It would seem that personal tact and intense consecration are main requisites for successful missionary work in China. It is not a question of how much or how little money is spent; neither is it a question of how nearly we can imitate the Chinese way of living; but it is a question of wisdom in winning souls, and of being filled with the spirit of the Master. Given these conditions, missionary labors cannot fail of being successful. Given these conditions, and missionaries will be abundantly willing to practice all necessary self-denial and to adopt any wise method of work. We need these conditions to keep

us patient in doing the Lord's work. It is hard, especially for young missionaries, to realize that in spite of our enthusiasm China cannot be converted in a month, or even in a year. Yet the fact gradually dawns upon us, and we have then but to suffer our evanescent enthusiasm to evaporate and to settle ourselves down to patient and persistent effort; remembering that it often takes much toil to bring about even one genuine conversion. "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience."

We need the above conditions, too, to enable us to rely firmly upon the divine promises. The prospect for the conversion of China is still "as bright as the promises of God," but it is not always easy to realize this. Month after month goes by, with little to encourage and much to discourage the weary laborer, until he feels somewhat as the prophet Isaiah did when plaintively asking, "Who hath believed our report? and to whom is the arm of the Lord revealed?" A missionary in such a land as China needs to fill his mind with the promises of God to keep himself from becoming despondent, and to enable him to pursue his difficult work in firm faith in the unchangeable word of the Lord. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

IV. But that which we need most of all is, to have the spirit of our Master, that we may manifest it in our lives. In China, as elsewhere, the individual life is the most potent factor in direct Christian work. A life "hid with Christ in God,"—who can estimate its power? And unless the Chinese see such lives lived among them, how can they tell that Christianity is any better than the religious systems with which they are acquainted? As witnesses for Christ,—as ambassadors standing in Christ's stead—let missionaries be careful to manifest the Christian spirit, and the Chinese will not be slow to feel its beneficent influence. They will soon perceive that the missionary speaks with power, and the missionary will have the blessed realization that he is offering the heathen a salvation that has already filled his own soul, and whose helpful presence he every moment feels. This will ensure success. He can then say:

"What I have heard and felt,
With confidence I tell;
And publish to the sons of men,
The signs infallible."

T.

The Spiritual Benefits of Christianity.

BY REV. TIMOTHY RICHARD.

VI.

[NOTE.—This, like the former articles on the Historical Evidences of Christianity, were written for the Chinese. It is mainly for those who are daily engaged in the presentation of Christian truth to the Chinese that it will have interest. But it is hoped that it is of some interest to the general reader as well.—T. R.]

AT first sight the good works of Christians may appear the same as those of other people, but on further examination they are found to have a different spring and that is a Divine or spiritual spring. Moral power is much superior to physical power, but spiritual power transcends the moral far more than the moral does the physical.

Where Christianity has not spread there are many superstitions peculiar to each country, which are the springs of actions in these countries. The American Indians believe in Totemism, viz., that certain tribes have relationship to certain animals, which on no account must be destroyed or injured lest a calamity befall their tribe. The inhabitants of Polynesia believed in certain things being tabooed or set apart for the use of the gods, and any one who touched any of these things was supposed to be in some terrible danger. In Africa people get to believe that certain things have superhuman powers lying in them, and therefore are often in great fear of the most harmless things. Witchcraft is another fearful thing in Africa, and is the cause of the death of a great many innocent people. In the north of Europe, in Mexico and Polynesia, people believed in war-gods who would fight for them. The consequence was that the people were fierce and bloodthirsty. Incredible numbers of human beings were sacrificed to these war-gods. In India the gods are many of them immoral, therefore the people who copy them become immoral. In China many believe in possession by evil spirits, by foxes and such things, attributing all power to these instead of to God.

The consequences of such various superstitions is to think lightly of human life, as in the worship of the war-gods in Mexico; party spirit, owing to following different gods, results in wars; immorality prevails, as among the priests and priestesses of India; great fear results, as in some parts of China,—fear to stay at home alone, or go from home alone, fear of houses being haunted, and worse still, fear of becoming possessed themselves ending not unfrequently in

insanity. Other countries, such as Spain and Mexico, through Romish superstition, become stagnant and non-progressive, the sure forerunner of fall.

To all such people true Christianity comes as a great blessing. No matter how numerous and powerful the gods or fetishes or evil spirits against men may be, the almighty God is all powerful to deliver from them. Besides, true Christianity reveals Him as the great Father of all, therefore He only uses His power to bless and save and increase peace and goodwill among men. When men come to believe this, then fear and anger and wickedness give place to confidence, love and goodness; new institutions to do good to men, suitable to the needs of the times, spring up everywhere; and, as God is the Father of all nations, all who serve Him are not only friendly with one another, but also help all other nations according to their ability.

Instead of the foolish superstitions of the heathen the Christian has, as the spring of his new life, a series of new ideas. Among the many things he now believes are the following :—

1. He believes that God is the Creator, Preserver and Redeemer of the world.

2. He believes that no human power that separates from God can finally prosper, whether individually or nationally.

3. He believes that Christ has established a kingdom of righteousness on earth, in which all are to be holy, all are to have peace and plenty, and in which none are to be wicked, ignorant, poor or unhappy.

4. He believes that this kingdom cannot be ruled by any human being, but by God alone.

5. He believes that men ought to study all things in God's universe, pertaining to body and soul, time and eternity.

6. He believes that, as all things are for the use of man, by a knowledge of the laws of all things—spiritual and natural—he can have all the powers of the universe on his side. The wicked may have advantages for a time, but unless they repent, these advantages cannot last, for the universe was created for the good and not for the wicked.

7. He believes that the spirit of God can dwell in man to teach, guide and inspire him, making him an immense power for good in the world; just as in the physical world steam and electricity are immense powers, only that these are private and limited, while the other is infinite, producing all possible good.

8. He believes that by union with God, sin, which causes sickness and suffering to individuals and to nations, shall be removed, and immortal life be obtained. As quinine cures ague

and vaccination prevents small-pox, as electricity creates magnetism, and as a graft lives by the roots of the stock on which it is grafted, so all living in union with God are immortal as God is.

9. He believes that the supreme business of man is not merely to eat and drink and then die like the beasts that perish, but to save men,—their own family, friends, nation and all the world,—so that eventually there shall be no sin or suffering anywhere, but God's will done on earth as it is done in heaven.

10. He believes that God is the Father of all men and that all men of whatever race are brethren. As God desires the salvation of all the human family, those who strive after the same end are filial, and those who neglect that are unfilial.

11. He believes that after man leaves this world his spirit goes back to God to render an account of the deeds done in the body. The filial shall be freed from the limitations of this body and have immortal, spiritual bodies and shall enjoy the service of God in other worlds, while the unfilial shall be sent away to darkness and death.

12. He believes in having frequent meetings with the children of God for the worship of God and for considering how to save their fellows, for teaching the ignorant and for exhorting the wicked.

Those who believe such things and act accordingly are said to be "born again," and, as they swear allegiance to God as their sovereign, their names are written in the Book of Life in heaven, and all the powers of evil cannot really hurt them.

The practical effects of these beliefs, as shown to the world, may be classified under three heads, viz., Faith, Hope and Charity.

Their *Faith* gives Divine strength to weak men, and confidence and joy instead of fear. *Hope* looks to the promises of God for the salvation of the world, which the Christian knows will never fail, and this gives him perseverance; in spite of apparent failure he expects consummation. *Charity* makes God's unspeakable love in Christ Jesus the pattern, therefore abounds in goodwill and kindnesses to all. In addition to ordinary knowledge and virtue, the Christian has the spirit of God in his heart, and through meditation and prayer has communion with God. Christians serve God in the kingdom of heaven as Ministers of States serve earthly monarchs. Christians may truly be called the nobility of heaven.

I. First, take instances of Faith. In B. C. 334 Alexander the Great crossed the sea from Europe to Asia. He conquered all nations as far as Persia and India. To assist him he had more than 30,000 soldiers and the best generals of Europe, yet within a few years all his conquests fell away again. Napoleon in 1812, when he had conquered most of Europe, collected together his grand army of

678,000, headed by himself and the best generals of Europe, to conquer Russia. In a few months he had to return, having lost 330,000 of his soldiers, either by death or by being taken prisoners, and shortly after he himself was sent into exile. These two great Emperors trusted to their military power to subdue the nations, but their conquests did not last.

In A. D. 51, two men, one a preacher and the other a medical missionary,—Paul and Luke,—crossed the sea from Asia to Europe, believing that the kingdom of heaven would by them be set up i n Europe. Scarcely had they landed before they were cast into prison at Philippi. But they were not discouraged. When others would have been downcast and sad, they in their prison and in stocks sang praises to God. These two men, however, succeeded, and through them and their successors not only Europe was won to the Christian faith but America and great portions of Asia and Africa, and most of Oceania, while the kingdoms of Alexander and Napoleon have ong since passed away. The secret of their joy in prison and of their brave attempt to conquer a new continent, was that they had *Faith in God.*

Similar stories might be told of the entrance of Christianity to almost each of the nations of Europe. The missionaries always ascribed their victory to the power which God gave them over the hearts of men. They were men of faith in God, and what is impossible to other men was possible to them, because all things are possible to God.

These men also establish institutions, not only looking more to God than to men for their support, but helping all men as serving God and not men. Colleges, hospitals and orphanages are opened by the ablest men in this spirit. Such men are found dressing offensive wounds that no man without the love of God in his heart would ever touch, and taking pains to do good to all as though belonging to their own family; this also is never seen, except where the love of God is in the heart.

Francke of Halle, in Germany, in 1714, had a Christian institution, where 1075 boys and 760 girls were taught, most of them being orphans. The teachers alone numbered 108. The support came entirely from godly people. When King William visited the institution and saw how great a work was done with such a small sum of money because it was done not for money but cheerfully from love to God and love to men, he said, "I have no such servants to serve me." At present there is in Bristol in England a similar institution with five houses to accommodate more than 2000 orphans. From its beginning, 50 years ago, £700,000 have been received wholly in answer to the prayer of Faith. There

are many other institutions in the world carried on on the same principle.

Napoleon, the greatest general Europe perhaps ever had, after his defeat, when in exile, one day said to his generals, "When I was present with my armies I had hundreds of thousands of men who would rejoice to die for me, but now that I am in exile no one stirs hand or foot for me; but Jesus of Nazareth was never a leader of armies, yet though absent from the world millions have gladly died for Him, and the number of those willing to die for Him increases yearly all over the world. Can you tell me His secret for winning the hearts of men?" Unfortunately they could only recognise the fact, but could not give the reason for it.

The spring of all Christian effort throughout the world is Faith in God. This then is by far the greatest power of all human forces, and those who pass this by lightly are blind. Those who have it, are triumphant over difficulties; those who have it not, perish. Those who have it, are like loyal people in a kingdom, and are its strength and glory; those who have it not, are like the rabble, following robbers or bands of rebels,—sooner or later they shall perish, disowned by God and men. The wise will pause here and ponder well this truth, for it is as true of nations as of individuals, and as true of individuals as of nations. Mencius was quite right when he said, "Those who obey heaven, shall live; those who disobey heaven, shall perish." Many scholars write these words in their essays; what is wanted now is that they should be written in peoples' hearts and lives. How to get it from being a matter of intellect only, to become a matter of heart and conduct, is the question.

In the West the question has been answered in this way: The many mercies of God and the wonderful laws of nature all exercise a very powerful effect on all right-minded people. The Divine judgments, public and private, also act greatly on the fears of men, but great as these are, they are nothing comparable to the effect produced by Faith in the love of God in Christ Jesus on the masses generally. And it is this Faith which combines all these influences —especially the last named—that impels men and women to leave comfortable homes and devote all their strength for the good of unknown people in distant lands and trying climates, ready to work in the snow of the Arctic or in the malaria of the tropics, and be driven from city to city in unfriendly countries while they live, and have their graves desecrated when they are dead, as if they were the enemies and not the best friends of men. They bear all persecutions and misrepresentations without murmuring and labor on for the very people who injure them, because they say, "Jesus

knows all, and if the people only knew the pearl of great price we bring them they would treat us differently." Though these people die, their Faith ever lives to animate fresh workers who come after.

In America, in 1620, we see 120 men and women exiling themselves. They had first exiled themselves to Holland from their homes in England for ten years, then afterwards to a waste land in North America, not because of any crimes nor indeed because they were driven out by the government, but of their own accord, because they believed themselves to be called of God to lead better lives than their surroundings permitted them to do in England. It was in obedience to God that they left all. Others soon followed their example, and they formed themselves into a community based on religion. This evinced their faith in God. Since then all sorts of elements have been added to form the United States. But the United States people pride themselves to this day that their nation began with these few men of great Faith in God.

In Asia, we see Abraham leaving one of the most civilized countries then in the world, travelling to a country far less civilized and living in tents in obedience to the voice of God, believing that God would make of him a great nation and that in him all nations of the earth would be blest. After nearly 4000 years we see that what he believed has been verified. Those who follow Abraham in his Faith in God are now through Christianity bringing blessings to all parts of the earth. His Faith was not an ignorant belief, but a great factor in blessing the world.

[*To be continued.*]

Correspondence.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Permit me to thank Dr. John for admitting, in his letter to THE RECORDER and MESSENGER of Dec. that I "was perfectly right in assuring the Conference that the desire for *Union Versions* on the part of the two" (Bible) "Societies was sincere and strong."

To maintain this I had unwillingly to appear on the Conference platform, and to prove it, I had unwillingly to publish documents. This was the one point at issue, on which I could not allow the Conference to be misled, and in the proving of which I was unfortunately obliged to state facts and mention names. The question of fact as to the past attitude of the National Bible Society of Scotland is now settled, and the hopes which I expressed as to what that Society would do have been fulfilled.

I want now to settle once and for ever the other questions raised by Dr. John, and I trust he will be pleased to have his misapprehensions removed as to the attitude and acts of this Society. In doing

so I shall endeavour to steer clear of debateable matter, and by a simple statement of facts, supported by documents, give no reasonable cause for offence.

In my letter in the November RECORDER I referred to a letter from Mr. Dyer of May 1, 1886, enclosing a note from Dr. John, expressing his willingness to submit his Easy Mandarin Version to a committee in sympathy with his work, and then I added, "I had corresponded in vain regarding united action in Easy *Wên-li*, and this was my first encouragement to hope for a united version in Mandarin."

Dr. John assumes that this statement is groundless. In his reply he asserts that his *Wên-li* version was two years in circulation when in 1885 proposals were made to him, and ends by appealing "to your readers to decide for themselves whether Dr. Wright has any valid ground for the following lament, 'I had corresponded in vain regarding united action in Easy *Wên-li*, and this was my first encouragement to hope for a united version in Mandarin.'" My statement that I had corresponded about Easy *Wên-li* in vain was an assertion regarding a matter clearly within my knowledge. Dr. John's suggestion, as I understand it, is that my assertion is groundless.

I have now gone over the minutes of my committee, and I find that correspondence on Easy *Wên-li* began on July 5, 1880, and down to the close of 1885 occupied, with other matters, the attention of nineteen monthly committees. Each entrance of a subject on my minutes involves about four letters on an average, but as the question interested a very wide circle at home and in China, I must have written over a hundred letters on the subject.

In my correspondence under the instructions of my committee I had always two objects in view. First, that the version made should be the work of a representative committee. Second, that it was not desirable that it should become the sole property of one Society. On March 6, 1884, I wrote to Mr. Dyer, "I still think it would be a great pity if the version should become exclusively the property of one Society," but lest he might think there was any jealousy in the matter, I added, "I shall not be disappointed should our Scotch friends claim exclusive right to print the version." On June 20th of the same year I wrote him again, "It would have been gratifying had Dr. John secured the goodwill and help of others equally competent with himself to do the work." Dr. John did not submit his translation to a committee, and the version was published by the National Bible Society of Scotland. So much with regard to the Easy *Wên-li*.

Now as regards the Mandarin version. On June 18, 1884, when the production of a new Mandarin version was mooted, my committee had before them the following declaration from Dr. John: "I don't believe one bit in a committee undertaking the work, neither would I attempt to work with a committee in the matter." This statement gave no hope of united action in the proposed version, so far as Dr. John was concerned. On December 30, 1885, Mr. Dyer wrote, "I am confident that it would be of

no use for us to suggest the idea of his work being placed under the supervision of a committee which should have the power of alteration in themselves." This gave no hope of united action.

Dr. John's statement, conveyed in Mr. Dyer's letter of May 1, 1886, in which he expressed his willingness to submit his version to a sympathetic committee, "was my first encouragement to hope for a united version in Mandarin." These were the grounds for my statement, which Dr. John impugns.

Dr. John quotes Mr. Dyer as making overtures to him to secure the exclusive use of his Mandarin version for the British and Foreign Bible Society. In the light of the above quotations, and in view of the known efforts I have made and am still making to unite the Bible Societies, as well as the missionaries, in the same versions in China, it is hardly necessary for me to say that Mr. Dyer had no authority whatever from me for attempting to secure for his Society exclusive rights in Dr. John's version. Dr. John quotes my committee's reply to Mr. Dyer. It betrays no undue haste to forestall another Society. They ask, "If in case the work be undertaken he" (Dr. John) "would be willing to submit it to a version committee, as is the custom with all similar work done for the Society."

Dr. John says, "The *Wên-li* version had been adopted by both the British and Foreign Bible Society and the National Bible Society of Scotland." The suggestion here is if we had adopted his "one man" *Wên-li*, why should we not take the duplicate Mandarin? My reply is the Bible Society never adopted Dr. John's Easy *Wên-li* version. They were requested to publish an edition, but they declined. They, however, "authorised their agents to purchase and circulate copies." The distinction here does not seem very logical, but it is real. We circulated an edition of the Synod's Russ Bible in an emergency, but we did not adopt the Synod's version. The American Bible Society purchases and circulates copies of the Greek Septuagint in Asia Minor, but it does not adopt the Septuagint. So my committee have not adopted Dr. John's Easy *Wên-li* version, their rule being "*that whenever it is practicable to obtain a board of competent persons to translate or revise a version of the Scriptures, it is undesirable to accept for publication the work of a single translator or reviser.*"

Dr. John quotes the following statement which he had made in THE RECORDER of April, 1886, to show his willingness to work with a committee and his position on such a committee. "The author" (Dr. John) "would be a member of the committee, and would have a voice in every decision, but he would no more be the one man holding the authority of adoption or rejection." Again, Dr. John says, "It was suggested by them" (the British and Foreign Bible Society) "that the work, if undertaken, be submitted to a revision committee, and I expressed my willingness to comply. Nevertheless, the scheme was rejected, and so far as I can see now, on the ground that it stipulated that the committee should be in sympathy with me in my work."!

These statements represent my committee as refusing Dr. John's

reasonable proposal to submit his work to a committee in which he would simply have a voice as a member. He marks the Society's strange decision with a note of exclamation, and he adds, "Could I have asked for less?" I must now, in defence of my Society, publish Dr. John's real conditions.

Mr. Dyer, writing on November, 3, 1886, gives the following extract from a letter received from Dr. John: "I don't wish to submit this version to the whole missionary body, part by part, as I did the *Wên-li*. I am willing to submit it to a committee, if that committee is in sympathy with the work. *I should have to chose my own committee in all probability.*" The italics are mine.

Surely this is the place where the note of exclamation should come in. Dr. John's committee, in sympathy with him, meant a committee chosen by himself!! I venture to think that such a suggestion, from a land so rich in Christian scholars, was never before submitted to a Bible Society. Need I say that negotiations on these lines were suspended.

My committee, however, did not despair of inducing Dr. John to work on reasonable terms with a properly-constituted revision committee. To this end negotiations were commenced with the National Bible Society of Scotland. Our great difficulty was to secure a committee that would command the respect of the missionaries and be agreeable to Dr. John. Many plans were suggested, and that presented by the two Societies was the product of many minds. Dr. John says he received a draft copy of our proposed plan from Scotland, and that when he received the final document, he found "one or two changes," and "they were changes for the worse." These "changes for the worse," of which Dr. John complains, were suggested by his friend, Mr. Archibald, and made in deference to his wishes. Mr. Archibald joined with us in the belief that Dr. John would fall in with our joint proposal.

The result is known. Dr. John would receive criticisms, accept or reject them, but more than this he would not do. My committee could go no further in the matter.

I trust Dr. John will see that I have disposed of all the points with respect to which he has been under a misapprehension. The documents which I am reluctantly submitting in evidence, with all the voluminous correspondence on the subject, are open to the inspection of anyone who wishes to see them. The whole correspondence, from beginning to end, shows the high consideration of the committee for Dr. John as a man, a missionary and a scholar; and at the same time the considerate courtesy by which they endeavoured to share in his work of translation, while remaining loyal to the Society's rules and the missionaries in China.

In all my correspondence I have carefully abstained from blaming Dr. John. I have never doubted that he acted from conscientious motives, and for reasons which seemed to him satisfactory. I decline even now to say whether Dr. John or my Society acted more wisely in the matter. I state the facts and leave others to judge.

May I hope that the matter will now be permitted to rest, and that the united work inaugurated by the Conference, and joined in so cordi-

ally by the three Bible Societies, will be pressed forward in God's name.

Should the announcement be made that Dr. John has joined in the great united effort, it will be received with joy throughout the whole Christian world; but should he not see his way to take part in the work, let no one blame him, he will still have the satisfaction of knowing that he has contributed largely to making the united effort a success.

I am, dear Sir,
Yours faithfully,
WILLIAM WRIGHT.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: Mr. Gibson in his "Review of Colloquial Versions" of Holy Scripture, says at p. 73 of the "Records of the Missionary Conference" that the translation of the New Testament in the Ningpo dialect "was made by Mr. Hudson Taylor along with Mr. Gough, of the Church Missionary Society."

Probably Mr. Hudson Taylor's attention has not been called to this statement, or he would hasten to correct it. Mr. Gough is no longer amongst us.

What Mr. Gough did, stimulated to the enterprise, I believe, by Mr. Taylor, was to take in hand, between the years 1861 and 1868, the revision of a version of the New Testament made by others prior to the year 1860 (see "Records," p. 91) with a view to revising it and furnishing marginal readings and references.

His work, from Hebrews vii. onwards, was finished by another hand; and it was published, as Mr. Gibson says, in 1868, by the British and Foreign Bible Society in a handsome volume. The text revised by Mr. Gough consisted of several volumes, in different sizes of type, some indeed printed from wooden blocks. Dr. Wm. Martin had contributed something to it, and Mr. Gough also something, but the greater part of the translation was the work of the Rev. H. V. Rankin, of the American Presbyterian Mission at Ningpo, and the Rev. W. A. Russell, C. M. S., afterwards Bishop in North China. They have both entered into rest, in 1863 and 1879 respectively.

The last revision, 1887, was, I believe, chiefly done by Mr. Galpin, of the Methodist Mission, and Mr. Hoare, C. M. S., Ningpo; Mr. Bates, C. M. S., being also on the Committee of Revision until he left Ningpo on furlough.

It is desirable that statements on subjects of common interest, made in a document of such importance as the Conference Records, should be as accurate as possible. Those who remember the early days of colloquial work at Ningpo are getting rapidly fewer, and as I happen to be one of them, I think it my duty to offer the above correction.

I take the opportunity of expressing my satisfaction at learning that Dr. Mateer, in drawing up resolutions for the *Wên-li* committee on Bible revision, "in his first draft, put the Authorized Version in the front as Bishop Moule desires."

I earnestly hope that upon maturer consideration of the question, the able men who form the

committees will return to *first* thoughts, which in this case were certainly best.

Dr. Happer wrote to me in January, approving of what I had sent you (RECORDER for January), and urging me to draw the attention of the Bible Societies to the rule I criticized as, in his view, inconsistent with their constitution. In this, however, I do not see my way to follow my venerable brother's advice.

My appeal is to my brethren in China, who ought to know how difficult a task they are accepting.

Yours faithfully,

G. E. MOULE.

HANGCHOW, 16*th March*, 1891.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: As THE RECORDER was appointed the official organ of the late General Conference, I should be obliged if you would allow me to ask through its columns for information as to what is being done by the two committees appointed by Conference to bring out editions of the Scriptures with brief notes and annotations.

The appearance of the Conference Report revives the interest in the many questions discussed last May at Shanghai, among which none received more careful attention than that of notes and comments.

Many missionaries throughout China are feeling the pressing need of annotated Gospels, and would be glad to know when the first installment of the committees' work will be available for general use and how it can be obtained.

I am, Sir,
Yours very truly,
C. G. SPARHAM.

HANKOW, *Feb.* 18, 1891.

Our Book Table.

Record of the Missionary Conference, held at Shanghai, May 7-20, 1890. Shanghai: Presbyterian Mission Press.

Among the excellent features of this book are the list of members, the inlet headings and a superior map of China. Contrasted with the Record of 1877, the number of pages is 744 as against 492; and these figures may fairly represent the growth of missions in the Far East. The introduction, by Dr. Mateer, presents a graphic *résumé* of the Conference. Much credit is due the Presbyterian Mission Press in removing financial and other difficulties, and to the senior member of the Editorial Committee, W. J. Lewis, for the undue share of labor so well performed by him. We have in this goodly volume a permanent record of the world-renowned Shanghai Conference, and it comprises an invaluable fund of information and instruction on every question of moment connected with mission work in China.

兩教辨正, *Liang Chiao Pien Chêng.* A Correct View of the Two Religions. By Rev. F. R. James. Shanghai: Presbyterian Mission Press, 1890. Revised Edition. Price 3 cents.

The author writes in moderate or low Wên-li, and it is well that he has done so. His object in pre-

paring this work is to contrast the Protestant faith with Roman Catholicism, and in a series of brief discussions he appears to bring out very clearly many points of difference. The book will prove of special value in localities where Protestant missions are popularly held responsible for certain customs and peculiarities of doctrine which are not justly chargeable to them. Indeed, it may be said to have a wider mission. Native converts of the Protestant faith generally should have an intelligent comprehension of the subject here discussed.

使徒信經直解, *Shih T'u Sin Ching Chih Chié.* Exposition of the Apostles' Creed. By Rev. F. L. H. Pott. Published by St. John's College, Shanghai, under the Editorial Supervision of Tso Hae-fee. Kwang Hsü 16, 1st Moon.

The introduction refers to the fact of a series of lectures having been given in the college chapel to aid Christian hearers to a better understanding of the fundamental doctrines of the Gospel. The Apostles' Creed affords a compact theme for such discussion, and we have presented in this volume the preacher's meditations,—incisive, scholarly and helpful to believing souls; also calculated to inspire thought and a spirit of inquiry. Perhaps all our readers would not agree with the teaching in every instance: for example, the author's exposition of I Peter 3: 19,—"By which also he went and preached unto the spirits in prison." But it is a difficult passage; one that has puzzled many a commentator. The fine white paper, large, clear type, and headings in the ample upper margin, make this book a delight to the eye.

Transactions of The Asiatic Society of Japan. VOL. XVIII. Part II. Yokohama, Shanghai, Hongkong and Singapore: Kelly & Walsh, L'd. Oct., 1890. Price, $1.50.

The three papers printed in full are: "The Origin of Spanish and Portuguese Rivalry in Japan," by E. M. Satow; "On Race Struggles in Corea," by E. H. Parker; "Modern Japanese Legal Institutions," by R. Masujima. The last named article advances the belief that the jurisprudence of any country must grow in a natural manner, and brings out this train of ideas:—

"It is only after the growth of centuries that any system of Western jurisprudence has become fit to nurse the laws of a country. Hence it will require years, perhaps generations, of development before our jurisprudence can meet the needs created by the changes of the past twenty years. There has been an excess of theorising and copying. The agencies which effect legal improvement—fiction, equity and legislation—have not followed their normal order. With us legislation has come in suddenly and superabundantly, succeeding fiction immediately without giving equity an opportunity of supplying a connecting link between the past and the future. In the older days of Roman and English law the part successively played by fiction and equity may seem strange to modern eyes. Nevertheless, these systems attained their final high standard of development because they ran their natural course. They were nursed kindly and tenderly by these two instrumentalities in succession, which are no other than guardians designed by nature to

support law during its infancy and youth. The reversal of the natural order in our legislation is not only to be regretted historically and theoretically; it is in fact practically injurious to the people, because the changes thus introduced are not a development, but an extraneous thing, artificially superimposed. Moreover, it is not practicable for the old laws of Japan to be replaced with a stroke of the pen by an alien code of laws, which prescribe fine principles and distinctions worked out by lawyers on the basis of complicated affairs and phases of life existing in a society fundamenally different from ours. The stage of progress reached by that society does not correspond to ours. It is founded on contract between individuals, whereas Japanese society is still based on the family as the ultimate unit."

To show that the present state of society in Japan does not admit of the working of so-called advanced legal institutions, Mr. Masujima suggests, among other reasons, the following:—

"No status of lawyers as such is recognized according to the present regulations. For instance, no special scale of fees is established, and a day's remuneration for a lawyer in the eye of the law is not different from that of a coolie or a mechanic, only fifty cents a day being allowed. No lawyer of respectability will be content to work for fees based on such a scale. This state of things has disappointed foreign suitors, who have had to pay lawyers out of their own pockets, even when they have gained their cases. There is no mark or distinction bestowed on successful members of the bar. Those who are really successful and have made money at the bar are very few, and the bench is not a post of honour to which they look forward. Though very few lawyers attain any success worthy of comparison with that obtained by lawyers in the West, it is not difficult for lawyers of ability to make a living, that is, as business goes in this country, and it is natural that they should look to practice rather than to the bench.

"The sources from which practitioners come are, with some exceptions in cases of English law, graduates of the Imperial University. Such graduates are usually of plebeian birth, or at any rate have no official connections: they have failed at examinations for judgeships or have not offered themselves as candidates on account of the petty salaries and cold treatment accorded to judges. The majority of the sons of gentlemen occupy government posts, and their tendency has been to look down upon professional life as degrading and in every way inferior to official life. One of the consequences of the low esteem in which the legal profession is held by the people is the want of respect shewn to the judiciary. If more sense of respect for the legal profession both at the bar and on the bench be not cultivated, and legal sense and experience be not more practically developed, the future of the Japanese judicial staff cannot be bright or hopeful. Mere mechanical organization will never suffice for carrying out the good intentions of the reformers. Our courts and judicial staff can only be elevated to the desired standard by many years of legal education

and training, gradually applied and improved."

At a general meeting of the Society, held in Tokyo, January 22nd, 1890, an interesting discussion followed the reading of the papers, in the course of which Prof. Chamberlin dwelt upon what he considered to be the highly venturesome guesses of certain writers in discussing archaic Japanese and kindred subjects. He referred to one learned writer who spoke "of the state of China 2500 years before Christ, making absolute assertions concerning the high state of civilization at which the Chinese had arrived and giving the details of the civilization. It might safely be said that we knew absolutely nothing about the state of China then. There had recently been an interesting discussion in the China Branch of the Asiatic Society, in the course of which Dr. Faber and Mr. Kingsmill had apparently shown that the early history of China required to be dmolished as absolutely by the sceptic as was the early history of Japan by Mr. Aston and others, and that we really knew very little of China earlier than a century or so before Confucius, much less of it 2000 years before Christ."

Editorial Comment.

TAKE any benevolent or reformatory movement: put into it enthusiasm, intelligence, influence of social position, knowledge,—all the best things,—but if you leave out *prayer*, the movement will be a practical failure. This is not a religious idea simply: it is a philosophical fact. All the great reformers, without one exception, have been men and women of prayer. Let us seek the hiding of power.

WE have conceded to Dr. Wright, of the British and Foreign Bible Society, the privilege of explaining in THE RECORDER some matters that seem to him important in the interest of mutual understanding between brethren. But the announcement is hereby made that our columns are not open to further discussion of this subject, unless Dr. John should desire to say a word. It is the editor's purpose to make the magazine for which he is responsible a medium of friendly intercourse between independent thinkers in China, giving little heed to personalities, even of a kindly sort, or to any subject that does not command immediate and thoughtful interest on the part of our readers.

THE China Inland Mission may almost be said to be a society of all orthodox denominations; and this intercommunion of "the sects," this harmonious working together of differing believers under a common organization, presents to the world an object lesson of peculiar significance. It is also an interesting fact that representatives from many lands are included,—Dutch, Swede, Norwegian, Russian, German, Swiss, Welsh, Scotch, Irish, English, Canadian, American (U. S.), Australian, East Indian, and one Chinese reckoned in the foreign staff. The number of re-inforcements to the mission since last October, up to the first of March, was 127. If success continues to attend this movement, it is likely to prove a great and growing factor in the problem of the world's evangelization.

By the forethought and wisdom of our Creator, it has been arranged that the kind of food flourishes most in the locality where the human residents most need its elements. Hence, we find meats and animal oils almost exclusively as the aliment of the Greenlander, who by their consumption is enabled to keep up an internal fire amid the rigors of a sunless winter; while in tropical countries cooling and mollifying fruits abound. We may not suppose that China—for the most part a semi-tropical region—is so inopulent as to be destitute of like benevolent provisions of nature. A free though moderate use, by foreign residents, of tea, oranges and rice would probably answer the conditions of health far better than imported liquors and a heavy diet of animal food.

It is a fact not generally known that nearly all the returned Chinese from America are located in two well defined sections of Kwantung province. It is estimated that about one-third are in the *Sam Yop*, or Three Districts, quite near Canton. The far larger number have their homes in *Sz Yop*, Four Districts, on the coast south-east of Canton and remote from the city. The dialect of the latter is peculiar, and materially different from the Cantonese proper. The traveler in any part of the regions designated does not fail to notice here and there signs of worldly prosperity, especially in the improved aspect of the dwellings. A house with a new roof, and other betterments, is almost sure to shelter a former denizen of the Pacific coast.

If Japanese Buddhism is moribund, as many think, it will not be the fault of certain representatives of Christian America if it is not galvanized into new life. Colonel Olcott,—who is in the habit of wearing a jewel said by some of his admirers to be a crystalized tear of Madame Blavatsky, and who has published a catechism in Singhalese, considered by the followers of Buddha as of great merit and thoroughly orthodox,—does not hesitate to extol the faith of India as the hope of Japan. The Rev. A. M. Knapp, of Boston, U. S. A., Unitarian missionary in Tokyo, has recently attracted wide attention by claiming to be the Western representative of "Reciprocity in Religion." It should be said, however, that he now disclaims the title of "missionary" and assumes that of "ambassador." In his high character of plenipotentiary in matters of faith, he suggests a fair and equal exchange of ideas with the ancient and honored Buddhism. It need scarcely be stated that the progressive men of Japan are amazed at this unexpected re-enforcement of inveterate and hopeless conservatism, and that Buddhistic propagandists throughout the country are showing a disposition to utilize American Unitarianism as a weapon of attack against Christianity.

The United States census returns announce that there are 140 religious bodies within the bounds of the Republic. The number is surprisingly great. In addition to the fact of 140 creeds formally adopted, we are to remember that many independent organizations, with their peculiar and variant notions, have sprung into being. We are not disposed, however, to take a pessimistic view of this question of a multiplicity of denominations, since there is more or less unity in essential doctrine where beliefs and customs appear to differ. Moreover, it is, on the whole, a praiseworthy characteristic of our time—not without peril subtile and imminent—that as to intellective abstractions in religion men are free to reach their own conclusions. And yet, the best minds of the day agree that there

are metes and bounds to independent thought in the realm of revealed truth, and that in union of believers there is strength. Hence, the movement in Japan and China looking to a union of Churches under the same order is significant of real progress, and deserves the co-operation of all who pray with their Divine Master,—"*That they may be one.*"

MANY travelers in Egypt are guilty of a most reprehensible practice,—that of writing their names on the monuments. It is believed that the tomb of Tih, at Sakkarah, and Sethi I.'s beautiful mausoleum, have in this way suffered more damage by the hand of modern tourists than from the destructive power of the elements for the thousands of years of their previous existence. Pompey's Pillar is sadly disfigured by the impertinent record of obscure names. A young American traveler, in 1870, visited all the ruins in Upper Egypt with a pot of tar in one hand and a brush in the other, leaving on temple and monument the disgraceful record of his passage. Traces of this absurd mania are found everywhere in Europe and America, and even in China. In utter obliviousness of the ancient and sacred nature of the place, some Westener, a few years ago, scratched his name on the white marble center of the Altar of Heaven where the Emperor as High-priest of the nation once a year kneels in worship beneath the open heavens. Such an act we unhesitatingly characterize as vulgar and barbarous.

THE helps to missions are known and appreciated,—the hinderances are many and great. Among the latter, it is impossible not to give prominence to the fact that China does not receive from the professedly Christian nations a pure Christianity in doctrine and life. We need not dwell upon the immorality so conspicuous at the principal seaport towns. No one is more quick to detect any departure from known standards of virtue than the Chinaman. Having such "detective ability," it does not seem strange that he should remain a heathen. But it is probable that the natives are sufficiently intelligent to reach the conclusion that, as among themselves so among men of the West, there are unworthy and degraded specimens of humanity for whom neither religion nor any type of civilization, high or low, can be held responsible. Another thing, and of greater consequence, is,—the conviction forced upon China that the professedly Christian nations are selfish, grasping, domineering and unjust. England has compelled her to take her opium, knowing that it carried ruin with it to many individuals and thousands of families. France, without just occasion, has bombarded her towns and slaughtered her people. The United States has violated the most solemn treaty obligations, and treated her subjects with extreme harshness. To remove, or even to modify to any perceptible degree, this impression, the moral, religious and civilizing influences emanating from the West must be multiplied and prolonged through years of toil and patient waiting. We have faith in education, and in the preaching of the Gospel; but our larger hope is founded in *the good lives of men*,—the only antidote (humanly speaking) of moral evil, the only corrective of that false logic which condemns right principle because of the unrighteous deed.

WE see from time to time in our exchanges abundant evidence of the great interest felt among intelligent observers at home in the project of a Union Bible for China. Many will read with special satisfaction the appended quotation from an article in a recent number of *The*

Church at Home and Abroad entitled, "The Crown of the Conference:"—

"It was definitely decided at Shanghai to bring out a union version of the Holy Scriptures in three forms, viz., one in what is known in China as High Wên-li, one in Easy Wên-li, and one in Mandarin. Missionaries writing from China often throw their readers at this distance into confusion by using different terms for one meaning. Where one correspondent says "Wên-li," others say "Classical." The terms are synonymous. A separate committee is appointed to carry forward each of these three versions, a circumstance which at once shows how large a number of missionaries of the very highest scholarship is to be found in China, for two of these committees number twelve each, and the third ten. Thirty-four men could be immediately named in whose Bible erudition and mastery of the thrice-difficult Chinese tongue their brethren have such confidence that they commit to them the sacred and momentous task of creating a version of the Holy Scriptures for an empire. Of these translators twelve are Englishmen, twelve Americans, ten Germans.

"Still the scope of translation is not covered when three general, or, so to speak, ecumenical, versions are planned. There remain the local dialects. Dr. Nevius says that there are now complete or partial renderings in the Shanghai, the Ningpo, the Fuchow, the Canton, the Hakka, the Amoy, and the Kin-hwa. And are these all distinct? Surely Babel contributed a liberal quota of linguistic confusion to the 'land of Sinim.' The Conference appointed a committee to consult upon the best method of bringing out renderings of Scriptures in these various vernaculars. The labors must be great, but the prize is commensurate. Millions are to be addressed.

"It might well be a subject of special prayer over all the world for the next few years that the translation committees in China may be guided by the Holy Spirit, as were the authors who wrote the Scriptures."

THE disciples of our Lord were first known as a Jewish sect. They spoke of themselves as those of "the way," the new "way" of life which must ever tend to life eternal. They also called each other "brethren," in token of goodly fellowship. They may have appropriated the title "saints" or "holy ones," —not from spiritual pride, but because of a new consecration. Their enemies among the Jews often spoke of them as "Nazarines." The followers of Marius and Pompey had been known as Mariani and Pompeiani, while those of Christ in the Latin provinces came naturally to be recognized as *Christiani*. It is probable that the name originated from without, and was first used as a term of reproach. But its significance and appropriateness soon commanded universal recognition throughout Jewry and the Roman Empire. In Antioch "the great name of Christian, which was afterwards to echo through the ages to the end of time, was first formed on human lips."

It may be that believers generally acknowledged the name not only because it was appropriate in itself, but also for the reason that afterwards led Tertullian to its acceptance. Between the two words χρίστος and χρῆστος (Christos and Chrēstos) there was but little difference in sound. The latter word signified "good, kindly, gracious," and so that Eastern fondness for finding a significance in the sound of words might in this instance be gratified by turning the term of reproach into an involuntary testimony to the character of those to whom it was applied.

By what name shall we who are servants of the Lord be called in the Chinese tongue? 信耶穌的人, "Men who believe in Jesus," might do as a descriptive title, but it is too cumbersome for a proper name. 耶穌的學生, "Students of Jesus," though often heard in this part of China, is scarcely adequate to the demand. 基督徒 seems to have a proper etymological meaning, but will it ever command popular utterance and ready use among Christians themselves? To our seeming it is both inappropriate and irreverent to call a chapel 耶穌堂—"Jesus Hall." We confess to equal dissatisfaction with the terms commonly used to signify the body of believers. It is unfortunate that 耶穌教, *Yeh Su Chiao* (Protestantism) and 天主教, *T'ien Chu Chiao* (Roman Catholicism) are much better understood in China than a more comprehensive designation. Perhaps "the worthy name" by which faithful witnesses for Christ are yet to be known will come from those outside the community of the brethren, and first as a sign of popular hatred and reproach.

Missionary News.

—Bishop Burdon spent some time, a few months since, at Foochow, examining native deacons and several catechists who were candidates for orders, examining some of the younger European missionaries in the language, and in presiding at the Conference. The Bishop also held a confirmation service, which he pronounced one of the most interesting he had ever known. The total number confirmed was fifty-four.

—Rev. Dr. C. R. Mills, of Tengchow, tells of a converted blind musician who is developing much zeal and tact in urging the claims of Christ upon his countrymen. Until recently he has supported himself and his aged mother by ballad-singing, but has abandoned this means of livelihood from a conviction that he could not consistently sing about the lying legends of the gods and the licentious conduct of bad men and women. The plan now is to make a Christian ballad-singer of him, and he has been practicing on a small parlor organ, diligently preparing himself to take the field with an accordeon, when he will sing and play Christian hymns and recite the Gospel story.

—The Northern Presbyterian Mission at Ningpo rejoices in the successful working of what would seem to be a new method of evangelism. A number of well-equipped medical helpers are sent out into the country, each one accompanied by a band of preachers, and while the healing art is being applied the message of salvation is proclaimed. One band, with young Dr. Zee, labored in Tong-yiang region, 200 miles south-west of Ningpo, where the people had not been friendly to the opening of a mission station. Here patients were numerous, and listeners who were not patients numbered not a few. In other places the indications attending this form of work are most hopeful.

—We print herewith an exact copy, with translation, of the Sabbath-keeping notice which was put up in front of Messrs. Hok Lee & Co.'s Foochow store, in 1882:—

本行自今年正月爲始凡
遇禮拜之日暫停生理餘
日照常交易特此佈知

復利行啓

"Notice is respectfully given that our firm commenced business on the first month of the present year. We close on Sundays, but are open every other day of the week for the transaction of business. Hok Lee & Co."

The original board, with the letters engraved thereon, still remains in place; and while the store has been steadily closed on Sundays, on Wednesday evenings and on the Lord's Day, religious services were regularly conducted, during the life-time of the principal proprietor, in the "upper room" of the spacious building.

—By kind permission of Dr. Percey Mathews, of St. John's College, we are permitted to take this extract from a recent private letter of Dr. Hunter's, in which reference is made to the sad experience of himself and family in being driven out by mob violence from an interior city of Shantung province:—

"All my mail for five weeks was lost. The messenger who took it to Tsi Ning arrived there just at the time a mob was in possession of our inn, and they stole all his things—bedding, my mail sack, &c., &c.

"But we escaped without personal injury; some of our goods were stolen and some broken, and we were threatened with violence unless we left the city. After four days more we were compelled to leave, else the inn would have been pulled down over our heads. We are now in Tsi Nan and purpose to go home in May, hoping to open the work on my return."

—Amid the numerous voices that have been heard ringing the change on matters affecting Ch'ung-k'ing, it is the privilege of missionaries to witness and announce the steady growth of Christianity in a place that is destined to absorb yet more completely the earnest attention of the outside world. Of the many cheering signs in connection with Christian effort in Ch'ung-k'ing the vigorous and healthy tone of a series of united services, which have just come to an end, is not the least encouraging. Twelve months ago a week of united meetings were held at the several mission stations, and the experiment proved so successful that a proposal to hold a similar series this Chinese New Year was received with general favour. Two or three missionaries were asked to sketch a programme, and the following list of subjects was drawn up:—

1st	Night	... ...	Prayer Meeting.
2nd	,,	Subject	Thankfulness.
3rd	,,	,, C'tian Life:	its battles & triumphs.
4th	,,	,, ,, ,,	its duties & helps.
5th	,,	,, ,, ,,	its privileges.
6th	,,	,, The Witness of the Holy Spirit.	
7th	,,	,, Private, Family & Public Prayer.	
8th	,,	,, ...	Consecration.

It was arranged that a missionary should conduct each service, give a short address bearing on the topic for the evening, and then invite remarks or prayer from the native brethren. The results far exceeded our anticipations. Each meeting was well attended; there was an

evident desire on the part of the converts to obtain spiritual profit; while it was also specially noticeable that the speaking on the part of the natives was better and more interesting than it was the previous year. Altogether, the meetings were more inspiring, and the workers in Ch'ung-k'ing have good cause to thank God for a manifest deepening of the spiritual life of those who have been constrained to enter the Church. The fact that there are now four Protestant missionary Societies actively at work in this city and that foreigners and natives are able to unite in such harmonious meetings, augers well for future prosperity. Less than five years ago the little Church in Ch'ung-k'ing was born weak and demoralized; to-day it is comparatively strong and united, and with God's blessing will become—what we all hope and pray it may become—a powerful witness for Christ in a very dark and somewhat hostile locality.—[*I. Wallace Wilson.*]

—Mr. T. Gatrell, of the American Bible Society, sends to the office in Shanghai a very encouraging account of a recent journey of his in Chihli province. His observations of mission work along the line of travel are given:—

"At a village called Pu-an-tuan, 140 *li* south of Pekin, there is a large revival taking place. The whole of the population seem anxious to hear the Gospel. There is a native pastor there who is working very faithfully, and God is richly owning his labor.

"At Pao-ting Fu, in the city and also in the country, whole villages are enquiring after the doctrine; at one place in particular, about 90 *li* distant from the city, there are a number of women who are begging for some foreign lady missionary to come and teach them.

"There is a very able corps of Chinese preachers there who are doing a very good work in the absence of a foreign pastor. Dr. Merritt of course has enough to keep him busy in his hospital, so he has not time to do much pastoral work.

"The surrounding country has been very much flooded, and it seems that the people have been exercised thereby and are learning righteousness while God's judgments are abroad in the earth. At U-cho the people are very kindly disposed to Christianity, and they know a good deal of the doctrine from having heard it preached by a native pastor and also through the family of Christians who have been there for 24 years. I spent Sunday at their house, and they were constantly saying how much they wished a foreign pastor would come and live there. I exhorted them to pray the Lord of the harvest that He would thrust forth more labourers.

"On the road from U-cho to Kalgan I met a man 75 years of age, who was very much interested in the doctrine. He said he had lived a very sinful life and felt he must answer for it some day; he said he would like to "t'sa ch'ü," *i.e.*, to wipe away, thirty years of his life. He was pointed to the Lamb of God who taketh away the sin of the world, and who has already atoned for sins. At Kalgan there has been quite an ingathering into the Church just lately, and there are many more who are ready to be received as members. The leaven is working mightily."

—A little to the N. E. of the city of Ching-chow Fu, Shantung, where I reside, is a permanent Manchu camp. This Manchu city (for the camp is walled and built as substantially as a city) has been intensely anti-foreign for a long time. When Mr. Richard first settled in Ching-chow Fu, at the time of the first great famine in Shantung some twelve or thirteen years ago, notices were posted up by the Manchus forbidding their people

under dire penalties, to have anything to do with the foreigners. Neither have any of us dared to enter the city until quite recently. Now, however, a great change is passing over the place. Through the medical labours of Dr. Watson and his wife, many of the Manchus have become quite friendly. About ten come to me regularly every week for Christian instruction, and more earnest, truly sincere disciples I have never had. All our Christians who have met them give them the same high character. Probably about sixty per cent. of the inhabitants of the Manchu city are still unwilling to have anything to do with us, but I am hoping through imparting regular, systematic instruction to those who are willing to come and receive it to be able to leaven the whole city. I have not met any Manchus elsewhere, but those with whom I have had intercourse here strike me as being much more open-minded and more manly than the average man among the Chinese. Their bearing, too, is more dignified. We have been now established in Chingchow Fu long enough to live down all prejudices; and, owing to the large sums distributed recently in the district for famine relief purposes, are surrounded by an exceedingly friendly people. I am trying to reach the shop-keepers and others of the city by inviting them to magic lantern lectures of an evening, and am doing so with some success.

Will those readers of THE RECORDER who have started shops in the interior for the sale of Christian literature, kindly let me know their opinions of this method of mission work, and the principles upon which they carry on the shops? I shall be glad to have information on this topic, either by private letter, or through the columns of THE RECORDER, as may be deemed the more advisable.—[*C. Spurgeon Medhurst.*]

—The American Missionary Association is carrying on a successful and promising enterprise, both among Chinese in the States and in their native land. The annual statement of this Association, for 1890, we reproduce for the encouragement of Christian workers in China:—

"In our Chinese work we report eighteen schools, two more than last year, and a new chapel has been dedicated at Riverside, Cal. Our Chinese mission buildings are plain frame structures, with a school-room used for religious meetings, kept in a neat condition and ornamented with Chinese bric-a-brac; they have also living rooms attached to accommodate a few of the members when sick or out of a situation. The pupils are all young men. The Bible is a prominent text-book, and the schooling is in order to Christianize the scholars. Every session is closed with a distinctively religious service. The Chinese pupils themselves are very liberal in the support of the mission, and in taking up work for their native land. In connection with a mission which the Association of Christian Chinese is supporting in Hongkong, they have already built a chapel, in which is held daily preaching; they have opened several free schools. One Christian Chinaman assumes the salary of a Christian Chinese physician, who has been educated to the American practice; and another Chinaman pays for the medicine to be used by him, and this physician goes along with the preaching evangelist, who is sustained by the Central Committee. The amount raised last year by their Association for the work in California and in China is $2,500.

Statistics of Chinese Work.

Schools, 18; teachers, 33; pupils, 1310; ceased from idolatry, 204; give evidence of conversion, 159."

—THIBET.—The Moravians have a mission in this most inaccessible region. The mission premises lie about 9400 feet above sea level, and 1000 feet above the narrow ravine, down which the foaming torrent of the Sutlej rushes. The village of Poo is the largest in that remote district, but the high passes leading to it are very difficult at all times, and impassable for a good part of the year. Here live and labor a missionary pair, occupying a post about as isolated as any mission field on the face of the earth. Their nearest post-office is fourteen days distant over Himalayan mountain paths. Ten years or more may pass without their receiving a single visit from a European. But for thirty-two years this outpost has been faithfully held, as a centre for evangelistic labors.—[*The Missionary Review.*]

THE JAPANESE IN SHANGHAI.

It is to "the regions beyond" the thoughts go, of all newly arriving workers into this land, and we were no exception to the rule when we came to Shanghai from our New England home,—myself, wife and her sister,—a year ago last fall.

We came not as *sent* by any Society or Board; we were not specified for any field,—we only knew that the Lord had called us to go to China; once there, we expected, as to Abraham of old, He would *show* us whither He had it in mind to establish us for His work.

We naturally thought, however, of "the interior;" and not for a moment did we expect to find a new field in so settled a missionary location as Shanghai. Yet here,—in the midst of one of the oldest established centres, amidst the many workers designated to the Chinese, and who had therefore no liberty to take up any other than that,—was a representation of pure heathenism, for whom nothing had been done to lead them to the light. His eye, which is always lifted up "on the fields" and who sees them—oh so white!—already to harvest, had seen their bondage and heard their cry, and He had set about it to send them, too, the blessed Gospel of their redemption from sin and death. As you have asked me, dear Mr. Editor, to give a little account of the work, and how it originated, I gladly do so.

We had been here some four months, and in much prayer as to where the Lord would have us begin to work, meantime studying *kwan-hwa*, when I one day received a letter from a dear friend at Hankow. He told me of a young Japanese who at one time lived there, and often came to his room to read the Scriptures, his object being the English language; but he thought he was not far from the kingdom as the result of his readings.

This young man was now living in Shanghai, and had written him expressing regret at the loss of that privilege, asking if he could introduce him to any here whose help he might in like manner obtain.

At this suggestion, I looked up the young man, and the following Sabbath afternoon, he and a friend he introduced came to my house to read the English Testament. They each understood enough English to take in explanations, &c., so we made progress. It was arranged they should take a lesson every week evening, and they were told that any friends of theirs would be gladly added to the class. In the next week or two, almost every evening a new face would appear in the door smiling and bowing their introduction to the Japanese Bible School. Soon we had a regular class of from eight to ten each evening. We read a chapter in Japanese and in English, followed by questions, explanations and—the Gospel. It was not long before a new application was made. This

time a lady called; she desired to know if our school was limited to males, and if not she earnestly desired to acquire English too. Thus an afternoon hour was given by my wife or her sister, and they soon had another student apply. This time a poor amah. She said she could not read anything, Japanese or English, but she so wanted to know about the Christian religion, for she knew she some day would have to die, and "she wanted to die proper," and her tears proved how real was her heart-hunger.

Others followed, of either sex, and our occupation increased, so that our time was well filled with teaching.

One feature of the work we were much struck with. At the first, when the chapter was finished, and we pushed back our chairs to have the talk, the lack-lustre eye would indicate but little interest in the subject. In a little while, however, a change came. Some remark caught the attention, and a listener was aroused; presently eyes, lips, the whole face, would be lit up with the dawn of a new existence, and thereafter the diligent attention to the matter read and expounded was as great or greater as before the sound of words and phrases in the coveted language.

We have probably, in the twelve months we have been in operation, had the privilege to open up the Gospel message to upwards of a hundred; and few, if any, had ever heard or read a word of it before.

The work has now developed into the routine of a mission.

On Sabbath morning we have our Sabbath-school. My wife has a class of children, her sister of women, and I have from fifteen to twenty-five young men studying the Bible topically,—noting down and looking up the proof-texts, and carefully weighing their statements, thus grounding themselves in the principles of Christian truth.

In the afternoon we have a Gospel service. The Lord always seems to provide us with an interpreter amongst them, and in this department we have been much indebted to a dear young Christian brother, well known in our midst in Shanghai, who though a "foreigner" has the colloquial Japanese very naturally, having acquired it from childhood.

The young men are very free to lead in prayer, and recently we have had our song service improved by the advent of a beautiful new Japanese Hymn-book, just brought out in Japan,—a great addition to Christian service in that land I am sure. Our dear brother, Mr. Verity, of the American Bible Society, has taken in hand to teach our young men Western notation an hour a week, which is eagerly taken up by these omnivorous students.

We have a daily morning school for children, with assistance of a native teacher. Four evenings of the week we pursue the original form of the work, reading and commenting on the Scriptures to an average of from 15 to 20 young men, dividing them into classes as far as we can. We greatly need help in this work. My sister-in-law and I have them between us, but the grading might profitably employ at least one if not two more teachers. The afternoon is occupied with occasional students and visiting. We have access to the best class socially here, and valuable work can be done in personal contact thus. A women's class for knitting and fancy work has been organized, in order to cultivate this form of the work.

Recently some new openings have been given us. Quite a number of boys from the Buddhist schools have been coming, and our attention has been directed to the feasibility of an all-day school for such as these. Many poorer class families would thus be reached, whom we have not yet been able to get at. The young men have formed a Young Men's Christian

Association and sustain a weekly prayer-meeting amongst themselves. They also are diligent readers of a lending library we have opened with a valued contribution of books from the Japanese Tract Society.

We have not yet organised a Church, but there are several with us that were church members in Japan, and there are probably ten or twelve who desire to make their public confession of the faith they have embraced.

So far, the work has been carried on in our own house; and since we entered upon the work of "THE MISSIONARY HOME" there has been no conflict or division of interest. We look forward, at no distant day, to *house* both in a "Home" and "mission premises" adapted to all their requirements.

Meantime, inquiry is being made for a suitable married couple for native assistance in pastoral and teaching work.

The work has never flagged in interest; and it is worthy of note that not a single step of the work has originated with us. In some unlooked for way every part has been opened to us. The day school, the prayer circle, the Y. M. C. A., the library, the Sabbath morning school, the home visitation, have all been suggested by themselves, or had its beginning from without. How truly the Lord does "lead" in His work!

I dare not further trespass on your space, or I would gladly testify of very precious experiences of the deep and real interest manifested in the truth. Many of our students dave told us they had never heard the Gospel before, or opened a Bible,—sometimes the way they are handled makes this very evident. At all hours of the day we have inquiries, indicating a heart aroused and a mind at work in earnest in its searching after truth.

It was sometime before we realised that this was indeed the Lord's designed work for us in sending us here, but we do praise Him much for giving us such a real and promising corner of His vineyard to work in. Beloved, remember this work in your prayers.

EDWARD EVANS,

The Japanese Bible School and Missionary Home and Business Agency,
8, Seward Road, Shanghai.

Personal.

The venerable and honored Rev. A. P. Happer, D.D., of Canton, who first came to China forty-seven years ago, is about to return to America. His post-office address will be Glenshaw, Allegheny Co., Penn.

Rev. J. W. Stevenson, Deputy Director of the China Inland Mission, having turned over the duties of his office to Rev. J. Hudson Taylor, Director, is now on his way home.

Mr. and Mrs. S. Dyer, of the British and Foreign Bible Society, have taken their departure for England. Mr. Dyer, besides filling with ability and success the position of Bible Agent for Mid-China, has commended himself to the respect and grateful memory of the Shanghai Free Christian Church for his ministry in the Sunday morning services at Masonic Hall.

Bishop Goodsell, of the Methodist Episcopal Church, U. S. A., preached in Union Church, Shanghai, Sunday morning, March 22, a discourse characterized by impressive thought and striking imagery. Rev. Leslie Stevens, who accompanies the Bishop in his visitations to missions in Central China, acceptably filled the pulpit on the evening of the same day.

Mr. Gibson, of Swatow, writes: "I leave for home on furlough by mail for Hongkong, 5th March. My home address will be 36 Windsor Terrace, St. George's Road, Glasgow."

Diary of Events in the Far East.

February, 1891.

24*th.*—The French guards at Binoi, Tongkin, attack and nearly annihilate a notable band of pirates at Phuongdao.

March, 1891.

1*st.*—Formal opening of the Chungking Customs by the Commissioner, the British Consul and the Taotai.

3*rd.*—The Foreign Ministers were received in audience by the Emperor to-day at the Tsz Kuang Ko.

5*th.*—Heavy fall of snow at Peking—3½ inches.

6*th.*—The steamer *Independent* sails from Macao with 650 Chinese laborers for Mexico, who were promised work on rail-road.

10*th.*—A meeting of British residents held at the Club, to protest against the proposed changes in the judicial establishment and consular service in China.

18*th.*—The Port of Chungking officially declared opened to foreign trade.

20*th.*—Total loss of the S. S. *Queen Elizabeth* on Ikesima, 20 miles from Nagasaki. No lives lost.

Missionary Journal.

BIRTHS.

At Macao, Feb. 6th, the wife of Rev. T. McCloy, of a daughter.

At Han-chung Fu, Shensi, Feb. 12, the wife of Dr. Wilson, C. I. M., of a daughter.

At Shanghai, Mar. 23rd, the wife of Mr. A. Copp, of twins, a boy and a girl.

DEATHS.

At Windsor, Conn., U. S. A., Feb. 16, 1891, Kate C. Wilson, the wife of Rev. F. V. Mills. Aged 34 years.

March.—Mrs. Stanley P. Smith, of typhus fever.

ARRIVALS.

On March 7th.—Messrs. Joyce, Entwhistle and Gould, from Australia for C. I. M.

On March 10th.—Messrs. Carl J. Anderson, Richard Beckman, A. T. Johnson, A. W. Gustafson, A. Witzell, N. S. Johnson, Misses C. Madsen; E. Peterson, H. Carlson, E. Gustafson, C. Anderson, M. Nelson, C. Peterson, F. Anderson, L. Amundsen, from U. S. A. for C. I. M.

At Shanghai, Mar. 21, Mr. James C. W. Dawson and wife, unconnected, from Dublin, Ireland, for Shantung.

On March 21st.—For the Swedish Baptist Mission, Rev. Mr. Vintgren.

DEPARTURES.

Rev. J. W. Stevenson and Miss Stevenson, for England, March 7th. Also Dr. Smith, of L. M. S., for England.

From Shanghai, Mar. 11th.—Mr. and Mrs. S. Dyer, of the British and Foreign Bible Society, for England.

On March 21st.—Rev. J. E. and Mrs. Cardwell, for England.

From Shanghai, March 21.—Rev. F. E. and Mrs. Meigs and child, of the Foreign Christian Missionary Society, for U. S. A.; Rev. H. M. and Mrs. Woods and 2 children, of the Southern Presbyterian Mission, Tsing-kiang-pu; Rev. J. H. Laughlin, wife and infant, of Northern Presby. Mission, Weihien, for U. S. A.

From Shanghai, Mar. 21st, Miss Milligan, of the Church Mission, Ningpo, and two children of Rev. R. Swallow, Ningpo, for England.

THE

CHINESE RECORDER

AND

Missionary Journal.

VOL. XXII. MAY, 1891. No. 5.

The Spiritual Benefits of Christianity.

BY REV. TIMOTHY RICHARD.

VI.

[NOTE.—This, like the former articles on the Historical Evidences of Christianity was written for the Chinese. It is mainly for those who are daily engaged in the presentation of Christian truth to the Chinese that it will have interest. But it is hoped that it is of some interest to the general reader as well.—T. R.]

CHRIST'S desire was to save all nations, body and soul, now and hereafter. He had twelve Apostles. He bade them go into all the world to preach the Gospel, heal the sick, relieve distress and comfort the sorrowful, and said that He would be with them unto the end of the world. Having Faith in Christ they obeyed. The Jews got angry with such pretensions and falsely accused them with intentions of upsetting the Roman Government. Under this accusation Jesus himself had been put to death. In three days He had risen from the dead, and before He ascended to heaven, commanded His disciples to go to *all* nations and teach His Gospel. That twelve men should be sent to convert all nations, seemed as preposterous as Paul and Luke going to convert Europe. Many thought them mad and paid no attention to them. Some, when they saw others believing in them, again falsely charged the Apostles with rebellion or with being dangerous to the public peace. One by one, in various countries, they and others like Jesus, were put to death:—

1. Matthew suffered martyrdom by the sword in Ethiopia.

2. Mark died at Alexandria after having been dragged through the streets.

3. Luke was hanged on an olive tree in Greece.

4. John was put in a cauldron of boiling oil, but escaped death and was banished to Patmos.

5. Peter was crucified at Rome with his head downwards.

6. James was beheaded at Jerusalem.

7. James the less was thrown from the pinnacle of the temple and beaten to death below.

8. Philip was hanged against a pillar in Phrygia.

9. Bartholomew was flayed alive.

10. Andrew was bound to a cross, whence he preached to his persecutors till he died.

11. Thomas was run through the body at Coromdal in India.

12. Jude was shot to death with arrows.

13. Matthias was stoned and then beheaded.

14. Barnabas was stoned to death by Jews at Salonica.

15. Paul "in deaths oft" was beheaded at Rome by Nero.

Though they were misunderstood and misrepresented and cruelly put to death, they did not cherish resentment towards their persecutors, but pitied them being such slaves to evil spirits and to their own passions and customs as to reject the best blessings the earth had ever heard of.

What made them endure all this suffering was their Faith in God and Christ and in the kingdom of heaven and in everlasting life. When the Apostles died multitudes of their disciples in all lands sprung up and were ready to die for the establishment of this kingdom of heaven. The strength of all was their Faith in Christ's promise to be with them to the end of the world, and the knowledge that if they suffered in doing good to their fellowmen, they would have a rich reward in heaven. For, unlike earthly Emperors, who only know from hearsay and very little of that even among their chief statesmen, while they know nothing of the vast majority of their *best* subjects, God knows all about every one in all nations, and the efforts of the poorest, who are only able to give a cup of water to the thirsty one serving in the kingdom, shall not lose their reward, how much more can the labours of those who are sacrificing their position, their fortunes and their lives be forgotten?

Not long ago the Hindoo Mohesh Chunder Ghose speaking of himself says, "I was an atheist, afterwards I turned to materialism. I was unhappy beyond measure. Now I am a Christian. I am indiscribably happy. Formerly I made up my mind not to yield to Christianity; I even *hated* it. But my conscience made me uneasy, for I could give no true reason for hating Christianity. When I heard Christians say that the aim of Christianity is to enlighten and to save all, and that only the ignorant and the wicked could oppose it, then my conscience broke out like a volcano. What I formerly hated I began to love and adore. The free grace of God in calling me became clear to me." This man had now got Faith in God and Christ.

In Tokio, Japan, there is a man belonging to the Japanese Christian Church, who felt he had a call from God to do a great work for the [illegible] of his fellow-countrymen. But before doing much, he felt he must first learn more, and decided to go to the United States. He remained in one of the best Christian colleges for several years, then visited the most important places in Europe, Palestine, Egypt and India, and finally returned to Japan, having found that God had supplied his needs everywhere; his Lectures on Japan being well received wherever he went. He now wanted to build the biggest place of worship in the capital of Japan, but had [illegible] sufficient money. He prayed to God and sought subscriptions [illegible] good men. A fine church was put up, but a great storm came and blew it down. He was not disheartened, but put up another, promising the builders that he would pay them on a certain day. He begged for money in all directions, but when the morning for payment came, he still lacked 500 dollars. He prayed to God, saying that it was in obedience to His call he left home and travelled to foreign lands; it was in obedience to Him he had put up the Church, in order to do good to his countrymen; now he prayed Him to come to his rescue, as he had done his very best. He then went to breakfast. When at breakfast the post came in with a letter for him. In it was a cheque for 500 dollars! All this was done by *Faith in God.*

Africa.—The same thing takes place among the blacks in Africa The Kafirs have lately formed a society to preach the Gospel among all who speak the Kafir language, similar to the Christian Church in Japan. They ask that men should *volunteer* to go to preach and teach. These must have glowing love to Christ, intense compassion for souls, pity for the ignorant and the erring. They must be men ready, if need be, to remain till death at the post to which they are appointed. These are going to do what the early Christians in Asia and Europe did, viz., deliver great districts from the power of sin and ignorance. There is no compulsion; they are merely to volunteer when they feel that God calls them to work for Him. Only men of Faith in God will go forth to do this. But a strong band has already gone forth on these conditions.

Polynesia.—The same spirit of not only getting light and salvation for oneself but of giving them to others, has extended to the small islands of Polynesia. The natives have missionary societies, and the missionaries say that it is only through the natives the work is possible. They have caught the Faith of the missionaries just as one candle caught light from another already lit, and together they are waging war against sin and ignorance. The natives have often gone to unfriendly islands at the peril of their

lives. They did this at the behest of no earthly king, but simply because they had Faith to believe that God had allied them to the work, and under His blessing they have succeeded in making lands, which were before constantly at war, now eminently at peace with each other. In one of the islands, called the New Hebrides, the natives have put up a tablet in memory of Dr. John Geddie, one of the missionaries there, and engraved on it are these words :—

> "When he landed in 1848 there were no Christians here :
> When he left in 1872 there were no Heathen."

This is what strong Faith in God does in the world. It establishes in all lands those Christian institutions, which have brought so many blessings to mankind. Take away this Faith in God and many of the institutions fall into fragments like an army without its chief or a nation without its Prince. Nations losing Faith in God also collapse, as did France during the French Revolution. But Faith in God makes all things possible. The song of all Christians is that grand song of Martin Luther, "Ein feste burg ist unser Goth"—"A safe stronghold our God is all," etc.

II. Hope is another feature of the spiritual life. Once a man has faith in the promises of God, then in the face of any amount of failure and discouragement the work goes on with hope. What God has willed shall come to pass sooner or later. The Christian says, "If God be for us, who can be against us?" So he works hopefully on, for he knows that success shall crown his efforts some day.

Europe.—The early missionaries to England believed that it would be converted to follow Christ. One of the Kings of Northumbria, Oswald, (635–642) sent for a missionary to teach his people. The first who went came back discouraged, saying that among people so stubborn and barbarous success was impossible. Many were discouraged on hearing his report, but another missionary, Aidan by name, quietly asked, "Was it their stubbornness or your severity? Did you remember God's word to give them the milk first and then meat?" Aidan himself was then asked to go. He went and succeeded. During all his arduous labours he was supported by his steady hope of ultimate success. Boniface (678–471?) was the means of converting 100,000 in Germany. After forty years of great toil and after the establishment of the Monastery of Fulda, which became a great fountain of light to that region, he went northward to Friesland to preach the Gospel, but the people who did not know his virtues, surrounded and murdered him, and many of his Christians fell away. One would think, after the murder of such a good man and after the falling away of many of those who once professed themselves to be Christians, that the mission-

aries would be discouraged. But not so. Where one man fell ten more were ready to go on with the work, for they were persuaded that final victory was at hand. They had begun their work in Faith and they carried it on in Hope. Charlemagne, the Emperor, now came to their rescue. The northern chiefs preferred to live in ignorance, persuading their people that they were better without any new knowledge, but Charlemagne compelled them to give light to their people, for he knew that good must come from more knowledge. The missionaries knew much more than other people, so they opened schools everywhere. The Emperor was a man of Hope, the missionaries were men of Hope, and their converts got Hope instilled into them, so at last their work was crowned with success, because they had this undying Hope within them based on better faith and better knowledge than others had.

The Mohammedans in Turkey changed Christian places of worship into mosques and threatened many with death unless they became Mohammedans. Notwithstanding this, missionaries still worked among them, but so fierce was the opposition that until 1845 it was death for any Mohammedan to become a Christian. So cruel were the Mohammedans! But the Christians, having faith in God, worked on in hope. In 1881 Turkey had 92 Protestant Churches with more than 6,000 members and 12,000 pupils in schools and colleges. Some of these converts are among the leading men of the land to-day. Their former blind ignorance is giving way to knowledge before the perseverance of the men of God who work in certain hope of success. If Turkey were left to itself it would soon perish like Persia, because of resisting the influx of new light. If it lives it will be through the influence of the Christians who are bringing light and love to it, full of hope that in the long run God will grant them success, and even the Turks will own themselves to have been in their ignorance opposing their best friends.

America.—In 1721 missionary work was commenced amongst the Greenlanders. After fourteen years there was but little success. Still, notwithstanding this, a new missionary college was opened in Norway with a view to send more missionaries to Greenland. The Moravians heard of their want of success, but instead of this damping their ardour, they decided to send them men to assist them. Of the 10,000 Esquimaux only a few hundreds now remain who are not Christians, because these missionaries were all full of Hope; they knew that God was able to save all the world and therefore Greenland, too.

Las Casas (1474–1566) was converted in South America at 48 years of age and then devoted himself for 50 years—till his death

at 92 years of age—towards the protection and salvation of the Indians in Central America. Several of his plans failed, owing to the opposition of the masters of the Indians; no sooner, however, did one plan fail than another was tried in its stead. He was confident that God meant to save the Indians as well as the Spaniards, for with God there is no respect of races, therefore in the face of all reverses he was always buoyed up by the hope of final success among the Indians. Finally the Emperor of Spain made Las Casas the protector of the Indians, and from that time better days dawned on the Indians.

Asia.—When Protestant missionary work commenced in India, about a century ago, the missionaries worked for nine years without a single convert, but having Faith in God, their hope enabled them to work on without seeing any results. In 1881 there were 520,000 Protestant Christians in India ; their hope had not been in vain.

The work in China was far more discouraging even than in India at first ; some missionaries working on for over twenty years with only about six converts. Instead of this discouraging other missionaries from coming, they continued to come in increasing numbers every year for the last 48 years, and the number of Protestant communicants in China now is about 40,000, including adherents and children in schools, in all probably 200,000, and the Romanists are about three times that number, the result of over two centuries of work.

In Japan an edict of the government, stating that a Japanese becoming Christian was a crime punishable with death, existed after 1870, but notwithstanding this, many missionaries risked their lives by preaching, and many Japanese by joining the Christian Church. This was because they believed that the best hope of Japan lay in its people having a change of heart as well as enlightenment of the head. They felt that the edict was issued in ignorance of true Christianity, and so they filled the land with missionaries. Now that edict is revoked. Though Japan has only about one-tenth the population of China, it has already 19,000 Protestant Christians—nearly half the number of communicants, that is, in the whole of China—and several of the leading officials have suggested the adoption of the Christian religion by the State. This is because all the workers are full of Hope ; and because of their success so far, their hope in the speedy conversion of the whole of Japan becomes stronger every year.

Africa.—Perhaps the most remarkable thing about mission work in Africa is the marvellous number of deaths which occur among the missionaries. On the East and West Coast, about the region of the Equator, the climate is very unhealthy ; about 60 per

cent. of the ladies and forty per cent. of the men die in five years in some missions. Still the work is not given up, but on the contrary there are more missionaries in Africa to-day than ever before, for many fresh men and women gladly go there every year, though they know that it will be at the cost of shortening their lives! Having perfect Faith in God they, not fearing the severity of the climate, go on in Hope of certain victory over the darkness of the land. They do not labour for this world only, but for the next as well, therefore they die in certain Hope of reward in Heaven, though they cannot live and work many years on African soil.

Polynesia.—In that part of the world mission work was also far from promising at first. For sixteen years the missionaries worked with little success, but when the tide turned in favour of Christian effort, all wanted to know more and to live better lives, and all the islands were finally converted in about eighty years through the patience and hope of the missionaries.

If we sum up the encouragements to Hope, founded on the success of Christian work, the figures are as follow:—

3	centuries	after	Christ	there	were	5,000,000	Christians.
8	,,	,,	,,	,,	,,	30,000,000	,,
10	,,	,,	,,	,,	,,	50,000,000	,,
15	,,	,,	,,	,,	,,	100,000,000	,,
18	,,	,,	,,	,,	,,	174,000,000	,,

Now there are 450,000,000 Christians in the world.

The followers of the three religions—Confucianism, Buddhism and Taoism—all combined, are less in number than the Christians alone.

Including the latest division of Africa among European powers there is about eighty per cent. of the land of the world now under Christian rule.

Surely the above figures, both as to people and land, give ample justification of the Hope of the Christians.

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*A Good School-Building for the Foreign Children in Shanghai.**

With remarks on the Construction and Arrangement of Schools for the use of Foreign and Native Children.

BY H. W. BOONE, M.D.

A PROFESSIONAL experience of more than a quarter of a century as a physician to schools for boys and girls, both at home and in China, has caused me to give some time and attention to questions relating to the welfare of the young. We all know that the study of any question relating to human beings is a very complex

* A paper read at the regular meeting of the Shanghai Missionary Association, April 7th, 1891.

one, so many things must be considered, and the attempt must be made to allow full weight to each factor in the summing up of the subject under consideration. It is not my purpose to examine the whole question as to the parts played by heredity, climate, food, home surroundings and other influences on the future of our children. Such a subject would be quite too extensive for the very limited time at our disposal. To begin with, we know that in order to insure health, happiness and success in life, the young man or woman should start with a sound mind in a sound body. When we look carefully at a class of youths who have just completed their studies and are prepared to go out into the world and enter into that keen competition which we call life, do we feel satisfied that they are both mentally and physically what we should desire them to be? Here is one with round shoulders and a weak chest, another pale and thin, another so near-sighted that he is at a disadvantage, still another with a cough which gives rise to anxiety as to his future. We will find that one, as the result of an ill-nourished brain, cannot sleep at night, another suffers from dyspepsia, which is sure to be followed by an impoverished blood supply. So the sad story unfolds itself before us that there are not all strong souls going forth to battle and victory, but that too many of them wear the old sad legend, "the dying salute you." Even among those who are not soon to succumb, how many there are in the full enjoyment of the sound mind in the sound body, how many who will, all through their lives, not have to pay a penalty for the lack of that full mental and bodily vigor which does so much to render life a joy to its professor and to make him a useful member of the community in which his lot is cast. This picture is not overdrawn; we all know persons who have struggled on under heavy burdens, or who have fallen in the race for lack of the needful strength.

Children should not grow up with enfeebled constitutions from breathing foul air for many hours of every day. Recent investigations have shown a smaller number of bacteria in the air of a well-ventilated sewer than in that of a poorly ventilated school-room. A constant renewal of the air in a school-room, with the removal of foul air, will tend to keep the air pure and free from the accumulation of disease germs. Children should have their class rooms sufficiently warmed with pure warmed air during the cold season. It is a well known fact that growth is lessened by exposure to cold, and chills are taken which are the forerunners of serious ailments. The farmers in civilized countries know and act upon the knowledge that warmth and shelter enable them to fatten their stock upon less food than would be needed if such warmth and shelter were not supplied to their animals. Careful attention to the lighting of class

rooms is a necessity. A common assembly room, where pupils all collected, may catch the thrill of united effort and common inspiration, or be stirred by a signal reward, is a valuable addition to a school. A good play-ground is an important adjunct in maintaining a high standard of health among the scholars.

Site.

In selecting the site for a school-house let us remember that children, as a class, are very susceptible to the influence of bad sanitary surroundings, and that this susceptibility is increased by the closeness of their contact during school hours. The site should be a dry one. Good conditions can be secured by the proper use of drain-pipe and trenches about the lot. In a city, a corner site is of advantage as affording a space for light and for a free current of air from two directions at least. All ornamentation and architectural features for use or adornment should be kept from interference with the proper distribution of light. The architect should consider the "orientation" of the rooms, he should know how long and at what angle he can expect the sun to shine into each room. It is best to place the house so that the corners will indicate the four cardinal points of the compass, and the faces will look to the south-east, south-west and so forth.

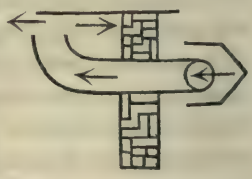
Points in Construction.

The doors of the school-house ought to open outward toward the street, to prevent a block in case of panic, and they should be very wide. There should be one such door at the foot of every staircase. The door should be wider than the stair. Entries and hall ways must be spacious, lighted directly from out-of-doors, with windows at opposite ends to secure free ventilation. Staircases made fire-proof by solid brick walls on three sides at least, staircases six or eight feet wide, in large buildings at least two staircases. No spiral or wedge-shaped stairs; the steps are narrow, and if the child falls, the descent is very steep on the side of the wall. Staircases should be sheathed, no ballusters needed, rail four feet high, landings for rest are good. The first and second stories may contain all the school-rooms, the third a large hall for assembly and upper rooms for libraries, laboratories, music, dormitories, etc., if required.

Heating and Ventilation.

For Chinese schools in the climate of Shanghai, heating does not appear to be needed, as the people do not heat their own houses, but dress warmly enough to withstand the effect of the cold. For floors, hard pine, saturated in hot linseed oil *before laying*, will give a surface nearly impervious to moisture or vapors. It dries instantly

when washed, and is very durable. In Chinese class rooms, where no heating apparatus is used, we may provide inlets for fresh air in a *cheap* and fairly efficient manner on a plan which I have invented and one which has worked well in our schools. It is a tube of galvanized iron, let through the outer wall of the room, near the ceiling, between two windows, say twelve inches in diameter; it extends outside for eight inches into the outer air and has there a cap eighteen inches in diameter fitted over the end of the tube, on three iron supports, each one inch wide; this cap is placed at four inches from the free end of the pipe, in order to prevent the entrance of rain or of violent gusts of wind while it allows of a free current of air. The inner end of this tube projects for eight inches into the room and is then made to curve upwards, so that its opening points toward the ceiling.



In dormitories where it is not necessary to supply so much light as in class rooms, a *cheap* and efficient method is to remove one pane of glass from a window for every three scholars and then insert in its stead a pane of perforated zinc. The air entering through the hundreds of fine openings in the zinc is so minutely divided that the sensation of draught is diminished. These openings should all be placed on the south, south-east or west sides, not on an eastern or northern exposure, and they should be put on one side of the room only, in order to avoid a through draught. One of the above galvanized iron tubes should be put in for every six scholars. An open chimney place in each class room, even where it is never intended to have a fire, provides in combination with one or other of the above methods a good exit for the foul air in the room. These are only given as cheap and ready methods which I have devised for effecting free ventilation, where our funds are so limited that we cannot avail ourselves of the more elegant and elaborate systems which are described in works on hygiené.

While no fires may be needed in school rooms for the Chinese, as they are unaccustomed to the use of them in their own homes, the case is different where we are planning for a school-house for foreign children. Owing to the dampness of the soil here in Shanghai and the fact that the ground is only a few feet above high water mark, it is not advisable to have a cellar under the school house, and the floors should be at least four feet above the level of the ground. The best method for warming the halls and corridors would be by means of a hot air furnace placed in a small outbuilding and connected by flues with the house; evaporation of water in the furnace box is desirable, as the effect is found to be

pleasant. For heating the class-rooms the ordinary fire place is a valuable supplement, but it is not sufficient or suitable for the entire service of warming a room. We have, however, the "Jackson Ventilating Grate." This is an open grate with a *furnace in the fire place*, so combined with the grate as to increase the heat of the latter four-fold and effect perfect ventilation by producing an inflow of warm out-door air and exhaustion of the air near the floor to feed the fire in the open grate. Sixty of these grates are in use in the fine buildings of Columbia College, New York. Two of these grates would be enough for a class-room for forty children. They would furnish excellent ventilation at a very moderate cost, as the grates are economical, using little fuel, and that little to the very best advantage. The maker's address is E. A. Jackson & Bro., No. 50 Beekman St., New York, U. S. A. George's Patent Calorigen, J. F. Farwig & Co., 36 Queen St., Cheapside, London, is an excellent stove, as it combines warming with ventilation. It is, however, inferior to the Jackson's open grate system. No system of heating and ventilation has been invented which will work automatically without supervision. It needs brains as well as materials to do this work well. The head-master is the best person to supervise this important department. Good ventilation cannot be gained, in combination with the heating, without a free expenditure of fuel in winter; the foul air got rid of is warm air, which must be replaced by fresh warm air supplied by Jackson's grate, the calorigen or some other system which supplies an abundance of pure warmed air. The heat contained in the foul air is necessarily thrown away.

Wherever any lights, except perhaps the electric light, are in use, as for instance gas or kerosene oil lamps, it is imperative that the lights should be so placed, under galvanized iron tubes leading to the out door air, that all the products of combustion may be removed from the rooms as fast as they are generated. These small flues, by creating a draught, serve a double purpose, as the suction kept up in them tends to aid in exhausting foul air from the rooms.

All bath rooms and closets should be placed in an out-building and should communicate with the school by a dry-covered way.

Care of the Eyes.

School work is constantly associated with impairment of the sight. Most children, at the age of five or six, have "normal" vision; a few are far-sighted, and a much smaller proportion are near-sighted. As the age increases a regular increase in near-sight is observed among school children. It is too seldom understood by those concerned that *a near-sighted* eye is a diseased eye. The disease is as disabling in many cases as a club foot; it is as real a deformity

as a crooked spine. It cannot be fully remedied by glasses. It excludes men from a great many positions in active life and lessens in women the quickness in perception, which is their special gift and reliance. It is in a great many cases progressive. Sixty-two per cent. of those who graduate from the public schools of Germany are near-sighted; in America the per cent. is lower. Near-sightedness is a disease of childhood. Professor Evismann states that in his experience it rarely, if ever, began after the fifteenth or sixteenth year; the great period for the *beginning* of short-sightedness is from the tenth to the fifteenth year, just the period of active school life.

Upon lighting a Room.

The walls may be colored a light green or a neutral gray; the ceiling white, as it reflects more and purer light; no paper on walls. Black-boards ought not to be placed between or next to windows, for it is hard to read when facing a strong light. The sides of room should be wainscotted up to the level of the black-boards; in the halls the wainscotting may be carried up to four feet and a half for reasons of cleanliness. The windows ought to open directly upon the outer air. No room for study is properly lighted otherwise. A transom window should be placed over each door. To protect from excess of light, *inside* folding blinds with rolling slats are very good; they throw the light up or down at option, and they admit fresh air in summer, without noise, while curtains are apt to get injured in a high wind. It is possible to get an abundance of light if care be taken. The requirements of sanitary science in this respect are very strict, but they can be fulfilled at no great expense.

The Requisites for a Perfect Light.

The sill had best be placed four feet above the floor. Light entering at the level of the eyes only dazzles, and is almost useless for illuminating the tops of desks. The top of the window must come as near as possible to the ceiling. By using iron girders we can bring it within eight inches of the latter, and this should be required. The most useful light for a scholar's purpose is that which strikes the desk at something near a right angle. The heads of the windows *must* be square. A pier of masonry dividing a window obstructs entrance of light. The roof must not project so as to cut off any appreciable light, nor are verandas at all allowable in the quarter whence light is supplied. These restrictions set a limit on the indulgence of the architect's taste, but they leave room enough within limit. If projections are forbidden, flat decoration and ornamental brick work are admitted, and shafts, wide doors, groups of windows, are features which can be seized upon to give a characteristic style to the building. No window should be placed in

front of the scholar, for the light thus entering is worse than wasted, blinding him at work and tending to produce near-sight. The ideal light should come from over the left shoulder, from the left and a little in front. In brief the rule for placing windows is: never in front, always on the left; at the back also, if you choose, but not at the right, if you can help it. The length of a model room should not exceed 12 metres at the very extreme. The depth of 7 metres should not be exceeded, as light does not penetrate with full effect beyond that distance. The proportion of length to breadth would then be as 10.7. The floor space is 70 square m., about 754 square feet. The height should not be less than 4 m., or 13 feet. If over 4½ m., it may give rise to an echo. The corners should be rounded to prevent the latter fault. In such a room cubic space is from 280 to 315 C. M. each scholar requires 210 to 245 cubic feet. Number of scholars in the room may be from 40 to 48, and no more. The light must be taken from the left side only. A room which cannot be sufficiently lighted from that side, is unfit for a school room. The light is all the better when the windows are closely grouped and not distributed along the wall. The sill should slope inward, and its higher edge should be 1.1 or 1.2 metres above the floor, a little over 40 inches.

School Accommodation for Foreign Children.

Most of the preceding remarks apply to schools in general for children of any nationality whatsoever require the same amount of care, to enable them to grow up in good health and with the full possession of their faculties of mind and body. There is, however, one subject of very great interest to us all, and especially to those of us who have children. There are 1,031 foreign children here. We all know that our children are subject to the same ills which children at home are exposed to, and that, in addition, they have to contend with various other drawbacks of climate and environment, which make it more difficult for them to enjoy robust health here than in the home lands. Very much may be done to preserve the health of these children by the exercise of a wise supervision over them in their home life. The question, however, which we now have to consider is that these children have to go to school here; that owing to the debilitating effects of the climate we should exercise even more care here than we would at home to be certain that everything in and about their school life in Shanghai should be carried out on the most perfect method, in order to secure the very best results as to their mental and physical well being.

We are fortunate in enjoying the services of such well known, respected and able teachers as those who now have the conduct of

our schools. We may feel sure that the mental development of our children is in the right hands and, feeling easy on this point, we may turn our attention to the side of this question, which we have had under our consideration this evening.

Are the School-houses for Foreign Children in Shanghai all that they should be in their Construction and Arrangement?

From the force of circumstances, over which they had no control, the teachers of our children have had to take such dwelling houses as they could obtain and make use of them as school-houses. It is perfectly well known to all those who have given any study to this subject that an ordinary dwelling room cannot usually be considered adequately lighted for school purposes. For ordinary use it is sufficient for the occupant to move his work near a window when he has a difficult bit to do, but a scholar must have a perfect light, wherever in the room he sits. Then again a dwelling house is not suitably arranged to meet the requirements of a large school in any one of those points which we have already discussed. The doors, the corridors, the staircases, the ventilation and the heating of such a dwelling house are not just what we have a right to expect to find in a first-class school house. As I have already said, owing to the disadvantages of Shanghai as a place of residence for our children, our school-houses should be, if anything, even better than those constructed at home for the same class of children. It would be unreasonable for us to require, as it would be impossible for the teachers here to supply us, from their own resources, with the kind of school-house which, in common justice to our children, we as a community ought to provide for them.

What are the requirements for a really good school-house in Shanghai?

(*a.*) Site. The site should be in a convenient location; it should be large enough to afford room for the school-house and for a playground also if possible. It should be where there is plenty of open space for air and light around it and where the ground can be properly drained.

(*b.*) The school-building should be well built, in accordance with a fully matured plan, in which all of the points gone over in this paper as to doors, staircases, corridors, warming, ventilating and light, size of rooms, number of scholars to a class-room, kind of architecture and all the essentials of a good school-building, should be carefully arranged beforehand by a competent committee to be appointed by the Municipal Council, composed, for instance, of the

surveyor of the Council, teachers, doctors and experienced men of business.

(c.) This plan should provide for dormitories for boarding pupils in addition to the usual class and assembly rooms, libraries and rooms for music and drawing.

Cost of School-house.

We have before us a good example in the new building now in process of construction for the "Children's Home," Hongkew. This is a good modern house, built to accommodate a large number of children as boarders, with class-rooms for a still larger number. We are informed that the cost of this building will not exceed 14,000 Taels. We may therefore consider that the sum of 18,000 Taels will be sufficient to put up a building which would meet the requirements for school accommodation for the foreign children in Shanghai.

Location.

In all probability the best site for this school-house, now attainable in the settlement, would be upon the vacant lot on the Soochow Creek, between the boat house and the new Public Garden. This lot is very conveniently located for pupils in both the English and the American Concessions. It is so situated that the school-house could face nearly South. It would have a street in front and be bounded on the other sides by the Public Garden, the Soochow Creek, and the Boat House, there would never be any danger of the ground around being so densely covered with buildings as to interfere in any way with the free access of light and air, or any danger of the spread of contagious diseases from the near neighborhood of a crowded and filthy population. Its being so near to the Public Garden would make this location a very pleasant one for the pupils.*

Possibility of acquiring this Lot of Land.

There is, I believe, some question as to the possibility of the foreshore along the Soochow Creek being used for the purpose of erecting houses or shops for private occupation. We have, however, the very recent example of the donation of land on the Creek for the Public Garden, and of the full consent of the native and foreign authorities to this use being made of the land for the public benefit.

* If this lot cannot be obtained for the above named purpose, the lot of land on the Creek, situated between the Szechuen and Kiangse Roads and next to the Public Garden, would furnish an excellent site for this new school-building.

Need othis School-building.

There can hardly be any question as to the very great need of such a school-building as the one here proposed for the use of the children of foreign parentage who are now growing up in our midst.

The foreign community has ever shown its public spirit by meeting cheerfully all reasonable demands made upon it for the proper maintenance of roads, drainage, lighting, police, fire, hospital and other departments. We can afford to house our police in a suitable manner, and we surely can provide the necessary accommodation for the wants of our children.

The Council might erect such a building as I have suggested, and then allow it to be used free of charge for the education of foreign children in Shanghai. The land and buildings of this public school would then be the property of the land renters, and they would form a part of the Municipal assets.

The above plan would give us a suitable and a permanent foundation for a good school. The sums paid by the parents of the children who attended this school would be ample for its maintenance at the very highest point of efficiency.

When once it was established on such a permanent footing the continuity of the institution would be secured, as it would be placed above the fluctuations of fortune to which all private undertakings are exposed.

We are accustomed to look with confidence to the Municipal Council, as the representatives of and as the executive committee of the land renters, for the provision of all those matters which pertain to the general welfare of the whole community, and we are justly proud of the very able and efficient manner in which our public business is conducted.

A question of such importance as that of the welfare of more than 1,000 foreign children who are now growing up in our midst, and of the provision of the right sort of school accommodation for them, is one which rightly belongs to the Municipal Council and to the whole body of the land renters. Knowing as we do the marked ability which our land renters have shown in the conduct of their own affairs, it is only necessary to convince them of the great need for a suitable school-house for the use of the teachers and the foreign children in Shanghai, in order to enable us to feel sure that they will take the matter up and that they will provide for this great want in a manner which will leave nothing to be desired.

The Opening of New Stations.

IN the December number of THE RECORDER there appears a paper under the above head which, it seems to me, needs a few "qualifications and emendations." The writer lays down the proposition "that the best spiritual results are always obtained at some distance from the missionary residence, and that the location of a missionary family, in any district, is unfavorable to the prosecution of mission work in that neighborhood." He then quotes some authorities to establish this proposition, then answers why this is so, and concludes "that we should jealously restrict the number of separate cities and villages in which we have our homes."

Now, while I have very little faith in "flooding China with missionaries," believing the work should be done and will, after all, have to be done through native agency, I must say that, in my opinion, the writer's proposition is far too sweeping.

1. It is a reflection on missionaries. If "the location of a missionary family, in any district, is unfavourable to the prosecution of mission work in that neighborhood," then the family had of course better move out of that district; but since the same baleful influence would be the result wherever it locates, the family had better keep moving until it gets off the field entirely and do its mission work by being located at home!

2. If the proposition be true "always" with reference to "all missions," then missionaries, in order to complete their work, will have to proceed somewhat as follows: First, evangelize the places most distant from them and come gradually nearer to their homes. At the same time they must be careful to move their homes as the work advances, and finally, "put on the finishing touch" from some point outside the country that they are evangelizing! In fact, we might argue from the proposition that missionaries ought not to come on the field at all, since such an unfavorable influence emanates from them. Thus,

3. The proposition proves too much, and proves its own fallacy.

4. The truth is, I think, that the writer makes an *overstatement* of what is true only *in some cases*. It is by no means true that "in all missions" "the best spiritual results are always obtained at some distance from the missionary residence." I could mention more than one station, even in one of the smallest missions in China, where the opposite is true, that the best and the most substantial results are gathered around the stations, and stations, too, where the missionaries live in foreign style. In fact, some departments of mission

work, *e.g.*, medical, teaching, training, etc.,—departments that are by no means fruitless in spiritual results—are nearly always, and almost necessarily carried on *at the missionary stations.*

I think that, in cases where the proposition holds true, it may be accounted for in various ways, and these mostly different from those assigned by our writer, such as, that the natives near the station may be peculiarly indifferent to the Gospel, as we know is very often the case in the larger cities where nearly all the stations are located. Another reason which is, alas! too often present, is that the *missionaries themselves* are doubtless to blame. When a missionary, by a disagreeable temper or by indiscrete living, hinders the Gospel,—a thing which is very easily done,—whom can he blame, except himself? If his character and manner of life do not bear the closest scrutiny by the natives, if he has to hide himself from their too intimate knowledge of him by "some distance," he most assuredly is the wrong man in the right place. I could sympathize with Mr. Taylor's statement quoted in the writer's paper, had Mr. Taylor taken the care to qualify his expression "all missions." I can very easily see how a station, manned only by young unmarried ladies, or by untaught, untrained laymen, is "unfavorable to the prosecution of mission work," not only in its immediate vicinity, but even at "some distance." For these are the very classes of Christians whom the Saviour never sent out to "make disciples of all nations." The Lord both created the offices and appoints officers in His Church "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." (Eph. 4: 11–12; 1 Cor. 12: 28.) Christian women, presumably of all classes, may "labor in the Gospel" (Acts 18: 26; Phil. 4: 2–3,) but only as *assistants* and in a *private* way (1 Cor. 14: 34–38; 1 Tim. 2: 11–15.) Not only so, but even the evangelist, called and trained even by an Apostle, was not set apart to his work, but "by the laying on of the presbytery" (1 Tim. 4: 14, 1. 3.) by the recognized lawful authority of the Church. Finally, the proposition of our writer does not accord very harmoniously with the statement of Holy Writ quoted by the Apostle in Rom. 10: 15. It is to be feared that, where such a baleful influence emanates from a missionary station, even though it be only a negative influence, it is the fault either of the Society sending out unsuitable persons, or the fault of those sent out, or, perhaps, the fault of both.

U. S.

Preservation of Health a Duty.

BY J. G. KERR, M.D.

(From the "China Medical Missionary Journal.")

LIFE is a treasure of priceless value to the possessor, but health is the element which makes it valuable for most of the purposes which occupy man's attention in this world.

Increased value is attached to the life of the man whose relations extend beyond himself to individuals, communities, societies or nations. A man who is qualified by special training for positions of usefulness and responsibility has a value which does not belong to others.

The time and money spent in the qualification of a missionary for his work in a distant field is so much capital invested in the work of the Church, and an obligation rests upon the individual to conserve and utilize that capital, just as much as if money had been entrusted to him by a capitalist for business purposes. The obligation is indeed many-fold greater in the case of the man who is to use capital in a business, the interest and outcome of which is not a return in dollars, but in souls,—in elevation and improvement of men in this life and eternal happiness beyond.

The obligation therefore resting upon a man thus situated to preserve his life and health, is one which calls for such special care and attention as may be necessary to enable him to perform the work committed to him by the Church for its great Head.

The fact that so many missionaries are compelled by failure of health to give up their work and return home, while others with impaired health work on under a great disadvantage, is my apology for calling attention to this subject in these pages.

The ordinary rules of hygiene are applicable in all countries and all climates, and it is necessary that young missionaries should be well posted in these, and should be made to feel the importance of adhering strictly to them, not only during the period of so-called acclimatization, but during their whole life.

Much attention is given to make food and drink agreeable to the palate. While this is not to be neglected, it is more important to adapt food to the requirements of the organs of digestion. With a supply of simple nutritious food, suitably prepared, taken at regular periods, the conditions of alimentation will be fulfilled, if in addition a moderate amount of exercise in the open air is secured. Physical exercise is often neglected, and in warm climates the tendency is to evade it or reduce it to the minimum, but it is just as necessary

in warm as in cold climates, but must be regulated according to the temperature and weather.

The adaptation of clothing to the conditions of climate and weather are important, as well as the location and ventilation of dwellings. Older residents are able to aid new-comers in these matters, if the new home differs in climate from that of one's former residence. The water for drinking and culinary purposes requires special attention, and every missionary should be able to test water for the impurities which may be contained in it. The idea of correcting the bad qualities of water by the addition of spirits of any kind, need only be mentioned to be condemned. The use of medicated waters, now becoming so common, is no doubt injurious. *Pure* water is the beverage which nature demands, and to which no evil results can be attributed. In warm climates and in hot weather everywhere this is an important subject.

The chief point, however, to which I wish to call the attention, not alone of new arrivals, but of old residents, is the importance of *regularity in the habits of work, of study and of rest.* Over-work is one of the chief causes of failure of health, and over-work is associated with insufficient and irregular rest. Sleep is nature's restorative agent, both for body and mind, and when hours of work encroach on the period of sleep, the penalty of violated law is sure. When oft repeated it is cumulative in force. The last straw would not have broken the camel's back if pound after pound of load had not been first piled on.

The Christian worker must recognize his obligation to *know and to observe* nature's laws, and must realize that violation of these laws in his own person is no less sinful than violation of any of God's other laws.

In the ordinary course of things a man's working life should extend over thirty or forty years, and the later years, with accumulated knowledge and experience, are more useful and valuable than the early years. When therefore a man so overtaxes his powers that he breaks down in the early or middle period of life, he incurs a grave responsibility and receives a penalty which he has brought on himself.

The investigation of the causes of disease has resulted in untold good, by enabling men to avoid these causes and thus prolong life. The cumulative force of causes apparently insignificant (but powerful when oft repeated and long continued) must be understood and recognized by those who admit that it is a duty to preserve their bodily health and vigor. Health of body is indeed an important factor in the discharge of daily duties, and if a man knowingly or

carelessly deranges the functions of his physical frame, he disqualifies himself for the important duties with which he has been entrusted.

Examples of men in active life, both at home and abroad, who are prematurely broken down, are too numerous. No doubt the pressure of our age of steam and telegraph is chargeable with much of the damage done to men of the finest physical frames and highest mental endowments, but much of this pressure is under control, if men would recognize the obligation resting upon them to obey the laws of their being.

In the mission field the pressing need of the multitudes of immortal beings and the disproportionate number of laborers, urges the missionary to exert his strength to the utmost limits. Or, in addition to the demands of daily work and study, letters must be written to societies at home and to the supporters of mission work. This is a heavy burden on many of our ladies. To accomplish even a part of what comes to one's hand the hours of sleep must be encroached on, until sooner or later failure of health calls for a halt. A forced suspension of work for months or years may secure a *partial* restoration of health, but in many cases a permanent injury has been done, and the ability for full and efficient work has been lost. To appreciate the loss sustained by the cause to which a man has devoted the best energies of his life, it must be kept in mind that it is the latter, and by far the most valuable portion of the man's life which is sacrificed. It is not only the knowledge and experience which has been gained by years of labor, but the influence the years of a well-spent life (giving him many-fold power for good) is lost to the cause.

Aside therefore from the obligations resting upon every individual to use all proper means for preserving health and prolonging life, there are most cogent reasons why the man whose life and talents are devoted to the spiritual interests of his fellow-men, should use every suitable measure and precaution to preserve in strength and vigor the physical frame on whose well-being depends the ability to accomplish his work for the Master.

The preparation of food is a matter which requires careful attention in a foreign climate. It is necessary to leave this in the hands of native cooks, and it is not surprising if unwholesome dishes are placed on the table. We only refer to this subject to say that every house keeper should be provided with a good common-sense cook-book. The *Sanitary Cook Book* is one which comes with the highest recommendations as one specially designed to promote health, and we advise all to give it a trial. It is published by the American Public Health Association. *Address: P. O. Drawer* 289, *Rochester, N. Y.*

Village Preaching Inland from Swatow.

BY REV. WILLIAM ASHMORE, D.D.

IT was a kindly sentence in the editorial columns of the March RECORDER, which spoke of a campaign being waged here "against heathenism." A word of amendment as to the form of the expression may be in order. It is indeed true that our work is, all of it, *against* heathenism and ought to be so. Further, it is right and proper to have campaigns which shall, for their main object, contemplate assault on heathenism when that can be most wisely done and when it seems specially called for. King Josiah was a notable example in that direction. Other cases, more or less emphasized, are found in connection with the ministries of Moses and Elijah and in Paul's sermon at Lystra and at Athens.

But it so happens that in this case the emphasis is laid on the *pro* rather than on the *con.* The campaign was more preaching *for* Christianity instead of being ostensibly *against* heathenism. And that means that the Scriptures made use of were those which put forward a *positive salvation, all made and provided and now offered for immediate acceptance,* though, as indispensable matter of course "the wrath to come" was ever in sight ready to be pushed forward when needed, to enforce the exhortation, "Save yourselves from this untoward generation."

It may seem like needless whittling to be putting forward this distinction, but so many have it already clearly in their own minds and will shape their thoughts into the interrogation as to what extent the *positive* comes in.

In the word "we" in this note are included Mr. Foster and the writer, for we have been pushing this kind of work together all winter, hand in hand.

It might be thought that going two of us together and taking along some half dozen or dozen Chinese helpers, involves a waste of missionary energy, and that more could be done by breaking the party up into small groups or into couples. In answer, let it be said, there is a large portion of the time when the workers have to be so divided up whether or no, and when they have to go in pairs, or go singly to the different stations. Then again we do so divide up even when there are ten or a dozen of us together. One band going off in one direction in a village and another band moving away in another, or we may take two villages near to each other.

At the same time there are some great advantages in going in solid body now and then, as we have proof abundant to our joy and satisfaction.

(1st). The preachers themselves acquire greater "boldness." And more boldness is just what they need. It is a thing the Apostle prayed for most earnest. "And now Lord grant unto thy servants that with all boldness they may speak thy word." One man going to a village is apt to be timid, and does not care to encounter a crowd, but when several go together the one speaking comes out with far more point and directness, for he feels mightily the support of those like-minded at his side, and who take turns with him in testifying to the same thing. And then these same speakers, when they are afterwards left alone, carry with them something of that bolder spirit they acquired when speaking in a group. It is well to get *keyed up*, and there is no way to do it equal to having a company of them to testify together. There comes to exist a corporate spirit and corporate boldness, made of several contributions, which form a heavy aggregate, and out of which each one gets back more than he puts in.

(2nd). The effect on the villages is sometimes very marked and conspicuous. A single helper may come into their streets and say a few words to one or two persons here and there, or to two or three persons sitting in a door-way and then pass on, but the village, as a whole, has not had its attention awakened at all. Very different is it when a whole company of persons come into the place with a manifest visibility of number and they begin one after another to declare the same thing. While in some cases we have thus gone into villages and produced no marked effect, yet in others we have roused a deal of attention and talk. What does all this mean? and who are all these? and what have they all come here for? and what doctrine is this? are questions we are glad to have excited and which remind us of many similar questions in the days of Christ and His Apostles. It is always a sign of progress when people get to asking questions. We are convinced there is no loss but an actual gain of power then in these occasional larger visitations. A dozen men at one time rousing up a whole village may do far more than six pairs of men at six different times. So both ways are good and both ways have Scripture precedent. In the greatest ingathering the Apostles had at any one time there were a dozen men speaking on one occasion. Numbers intensified the testimony.

We are confident, therefore, that the work "will not fail to arrest attention," and that it is a good thing to have "many witnesses preaching the Gospel simultaneously in each place,"

and we are sure that this "seed-sowing beside all waters will bring some contribution to the final harvest."

During the season thus far the preaching force have done work in not less than two hundred towns and villages, with more or less hopefulness of results. It is a hard and exacting kind of work, but more delightful work is not to be found in our entire field.

At such times we have to draw our preachers away from their stations, and let the churches do a little themselves towards exhorting and admonishing each other. They are perfectly able to do this, but they do like always to be fed with a spoon held by some one else. If they could have their way, they would have us and the entire staff of preachers looking after mere handful of them and spending all our time at it. If we give heed to them the great mass of unevangelized villages, thick as stacks in a harvest field, would remain unreached for another generation.

Student Volunteer Convention.

BY REV. G. L. MASON.

THE international convention of the Student Volunteer Movement for Foreign Mission, held in Cleveland, U. S. A., Feb. 26 to March 1st, was a remarkable occasion. About 500 students, about thirty foreign missionaries, representatives of the Young Men's Christian Association, and the secretaries of many missionary Societies, were present. Conservative men who had doubted whether this movement sprang as much from loyalty to Christ as from mere youthful enthusiasm, saw with surprise and joy manifest tokens of the mighty power of God. There was a thoroughly practical business spirit in the meetings. And, better still, the exercises so exalted God rather than man, that hard-headed theologians confessed that never before had they longed so intensely to become holy men. Mutual praises and windy efforts at self-display were almost wholly wanting. Every meeting was packed full of good things, brief and to the point.

Dr. Pierson hurled torrents of facts and appeals. Dr. Gordon, in fulness of the spirit, with magnificent repose, was mighty as an avalanche, but gentle as a sunbeam. Said he: "A small minister with a great Gospel will do more good than a great minister with a small Gospel." Eloquence was controlled rather by the Holy

Spirit than by the young moderator's impartial gavel which ponderous secretaries obeyed as promptly as the missionaries. The latter had opportunity for close contact with students in simultaneous section meetings for China, Japan, India, Africa, Turkey and Papal Lands. The meeting for India had the largest attendance, Africa the next, and China the next, if I remember correctly. The China meeting was led by Mr. W. H. Cossum, under appointment to Huchow, Chekiang. The information was given by the missionaries, among whom were Mr. and Mrs. Steven, of the China Inland Mission, Mrs. Sheffield, Miss Newton of Foochow and Dr. Nevius. The last named ably managed the question drawer in a mass meeting, when also about twenty missionaries pressed into three minute speeches the most important things they had to say.

The origin and growth of the Volunteer Movement was as follows: In 1886 two hundred and fifty-one students from eighty-nine colleges met at Mt. Hermon, Mass., for four weeks of Bible study, at the invitation of Mr. Moody. He soon called together those specially interested in foreign missions. About twenty-five responded. Much prayer followed. Dr. Pierson, full of faith, spoke words of fire. Then God sent Dr. Ashmore with more facts and rousing truths. Soon there were a hundred students signifying themselves to be "willing and desirous, God permitting, to become foreign missionaries." This form of pledge has since been signed by 6,200 students, through the efforts of Wilder, Spear, Forman and other young men. During the year 1890-91 thus far, Mr. W. H. Cossum has visited many colleges in the United States and in the maritime provinces and has secured 300 signers, while Miss Lucy Guinness has added the names of 240 young women to the roll of volunteers.

It is asked if the pledge makes the young candidate for the mission field any more likely to "get there." It certainly is helpful. Out of more than six thousand signers, although several hundred have been lost sight of and 450 have renounced the pledge, yet there remain more than 4,000 still engaged in study and seriously intending to go, and 320 are already on foreign mission fields. Sixty-nine of them are now in China, seven in Korea and forty-six in Japan.

Another hopeful feature of the movement is the stirring up of interest at home. There are forty colleges and thirty seminaries, either wholly or in part supporting their own representatives as missionaries under their respective Boards.

China missionaries, have we not profound reason to thank God and take courage?

Collectanea.

Praying-machines.—The most conspicuous objects in the Mongol town (Urga) are the temples, which from afar look lofty and grand, but lose much of their imposing effect when approached and examined closely. In these temple premises, and at many street corners and busy places, are erected numerous praying-wheels, supposed to be filled inside, many of them decorated outside, and some of them almost literally covered all round with prayers ; the idea being that any devout believer who turns the wheel, by so doing acquires as much merit as if he or she had repeated all the prayers thus set in motion. These praying-cylinders seem to be seldom left long at rest. In the quite deserted-looking precincts of the temple may be heard the creaking of the rusty spindle, as it is turned in its unoiled socket by worshippers, who most likely have come from the country to perform their devotions at this great religious centre. Many, both Lamas and laymen, male and female, as they pass along the streets, lay hold of the inviting handle and give a turn to such praying-machines as they find standing in their path.—[*Rev. James Gilmour, in "Among the Mongols."*]

* * *

The Missionary Problem in China.—The dimensions and significance of the missionary problem in China grow upon the thought of the Christian world from year to year. All things considered, this is the field of supreme difficulty, and, at the same time, it is the field of supreme interest. The Chinese are manifestly the governing race of Eastern and Central Asia; their national qualities and their geographical position make them so; they evidently hold the key to the future of almost one half the unevangelized peoples of the globe ; so long as they remain without the Gospel, the great bulk of Asia will be pagan ; when they are evangelized, the continent will be Christian and the world will be won.—[*Judson Smith, D.D.*]

* * *

Infamous Conduct of the Chinese.—A correspondent of *The N. C. Daily News*, giving an account of the burning of a number of houses in Soochow, makes the following comment upon a well-known practice of the Chinese. While the incidents given are undisputed, the picture is possibly overdrawn :—

The magistrates appeared upon the scene soon after the alarm of fire was given, and in a short time the street gates on either side of the burning houses were guarded each by a magistrate, and none but firemen were allowed to pass. Notwithstanding the efforts of the magistrates the things saved from the flames were carried off by the crowd, whom nothing could prevent from stealing. The people in

the cities as well as the boatmen on the rivers and the peasants along their banks make one think of wolves which devour their fellows as soon as they fall. The horrible and infamous conduct of the Chinese on the occasion of the burning of the steamer *Shanghai* on the Yangtze, and the pitiless selfish greed shown by the masses of the people during an ordinary city fire, reveal to us what the Chinese really are. They seem to a careless observer to be a law-abiding, quiet, civilized people, and such they are ordinarily by reason of fear of punishment. But there is no basis of moral principle underlying their conduct. Give them the opportunity, and they show that when the danger of detection and punishment is removed, there is nothing within to restrain them from acting like ravenous wild beasts. I heard recently a story which throws a lurid light upon the character of the people among whom we dwell. A family of great wealth suddenly found one day that their elegant home was wrapped in flames. Father and son quickly called all the family together, rushed out of the door and deliberately locked up the premises. They knew that they could save next to nothing, for what they might wrest from the flames would be taken by their fellow-citizens.

* * *

A Transformation.—During May of last year a slave girl was brought in. Words fail to describe her, as she appeared on entering; one eye was eaten out by a malignant ulcer, which threatened to cover one side of her face. Her nails were like claws, and her hair, which was very coarse, was matted, sun-burned and full of vermin. For a long time she grew no better and suffered intensely. But at last she began to improve and very soon seemed quite like another girl. Her wild looks were all gone. She was very quiet and said but little, but her actions spoke more than words of her thorough gratitude. When she was almost well, they took her home. She only stayed a few weeks; when, on slight symptoms of the disease re-appearing, she was returned. Her great joy was pathetic. She remained six weeks; always meeting me when I went into the wards, and always impressing me that she had more love and gratitude in her heart than she knew what to do with, and was a gentle reprover for every anxious and worried feeling that came to me. She did not learn to read much on account of weakness of her one eye, but as she grew to be more free with me, I was greatly delighted and surprised to find how much she knew of Christ and what it meant to be saved. She grew to be a great favorite in the wards, and so it came about that the one who was accounted too loathsome to notice or touch on first entering, was the one most loved and missed when she left. For my own part I will not soon, if ever, forget her going. When once we know what it means in cruelty, degradation and vice,

to be a slave girl in China, the only wonder is that our hearts are not much more moved than they are. She said she would be beaten every day at home, but she would think of us all the time, and perhaps it would not hurt so much. I gave her a doll and some cards, which pleased her very much, as they always do. I often hear from her, but they do not bring her back, "for her heart would be so sad she could not eat rice for many days." We have her to pray for, and trust for, so she helps us, though we never meet her again.—[*Esther Butler, in Annual Report of the Philander Smith Memorial Hospital, Nanking.*]

* * *

Indian and Chinese Morality.—It seems to us of very high importance here to notice that the less theology there is occurring in the non-Christian systems the larger amount of morality is observed to obtain. The *δικαιοσυνὴ* and the *εὐσεβεία* seem to exist in inverse proportion. Nowhere, for example, in the world does there appear outside of Christianity so clear a definition of, and so sincere a desire to practise, some of the fraternal and filial and patriotic virtues, as among the Chinese. We venture even to affirm that for moral worth the volumes of Confucius and Mencius outweigh all the sacred literature of India, Persia and even the Koran itself. Professor Legge, in his valuable disquisitions on the Chinese classics, seems to consider that Bishop Butler has been anticipated in the main lines of his theory of the righteousness of human nature by Mencius. Now it is possible that Mencius has been misunderstood, and is affirmed that the professor's estimate of the philosopher is inexact. But leaving even a margin of error in the critic, a study of the great teacher, and a comparison of his doctrines with that of Yang-chow and Mih Teih, will convince us that in the study of the moral phenomena of human nature, the teachers of China are immeasurably ahead of the Vedas of Hinduism, of Gautama and even of Mahommed. Nor has the Chinese consideration of human nature been confined to theory alone. The treatment of the relations between man and his neighbour is no less remarkable. Where, for illustration, does Brahmaism or Buddhism supply a moral passage so fine as the reply of Mencius to the King's son Teen, on the inquiry of the latter as to what Mencius intended by the expression, "Exalting the aim"? Mencius answers, "Setting it simply in benevolence and righteousness. He thinks that to put a single person to death is contrary to benevolence; that to take what one has not a right to is contrary to righteousness; that one's dwelling should be benevolence; and one's faith should be righteousness. When benevolence is the dwelling place of the heart, and righteousness the path of the life, the business of a great man is complete." It will be observed that in this quotation there is an

absence of the usual transcendentalism of expression which so highly tinges the Indian apothegms. The calmness of the expression of the Chinese sage is characteristically Saxon. The Turanian we think in this respect is nearer to us than the Aryan. But far more important it is to observe that the Chinese conscience is much more accessible in the matter of righteousness and justice than that of the Hindu. It is probably not too much to affirm that outside of Christianity the conscience is nowhere so awake on these important points as in China.—[*George Ensor, in Church Missionary Intelligencer.*]

Scripture Translation.

BY REV. J. C. GIBSON.

THE communication from Bishop Moule in the January number of THE RECORDER marks a step in advance in the work of translation and revision initiated by the late Conference. We have left behind the preliminary discussions about extraneous matters, and thought is turning to the work itself.

A few explanations with regard to the Resolution No. 4, referred to in that communication, may be of service at this stage.

The Conference could act as a body only during a brief term of ten or twelve days. It was impossible for it to select a qualified company of translators, to secure their consent to act, to bring them together, and make the necessary arrangements with Bible Societies and mission bodies at home. It therefore confined its action to laying down general principles and appointing executive committees to carry out these arrangements in detail after the Conference rose.

The question of a text as basis was so fundamental and so general, that it could not be evaded. It was too large for the executive committees, and not appropriate to the purely business character of their functions. There would have been still more difficulty in postponing it for decision afterwards by the three companies of translators.

Only two bases were suggested to the Committees of Conference who prepared the resolutions afterwards adopted. These were :—

1. The text underlying the Authorized Version of the Old and New Testaments, with the privilege of any deviations in accordance with the Revised English Version.

2. The text underlying the Revised Version, with the privilege of any deviations in accordance with the Authorized Version.

These two bases, and no other, were fully discussed in committee. It is obvious that logically the ground covered by the two is precisely the same, and it was ascertained that both alike are in accordance with the rules of the Bible Societies. The committees, and afterwards

the Conference, unanimously adopted Basis No. 2 in preference to No. 1.

The grounds of this choice may need a little explanation.

Bishop Moule justly remarks that there are probably not five scholars in the missionary body qualified by special study to arbitrate between the Revised and the Authorized Texts, and on this remark he bases his objection to Basis No. 2. But would not the same view have equally formed a valid objection against Basis No. 1? It was the consciousness of its force that made us feel that the Conference ought not to reject the Revised Text (if one may call it so for brevity's sake) in opposition to the body of twenty-four selected scholars, English and Scottish, with aid from the best scholars of America, who prepared it in favour of the text which, though called "receptus," rests upon no authority whatever except that of the unskilled and unequipped printer Stephens of 1550, and was not even taken as the basis of the "Authorized" English Version of 1611.

I venture to add the reminder that there is some inaccuracy in speaking of the text underlying the Revised English New Testament as "Westcott and Hort's." The "text underlying, etc.," is that printed for the delegates of the University Presses of Oxford and Cambridge, edited by E. Palmer under the scrutiny of Dr. Scrivener. Westcott and Hort's text, however nearly it may agree with the revised, does so only as independent and corroborative review of the evidence which is open to all scholars.

Now I do not know whether I rightly apprehend the suggestion made by Bishop Moule, but it appears to be that the missionaries, recognizing, as pointed out, their own unfitness to arbitrate between the two texts, should have adopted, not Basis No. 2, but Basis No. 1, *with an addition* to the effect that Dr. Scrivener be made arbiter. By "Westcott and Hort's text" Bishop Moule explains that he means the text underlying the Revised New Testament, and his suggestion is that we should follow this in all cases where Scrivener agrees with it, at least in regard to omissions from the text; and parity of reasoning would suggest that we should follow that same rule in regard to additions and variations.

Waiving at present any discussion of the fitness of this rule, it should be noticed that if it commends itself to the translators they will, under Resolution 4, be perfectly at liberty to follow it. They need no permission from the executive committees which, as subordinate bodies, have no control over either text or translation. All that is necessary is that the translators should, at the outset of their work, adopt for their own guidance some such resolution as the following:—

"That in accordance with Rule 4 we shall follow the text underlying the Revised Version in all cases in which (in the New Testament) Dr. Scrivener agrees with it, and in all others shall exercise the right given to us of deviation in accordance with the Authorized Version."

Whether we approve such a rule or not, it should be clearly understood that the translators will be perfectly entitled to adopt it, as lying wholly within the lines of the fourth resolution. Even if they do not, as a body, adopt it, it would still be open to any one of them to adopt it as the canon by which he should determine his own votes; and he could bring up for voting all the passages concerned by simply proposing *en bloc* the restoration of all passages where the Revised Text differs from the Authorized without the support of Dr. Scrivener.

In few words, the resolution of Conference is simply one to limit the range of choice between the lines of the Authorized Text on the one hand and the Revised on the other.

The Revised is chosen as the basis not for any features which are peculiar to it, but for those in which it conforms to the main lines of the consensus of all modern editions. But discretion is left to the translators, so that in cases where they can find sufficient weight of well-tested authority, they may deviate from it in order to conserve that consensus.

Had Resolution 4 not been adopted the range of responsibility would have been greatly widened, and even a proposal to construct a new text from the original sources would have been strictly in order.

As it is, the "Authorized Text" may be adopted pure and simple (since "any deviation" may be carried to the full length of entire conformity.) Or the Revised Text may be adopted pure and simple; or thirdly, any conceivable combination between these two extremes may be agreed upon. But any proposal going beyond these lines would be out of order.

I earnestly hope it will be recognized that Resolution No. 4 is really not revolutionary but conservative; that it sufficiently limits the translators in the interest of general confidence, and at the same time secures to them needful liberty where conscience comes into question.

Surely under this resolution no text controversy need arise. Keeping in view the certainty that no man of good attainments in Chinese scholarship can at the same time be a specialist in Greek textual criticism, all missionaries, translators and others will approach textual questions with a very moderate estimate of their own authority and a great readiness to defer to the judgment of a majority of any selected company of translators. However unfit the translators

may be to arbitrate on such questions, it is simply one of the inevitable responsibilities of their position that they must do so, either by a general rule at the outset, or by voting upon each passage in detail.

Probably on each passage, or class of passages, one or more proposals in writing, a written reference to the members of the company, a vote in reply and an announcement by the chairman of the result, without any discussion, oral or written, would suffice. The arguments on every variation are already accessible in printed form to all, and discussion would be both futile and irritating. A preliminary resolution of the translators to forbear all discussion on readings in detail, and to confine the sifting process to silent voting, would go a long way to save time and prevent needless friction and loss of energy.

None of the missionaries, let us hope, are fanatics either for particular readings or for private canons of criticism, whether older or newer. Our one desire is to embody in our translations such a text as shall represent the Word of God as faithfully as possible. We do not wish to put forward as given by divine revelation words or sentences which we are nearly sure were not so given. But what we need is some substantial guarantee of faithfulness *on the whole*, and surely there will be no tendency to contentious strivings about particular readings or single texts. Resolution 4 was adopted with this view, and need not be regarded as a rule unhappy in itself, which can only be made workable by a great effort. Is it not rather the only rule which any body of translators could now adopt with due regard to their primary duty of faithfulness to God's revelation of Himself?

The revisers' text is doubtless not without fault. It has been strictly scrutinized and objection taken to it, but when we speak of its being "discredited" and undergoing "confutation" at the hands of Dr. Scrivener and others, it is needful to remember that similar examination at the same hands applied to the text underlying the Authorized Version, would bring out a still larger area of confutation and discrediting. The Revised Text is the fruit of enormous labour upon a vast mass of material conducted by all the best skill of Europe during successive generations. Who of us can venture to throw aside this gift of God to His Church and take our stand upon the text of the Parisian printer of 1550, who had not at his command either the skill, the labour or the material?

The Revised Text is not in the main a new and untried one. It is only one of many modern texts, each of which has its own faults, but which, taken together, exhibit a marvellous consensus upon all essentials, and have made it henceforth impossible for translators to do otherwise than follow their main lines.

Correspondence.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Your issue for March contained a brief but laudatory notice of the first number of the new "Missionary Review," or "Chung Si Kiao Hwui Pao," in which you bespeak for it a "warm and generous hospitality." In a former number you had already announced the fact that it was intended to publish this "Review," and advocated its acceptance and diffusion by missionaries. As it is not uncommon for missionaries to diffuse literature with the nature of which they have not made themselves thoroughly acquainted, and as your kindly notices of the work in question are likely to have much weight in recommending the new magazine, I venture to ask you to allow me to insert in THE RECORDER a few words of warning, as I fear that, if we are to judge by the first number which has been published, many of our fellow-missionaries may not deem it to be, as we had hoped that it might be, "an efficient ally of all missionary workers in China."

The remarks which follow are the outcome of a careful discussion of the first number of the "Missionary Review" by the Ningpo Missionary Association, at a meeting of which the magazine was most thoroughly reviewed by one of our members, and was afterwards generally discussed.

With regard to the merits of the work as a literary performance, I do not propose to trouble you. On such a point there must always be a variety of opinion, and our discussion bore but little upon it. It is with the nature of the doctrine which the "Review" contains, and which we are asked to disseminate, that I wish to deal, and I deeply regret to be compelled to say that I consider that the "Review," as judged by its first number, is not a work which we as Christian missionaries can accept as a faithful advocate of Christian truth. The objection to it is, that from first to last the conception of Christianity, as a plan of salvation through a Divine and Personal Saviour, seems to be kept in the back ground; and Christianity represented as a moral system merely, similar to, and it would almost seem not superior to, Confucianism. This, as I have stated, seems to me to be the tone of the whole issue; it is, however, impossible in a letter to review the whole; it will be sufficient for my purpose to examine briefly one article, viz., No. 3, which is entitled, "The Times demand the Acceptance of Christianity." This article being placed in the forefront of the magazine, immediately following the Prospectus, must be supposed to be intended to strike the key-note of the whole, as indeed it does.

The drift of this paper is, that the calamities to which men are subject, such as flood, pestilence and war, are not due to the will of heaven, but to the follies of men. Such plagues were not prevalent in the times immediately following Yao and Shun, whose doctrine was the same as that of God. When, however, men had left the teaching

of those ancients, and plagues followed their fall, then heaven sent down Confucius and Mencius to assist God in the proclamation of truth. The doctrines of these sages "are all of them the doctrines of God" (莫非上帝之道), and they produced the desired effect. Now, however, though men read the books of these sages, they are not able to follow their teaching; therefore the teaching of Jesus has been brought to China for the benefit of the people, that they may again learn to obey the voice of the heaven-given heart (天心), worship God, obey the holy teaching, and so find a place for repentance.

This sounds strange enough in a professedly Christian magazine; but a few extracts from the paper will serve to show more clearly what its real tendency is.

Speaking of Scripture the writer says, "Although its words are not deep, its doctrines are deep without limit. This book is what people call a spiritual book (神書). If you carefully think over and ponder it, read and take in its taste, then you may perceive all those desirable properties, 'the investigation of things, the extension of knowledge, the sincerity of thought, the rectification of the heart, the cultivation of the person, the regulation of the family, the ordering of the state and universal peace.'" In short, by reading of Scripture we may hope to attain to the teaching of the Great Learning.

Speaking of worship he says, "If from inclement weather it is not convenient to go to the chapel, let him carefully prepare a room in his house and stand, sit, bow or kneel in worship, according to the ritual, relying on Jesus, repent of his faults and pray to be conformed to the doctrine of Yao, Shun, Yü, T'ang, Wen, Wu, Chowkung, Confucius and Mencius; let him read the sacred edict on the first and fifteenth day of the month, reading and expounding, and then the Holy Spirit of the Trinity of Jesus (耶穌三位一體之聖靈) will protect and assist him; so that under heaven there may be one doctrine and practice, all coming to the holy religion with no irregularities; and seasons will be propitious and crops plentiful. How glorious! How glorious!"

Again in summing up he writes: "A Chinese moral book says, 'the good man speaks what is good, beholds what is good, does what is good; in one day he has three good things, in three years heaven will certainly send him happiness. The wicked man speaks what is evil, beholds what is evil, does what is evil; in one day he has three evils; in three years heaven will certainly send him woe.' And what is the difference between this and the Gospel? Why do not men go and do it?"

It is because I feel that there is a vast difference between this and the Gospel, that I have ventured to send these few extracts for publication in THE RECORDER, in the belief that not a few missionaries will be glad to receive a warning, which may prevent them from unwillingly disseminating grave errors under the form of missionary literature.

I remain, Sir,
Yours faithfully,
J. C. HOARE.

Note.—Mr. Hoare left for T'ai-chow on Monday; when writing the above he had full expectation of my obtaining for him the signatures of the great majority of the Ningpo missionaries, whose sentiment, as expressed at the meeting of our Association, were almost unanimous. The departure of two of the leading missionaries to country stations has made it impossible to ask for their signatures, and, in compliance with Mr. Hoare's wish under the circumstances, I now send the letter for publication, authenticated by his signature alone.

W. S. MOULE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: My first impulse after reading Dr. Wright's letter, which appears in THE RECORDER of this month, was to send you another long and carefully prepared statement of facts. It would have been very easy to do so, and thus point out not a few mistakes into which Dr. Wright has fallen in his attempt to make out a case for himself. But we have had more than enough of this paper war. It has been raging ever since the Conference in May last, and it is high time to bring it to a close. If your readers will read again my letter in the December number of THE RECORDER, they will find in it my reply to this letter of Dr. Wright's.

Allow me, however, to make one or two remarks by way of explanation:—

1. The offer made by me to the missionary body in China, through THE CHINESE RECORDER, April, 1886, and again to the British and Foreign Bible Society, May 1, 1886, was made in good faith, and that in neither case did I intimate a possible wish to select my own committee. What I may have said in private letters to Mr. Dyer, two years earlier, or several months later, is irrelevant to the point in dispute. The sentences quoted by Dr. Wright from two of these letters can be easily explained; and if Dr. Wright will furnish me with a copy of the entire correspondence from which they are taken, it will afford me much pleasure to supply him with my reasons for expressing myself as I did on those special occasions.

2. As to the correspondence on Easy *Wên-li*, begun by Dr. Wright on July 5, 1880, and continued down to the close of 1885, I can only say that it does not concern me. It only concerns Dr. Wright himself and those with whom he corresponded. I left China for home early in 1881, and did not return till April, 1882. I commenced my *Wên-li* version in March, 1883. During this period no correspondence passed between Dr. Wright and myself. I do not doubt the existence of a correspondence on the subject, but I want to point out that it had nothing to do with me, and that it has nothing to do with the controversy which has sprung up around the Mandarin Union Version Scheme.

3. Dr. Wright makes the following statement: "Dr. John says he received a draft copy of our proposed plan from Scotland, and that when he received the final document he found 'one or two changes,' and they were 'changes for the worse.' These 'changes for the worse,' of which Dr. John complains, were

suggested by his friend Mr. Archibald, and made in deference to his wishes." When penning these lines, Dr. Wright must have been trusting to his memory solely. I have it on the best authority that the changes were suggested by the B. and F. B. S. and not by Mr. Archibald. Mr. Slowan, in his letter enclosing the final document, dated January 12, 1888, writes thus: "Mr. Archibald will have explained to you in what respects the joint agreement was modified from our original draft in order to obtain the full concurrence of the B. & F." The B. & F. may have been right or wrong in insisting upon these modifications; but Dr. Wright's memory is certainly at fault when he throws the responsibility on Mr. Archibald.

4. With the exception of the joint letter addressed to me by both Societies, I have received no communication from the B. & F. house. No letters have passed between Dr. Wright and myself. From the very beginning my correspondence has been with Mr. Dyer. I don't think I can do better than close this controversy with the closing words of Mr. Dyer's last letter to me on the question of versions. At the close of my negotiations with the B. & F., Mr. Dyer wrote me a very brotherly letter, the last clause of which reads as follows: "I cannot be surprised at your dicision under the circumstances. I must thank you very much for your forbearance. Doubtless your way will be made plain as to what course to pursue, for the Word we love makes us sure that it is not in vain to wait on the Lord." To this testimony I need not add either note or comment. It speaks for itself.

I am, Dear Sir,
Yours faithfully,
GRIFFITH JOHN.

HANKOW, *April 9th*, 1891.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: In the recently published "Records of the Shanghai Conference" we have put in permanent form answers from several men of great experience distinctly favouring the address to the Deity as *Ni*. On my return from Shanghai I was attacked on the subject by an English educated Mandarin as to how such answers were possible. "I had always," said he "a great respect for——as a foreigner whose acquaintance with Chinese is thorough and sympathetic; but he has quite destroyed that respect by this answer." My friend also quoted the exactly similar opinion of his direct official superior.

Recently, when sitting on a publication committee with a well-educated native minister, I was struck with the pertinacity with which he resented the introduction of any pronoun of address, even in quotations from the Scriptures. Surely it is possible to avoid its use, at any rate in prayer, without involving the sense of distance. In my own Church prayer-meetings, which are not without blessed influence, I have never heard the plain *ni* in addressing God. I have sometimes heard it with respectful suffix, and in that case it has always come from mouths which learnt their forms of prayer in other Churches. May I add an anecdote

which speaks more than volumes of argument. I have a missionary friend who was outraged by his (Christian) servant addressing him as "*Ni*." My friend took the man sharply to task. Said the servant, "You address God as *Ni*, why then shouldn't I address you so?"

I am, etc.,

W. T. A. BARBER.

Wuchang, 1891.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The other day I was conversing with one of my native assistants about the interpretation of prophecy concerning our Saviour's Second Advent. I mentioned the chiliast mode of interpretation,—that the Six Days of Creation are typical of the earth being six thousand years under the dominion of sin, and the seventh thousand, a period of rest, the long-looked-for Millenial Sabbath. He told me of a couplet that is used by the Chinese as a primary writing lesson. The couplet is "山中方七日, 世上已千年." He also told me that the school teachers know neither the origin or meaning of the couplet. Is this a remnant of patriarchal tradition? Can any of your readers throw light on the subject?

Yours respectfully,

A JUNIOR.

Our Book Table.

The Fifteenth Annual Report of the Central China Religious Tract Society, for the year ending Dec. 31st, 1890. Hankow: 1891.

The report read at the annual meeting of this Society by Rev. Arthur Bonsey, General Secretary and Treasurer, is replete with facts and incidents. That much is attempted and much is being accomplished, will appear as we read this paragraph:—

"Yet the great problem which the committee had constantly to face, during the year 1890, was how to meet the demand, which already exists, for the Society's publications. No previous year has been so chequered with alternations of hope and fear; never before in the Society's history have financial difficulties pressed so heavily; but in spite of these drawbacks, or, perhaps, because of them, the year closed up under very encouraging circumstances. ... Once more, the committee are glad to report an increase of circulation, the figures of last year having reached a total of 1,093,200, so that during the last two years more than *two million* publications have been issued from the Hankow depôt. So far as one can see, if but the necessary funds were forthcoming, this number, large as it is, might be greatly increased in the future."

Twelfth Annual Report of the Chinese Religious Tract Society, 1890. Shanghai: American Presbyterian Mission Press. 1891.

The report, presumably by Rev. J. M. W. Farnham, D.D., is a striking exhibit of the work being accomplished by the Society which he so ably represents. Dr. Edkins, the newly-elected President, delivered his inaugural sermon in Union Church near the beginning of the year, and it is here given in full. The appended extract will interest our readers:—

"The Chinese Religious Tract Society is an institution founded twelve years ago. It is the fruit of the missionary enterprize in China. The Chinese are a reading people, and by the work of Tract Societies the objects of missionary Societies are greatly facilitated. There is every reason for operating through books on the Chinese mind. They have had an unbroken succession of writers since the days of Confucius. I may mention that in the course of missionary journies in Shantung I found that the practice of reading aloud exists in families, and that the women of the family sit and listen with interest. As long as the supply of oil lasts, the reading continues. The women like to be read to while working with their hands at some useful kind of needle work. In Peking also the women in the many rich families like to be read to. The reader may be a youth of the family or some woman who can read. She may belong to the family or she may be hired. Interesting books should be provided for such occasions; books that may prove more interesting, and, as they may easily be, more useful, than the colloquial novels which Chinese readers love. Here is a sphere for a Tract Society."

No thoughtful observer, who has taken pains to look into the working of the Tract Societies, and who possesses even a partial knowledge of the publications issued by them, can put anything less than a high estimate on this form of missionary endeavor. Many intelligent foreigners resident in China are disposed to look lightly upon tract distribution. It is, however, a prejudice arising from partial and one-sided information. Undoubtedly, in not a few instances, a book or leaflet falls into the hands of ignorant people, and even literary men sometimes find it difficult to understand a train of ideas or a form of literary expression that is unfamiliar to them, and so there is seeming failure. Not all that is done meets the hope or expectation, but this is true of every good work; and no one can trace to the ultimate issue any line of influence born of human brain or heart. The objections urged by some against the promiscuous sale of Scriptures apply with equal force to many of the best tract publications. Nevertheless, good is being done by the wide and free circulation of Christian literature, and the splendid work is only in its incipient stage. A class of books is required that may cope with the newspapers in interest, as well as those which cater for the taste of readers who would look into the wonders of science and philosophy; and we are glad to notice that some progress has been made in this direction by the Tract Societies.

The Chinese Illustrated News. Moral, Religious, Scientific, Instructive and Entertaining. March, 1891. Vol. XI., No. 11. Shanghai: The Chinese Religious Tract Society.

This publication proposes to itself a high standard and is working well up to it. Every issue contains one or more articles on some live topic of the day; religion, science, history, travels are among the subjects treated in each number; beautiful pictures, the gift of the Religious Tract Society of London and the American Tract Society of New York, are used to illustrate the articles. There is a place in China, and a very wide one, for just the quality of magazine we find in the *Illustrated News.* May it have a long and useful career.

Editorial Comment.

It is a significant fact that Buddhism in Japan finds it necessary to make use of the press. No longer relying upon its rites for retaining a hold upon the popular mind, it has caught the spirit of the times and now employs 43 periodicals in the contention against Christianity.

The cause of national morality is receiving new impetus in Japan. Last year two provinces abolished the law licensing prostitution, and other provincial bodies are discussing the subject with a momentum toward the highest Western standards. Several members of the Diet have held a meeting to consider the wisdom of petitioning that body to abolish the evil throughout the empire.

The Japanese Presbyterians, after six months of discussion, have formulated a new creed or "consensus." Wisely refusing to fight over the old battles of theological controversy, and seeking "a confession of faith of the whole Church, short, simple, to the point, fundamental, irenic," they at length devised a brief statement of doctrines of Christ's sacrificial atonement, of faith, of the Spirit's work, of man's sin, of the authority of the Scriptures, and adding to this the Apostle's Creed, adopted the same as their standard of belief.

Lord Collingwood, of the English navy, taught his gunners that if they could deliver three broadsides in five minutes, no enemy could stand before them. The effect of such determined and quick movement would be to impress the foe as no sluggish action, however formidable, could possibly do. A like principle holds good in spiritual warfare. One brief period of rapid conquest in this staid old empire of China would concentrate upon it the prayers and faith of the Christian world, and the *morale* of heathenism would be mightily impressed.

The Czar has returned to the Lord Mayor of London the memorial in favor of the Russian Jews; and the act is looked upon as a severe rebuff. It is believed that

the American petitions to His Imperial Majesty concerning the treatment of the Nihilists, will be subjected to a similar fate. Certainly, the Republic is not so free from fault in dealing with inferior races as to be able to command very great respect as a preacher of righteousness to the nations.

SIR W. MUIR thus analyzes the evil influence of Mahommedanism: First, polygamy, divorce and slavery are maintained and perpetuated; second, freedom of thought and private judgment in religion are crushed and annihilated; third, a barrier is interposed against the reception of Christianity. He truthfully adds: "No system could have been devised with more consummate skill for shutting out the nations over which it has sway from the light of truth. The sword of Mahommed and the Koran are the most stubborn enemies of civilization, liberty and truth which the world has yet known."

AN experienced missionary declares that by far the greater number of conversions from the heathen in North China might be traced to influences springing out of private social intercourse. Effective as are the various methods of evangelism, this veteran worker believes that within the field of his personal observation seven-eighths of the Church membership have been brought in simply from private Christians telling their friends and neighbors about the Savior they have found. The lesson we are to learn is, not to bestow less honor on preaching by the foreigner and the native evangelist, not to give up Bible and tract distribution, nor close our hospitals and schools,—but to give closer attention to the method of the Holy Spirit in working upon human hearts, and to a more thorough training of converts in a knowledge of the Scriptures that they mistake not error for truth in doctrine in their efforts to bring their friends into the kingdom of God, these being the methods by which their gifts and graces may be most effectually developed.

A GOOD degree of success has attended the movement looking to more thorough co-operation of the Methodist Missions in China. It is to be hoped that unanimous consent will be given to the proposition to adopt a common name. Some embarrassment is likely to occur in consequence of the fact that the old names are incorporated in deeds of property held by the different missions: but it is not an insuperable difficulty, and there never will be a better time to effect a change. The characters 理會 express the idea of *Methodist* Church very well, and unless a more significant title can be found, we hope this one will obtain favor.

LET every one who reads these lines read also Dr. Kerr's article on "Preservation of Health a Duty." The subject is treated from the standpoint of a wise and experienced physician. Many people who live in a foreign and trying climate do not consider this matter, which is of such transcendent importance, until some chronic disease of a serious character has fastened itself upon them. Each one should study the needs and requirements of his own

constitution, and then bring to bear a force of character which compels compliance with those requisitions. The best theory of cure is,—seldom or never to need it. People do not get sick without a cause; and, in a vast majority of cases, all that is required to prevent disease is intelligent self-denial. Multitudes—not excepting the writer of this paragraph—have not learned until taught by bitter experience that *prevention is better than cure.*

It is a noticeable fact that missionaries have of late been subjected to severe criticism. Dr. Lund and the Rev. Hugh Price Hughes, of the English Wesleyan Church, having published certain strictures against the representatives of that denomination in India, a searching investigation was made, which showed that what had been written was of an impulsive and indiscreet nature. Canon Isaac Taylor not long since made the attempt to exalt Mahommedanism at the expense of the missionaries of his own Church, but was successfully confuted not only by the missionaries and their friends, but by Mr. Bosworth Smith and other literary men.

It seems that criticism is not over; and we are glad that it is not, as the fact indicates a real interest in the work. Prof. Drummond lectured last winter in Edinburgh, Scotland, on "Christian Evolution," and in the course of his remarks gave particular attention to the condition and work of missions as they had come under his observation in his recent trip around the world. While showing thorough sympathy with the missionary movement, he thought that certain problems had not been sufficiently considered. Contrasting Australia and the South Sea Islands, Japan and China, he held that they presented widely different fields, "which were to be sown with the same seed but in different ways, according to the nature of the ground and growth already planted." Certainly we should not press upon the Orientals any Western custom or peculiarity of denominational belief not evidently Scriptural, which cannot be appreciated or assimilated. Other practical lessons might be drawn from the Professor's idea of evolution in the progress of missions.

The Annual Meeting of the Central China Methodist Episcopal Mission, presided over by Bishop D. A. Goodsell, closed its sessions on the 20th of April. There were twenty-seven foreign missionaries in attendance. Very perceptible progress is being made, especially on educational lines. The Bishop's sermons and addresses were highly appreciated. The Conference of our Methodist brethren recently held in Foochow revealed the fact that more than 700 converts had been received during the year just ended.

While on a visit to Kinkiang a few days since we enjoyed an excellent opportunity of observing the Czarevitch. His Imperial Highness was received at the Bund by a group of gentlemen, each of whom was recognized by a cordial handshake from the Prince. Rapidly mounting the long flight of steps, he first proceeded through a double file of Chinese soldiers to the residence of Mr. Marzinkevitch, and thence to one of the Russian tea factories, where a fine display of porcelain had been arranged for his inspection. We had already entered to have a look at the exhibit of ceramic art, when we were surprised by the sudden coming of the illustrious visitor and suit. It was too late to retreat, and we stood our ground, an interested witness of all that took place. Some twenty minutes were consumed in selecting specimens from the large and varied collection, amounting in value to about Tls. 1000, and these were laid aside to

be sent down the river for storage on the imperial *Pamiat Azova.* Prince George of Greece was a prominent figure in the party, being a tall, athletic young man scarcely out of his teens. The Czarevitch is perhaps twenty-one years of age, of medium stature, light complexion, with slight mustache and thin side whiskers. He has a pleasant and kindly glance, impressing one with the idea of a genial nature united to a personality remarkable neither for physical development nor mental greatness.

One of the grandest facts in the history of religion is that monotheism existed long before the coming of a full revelation. The faith of ancient Persia has been variously represented as a religion of Magi, as a worship of fire, as a polytheistic idolatry; but modern research has given us an entirely different view. In the Persian sacred literature allusion is constantly made to older forms of worship having for their object the one God, Ahura-Mazda, "who made the earth, who made the heaven, who created men and provided blessedness for them." The language of Cyrus in issuing his decree for the Israelites' return to their own land is a striking example of sympathy with the monotheistic Jews, and manifests a profound reverence for "The God of heaven." The utterances of ancient Aryan devotion, in the Vedic hymns, present almost an Edenic view of a Supreme Divine Being as the Creator and Father of mankind. There are glimpses of a somewhat similar belief in the mythology of Egypt, and it is not difficult to trace even in the later records indications that the doctrine of unity in plurality was held as fundamental in Egyptian theology. It is entirely probable that we have in the worship of the Altar of Heaven at Peking,—especially in the whole-burnt offering and adoration of the Supreme Power with few or no accessories of the usual idolatry,—some little remnant of primitive and Patriarchal institutions.

These intimations, which have come down to us from ancient time, are fully consistent with the story of Genesis. The sacred record represents God as making himself known to all the families of the earth, when they were together in one community. It is reasonable to suppose that the primitive worship which embodied a belief that Deity is one, must have made a profound impression on the religious faith and practice of mankind. The monotheistic idea was a thought too great and glorious to be quickly forgotten: it was carried by the scattered tribes to near and remote places of settlement; it was built into the very foundations of political life and civil government; it reared the temple and the altar, and breathed a sublime afflatus into the creations of poetic genius.

But history shows that the transition from monotheism to polytheism began at an early date, and continued its course ever more toward deeper darkness. Idols were at first employed only as helps in the worship of the one living and true God. There were those among the early Hebrews who did not think it inconsistent with the service of Jehovah to use images, as the families of Terah and Laban and Micah; while Egypt at that date had gone much further in this departure from truth and simplicity in acts of devotion. False gods held sovereignty over the tribes and nations, even while men had not yet wholly ceased to recognize the Divine unity. We may infer that a wise providence designed to teach the great lesson that any people left to the natural use of primitive instruction will corrupt it, and that the highest attainments in civilization are no safeguard against polytheism and idolatry. Egypt and Greece, at the head respectively

of Asiatic and European culture, were at length given up to perverted forms of worship, as were the inhabitants of Iran, or the Indo-European race, with every kindred and tongue,—save only the later Hebrews, who had been led through terrible discipline up to the heights of a monotheistic faith.

An eminent scholar—not a missionary—says: "Among the sacred books of antiquity, outside of the Bible, there in no plainer recognition of the supreme authority of one personal God than in the utterances of some of the ancient Chinese monarchs." It probably matters little what name was used by the pious Emperor T'ang in expressing reverence for the unseen ruler of heaven and earth, just as we must think it a question of comparatively small moment as to what term for Deity is now used in the Chinese tongue. Any reasoning to the contrary would hardly be consistent, even though it is difficult to find a term free from perverted associations, since the base meanings to which Deus was often put in heathen Latin does not forbid its proper meaning in a Christian classic. Whatever may be said on this question of a Divine name, it is evident that the progress of religion in China, as elsewhere, has been that of hopeless degeneracy, tending to the multiplication of gods and to a materialistic or pantheistic philosophy: and this one fact is ample vindication of the missionary idea.

Missionary News.

—The report comes to us that a converted Chinaman on the Pacific Coast, U. S. A., sold himself as a coolie in New Guinea, for the sake of working among his own countrymen. Before he died he was the means of the conversion of two hundred of his companions.

—The opposition to Christianity in Japan is considerable, and in many temples there is regular preaching against it. One speaker recently revealed much of their true spirit when he said, "There are many things good in Christianity, but it is Christianity." —[*Baptist Missionary Magazine.*]

—In a recent letter from India occurs this sentence: "The Bible is still the book of the Raratongans. Passing along the road one sometimes sees the old people sitting outside their cottages, enjoying the warmth of the setting sun, and reading diligently the sacred Word. Many of them read the daily chapter in connection with the Bible and Prayer Union. As regards the older Church members, our experience is that they would sooner part with houses or land than be deprived of their Bible. They can truly say, 'O, how I love Thy law! It is my meditation all the day.'"

—When Dr. and Mrs. Faries, Presbyterian missionaries, recently arrived at Wei Hien, North China, they hardly found any one at the station to welcome them. The missionary homes were nearly all deserted because their occupants were absent in the precious harvest work. "There are so many inquirers," says the letter, "and the country work is so encouraging, that when the brethren come home they rush back again as soon as possible. There are over four hundred adults who have been baptized in connection with this station."

—The Irish Presbyterians and the United Presbyterians of Scotland have united their forces in Manchuria, and they are working hand in hand as a presbytery. The communicants in that bleak north country already number 956, and encouraging reports are given of the towns and villages. "Multitudes in these places have heard of the new doctrine, and many have even become more or less acquainted with it by means of 'portions' of Scriptures and by occasional visits they have made to the mission centres. They are eager to learn the doctrine more fully, and many of them are ready to make profession of their faith."

—Japan is ready for anything new and European; she has taken from France a system of law; from Germany an organization for an army; from England a navy; from America a public school system; from the civilized world in general a fine system of railways and electric telegraph, etc. At present she is in the unique position of prospecting for a religion. There are, too, on the islands many missionaries prospecting for converts: they include Episcopalians of every degree of height, Presbyterians of every degree of breadth, and Methodists of every degree of warmth. Roman Catholics are practically out of the race.—[*Prof. Drummond.*]

—Tung-Chow is the seat of the college of the Shantung mission, on all sides habitually spoken of as the best educational institution in the missions of China. It was first established as a boys' school twenty-six years ago by Rev. Calvin W. Mateer, D.D. During all this period—more than a quarter of a century—and until now, this man of most unusual gifts and iron industry has persevered in his work of Christian education. The school long since advanced to the organization and name of a college—which it well deserves—and now numbers a hundred students. The graduates of Tung-Chow are in demand among all the various Protestant missionary societies in China. They are to be found teaching in the higher schools of Peking, Toong-Cho, Chefoo, Shanghai, Soochow, Hangchow, Nanking. The demand for these graduates is at least *five times greater than the supply.*—[*Rev. Arthur Mitchell, in the Church at Home and Abroad.*]

—An exchange says:—"The Hakkas dwell inland, northward from Hongkong, westward from Swatow and Amoy. They are styled the 'Highlanders of South-eastern China.' They are said to show the traits of mountaineers, are hardy, independent, migratory and withal quick-witted and hearty. They are at home in the vales and glens, and love the overhanging heights. An observer guesses that they may number ten or twelve millions. The English Presbyterians reach them from Swatow. The Presbytery of Amoy adopt the Hak-ka country as their field of 'foreign missions.' But more active than any others are the Basel men advancing from Hongkong. The other day one of their number celebrated the quarter century of his permanent residence here; and the far larger share of the 3432 souls adhering to the Basel teacher are in the region which, with fond recollection of their Swiss homes, they call the 'Oberland.'"

—During the excitement growing out of China's late difficulty with France, an attempt was made to extinguish Christianity among the Bannermen of Canton. An official circulated a paper, the terms of which required withdrawal from the Church and a complete recantation of all former professions of faith in the Christian religion. This paper was presented in turn to every member of the body of believers, with apparent high official sanction and threats of dire consequences to all who should decline to adopt the course indicated. The missionaries

very naturally, were somewhat fearful of consequences; but, much to their relief and joy, the Christians, with perhaps one exception, remained firm and showed themselves willing to stand or fall with their religion.

—The native Christians of Canton are developing an intelligent aggressive spirit that promises large things in the near and remote future. With the approval and co-operation of the missionaries, they first called public attention to the scheme by issuing a prospectus which says: "This association is a Book-Lending Evangelization Society." The plan contemplates "the employment, with native funds under the superintendence of native directors, of a number of trustworthy and zealous converts, the picked men of the churches, as book-lenders. The operations of these men will be regulated by time-tables and maps, so that certain districts and counties may be worked systematically; each market town, village and hamlet within prescribed limits being visited within a certain time. After a suitable time, these books are taken up and others left in their places, and so from month to month. A central depository is to be rented in which to keep the books prepared for lending and also a stock of them for sale." A considerable fund has been subscribed by the native Christians, enough, it is said, to cover the rent of the depository and all necessary expenses in working the scheme, except the purchase of the requisite number of books. An appeal is made to the American Tract Society to aid in supplying needed help, and it is hoped that means will come from other sources to assist in procuring such books as will meet the demand.

—Rev. V. F. Partch, of Ningpo, gives in a home journal this account of a novel method of taking a collection:—

"After the benediction the pastor rose and said that, according to appointment, subscriptions for the proposed new chapel would now be taken. He said that they must not, in subscribing, be moved by a spirit of rivalry or a desire for honor among their fellow members, but each should put his name for such an amount as he believed God required of him. Having said this and invited those who wished to subscribe to come forward and give him privately their names and amounts, he let the congregation break up. I was quite surprised at this method of raising funds. At home, enthusiasm must be raised with a big hurrah. And the one who can put the most vigor into his "hurrah" gets the largest subscription. I believe, too, at least in many cases, the benediction is not pronounced till afterward.

"But the strangeness of Pastor Lu's method did not stop here. As the people came up and subscribed their names he would often say: "Now isn't that a little too heavy for you? I fear you are giving more than you ought." To one I heard him say that the paper would be open for subscriptions for some time yet, and he had better reconsider the matter whether he ought to give as he proposed. They all gave something, a very few $5.00, several more $2.00, still more $1.00, but the common amount was 50 cents. It must be remembered that the yearly income of the great majority did not exceed $75.00, and in many cases was probably only $50.00. One good old mother in Israel stood looking over the pastor's shoulder very much absorbed in the proceedings. Her husband had already subscribed $1.00, but she apparently was not satisfied. Finally she told the pastor to put down 50 cents more. He said, 'You have already promised $1.00.' She answered: 'That was for him; this is for me.'"

—Rev. Donald MacGillivray, under date of March 11th, sends this gratifying piece of intelligence from Ch'u Wang, Honan:—

"We have just had the pleasure of reporting to our Consul at Tientsin the full and satisfactory carrying out of the agreement between us and the authorities for the settlement of the looting case, reported in an earlier number of THE RECORDER. A portion of the goods stolen was recovered and handed over to us, fourteen hundred (庫平) *K'u p'ing* taels paid in compensation for the balance, a proclamation for our gate and feast in the Yamên given. We hope that the alacrity displayed in this case is an earnest of what missionaries throughout China may expect in similar cases. Within three months from the looting the terms were come to, and only the intervention of Chinese New Year prevented their carrying out, which was, however done one month later. Is this not unprecedented? The Lord is manifestly working. Praise His Name!"

—Rev. Hunter Corbett, of Chefoo, writes to the editor a very interesting and suggestive account of what is being accomplished in his mission on one line of work. He says:—

"The Scriptures are daily read and studied in all our schools, in which there are more than 600 pupils. During the winter months, when the farmers and many of our members have leisure, Bible and inquiry classes are organized for the special study of Scripture. Last year there were three such classes at different points, and more than 100 persons from eighteen to seventy years of age spent from one to three months in constant study under trained teachers. At one centre we had a night school, where about 30 met every evening for nearly three hours for study. A number who were quite illiterate when they first became interested in the truth, are now able to read the Mandarin Bible. This school was held in a deep cave, as the people could not afford fuel to heat the school-house above ground. One blind man has memorized more than half of the New Testament and portions of the Old, by hearing it read again and again verse by verse. One man of 70, since becoming a Christian two years ago, has memorized Matthew, Romans, I Corinthians, James and Proverbs. He says the more he studies and meditates on the Scripture the greater his peace and joy."

—The "China Methodist Union" now has a total membership of 81. The list of churches represented in the Union, with date of their establishment in China, is as follows:—

Metho. Ep. Church	U.S.A.,	1847
,, ,, ,, *South*	,,	1848
Wesleyan	England,	1852
Metho. New Connexion	,,	1860
United Metho. Free Church	,,	1864
Bible Christians	,,	1885

Prof. W. B. Bonnell, Secretary and Treasurer *pro tem.*, issues a circular to the officers and members of the Union, in which he says: "The Order of Work proposed has been agreed to only so far as relates to (*a.*) One common form of Rules for Church Membership in Chinese. (*b.*) One common Course of Study for Native Preachers. (*c.*) One common name for the Methodist Church in China. It is the opinion of a majority of the Executive Board that the other matters suggested, viz., those relating to a common hymn book, a united Methodist periodical, and a common Press, must for the present be held in abeyance, or, as in case of the latter, abandoned as impracticable. . . . . The proposal to adopt the characters 理會, as a common name for the Methodist Church in China, each mission to select its own distinctive prefix, meets with the approbation of several members

of the Executive Board; but this is deemed by others a matter that requires further and more general consideration. It is, therefore, 'laid upon the table' for the time being, to be hereafter referred to a committee, if thought desirable."

—Last winter, a spectator standing on the summit of the hill which overlooks the Hanyang valley, would have seen, streching away from the foot of the hill to the distant Moon Lake, a bare expanse of marshland. In an incredibly short space of time the scene has entirely changed; workshops, trucks, locomotives and a line of railroad, are the main objects which now attract the eye, whilst the tumult of many busy toilers and the ring of pickaxe and hammer testify to the fact that, in the very heart of the empire, Western civilization has at last aroused the Chinese from the lethargy of ages.

Other signs, moreover, tend to prove that not much longer can China hold out against the invasion of the spirit of progress. Of these signs, the most pleasing, to those who are interested in the highest welfare of the Chinese, are a more general willingness to listen to the truths of Christianity, and a greater interest shewn in books which are known to propagate the "foreign doctrine." Speaking generally, Christian preachers are more courteously treated and command more attentive audiences than formerly, whilst the records of the various Tract Societies of China abundantly prove that the interest of the Chinese in Christian literature is the opposite of declining.—[*Annual Report of the Central China Religious Tract Society for* 1890.]

Personal.

Mrs. Dr. Lenora King, (née Howard), recently of Tientsin, is now taking special medical courses in Vienna, Austria.

The Revs. R. Glover of Bristol and T. M. Morris of Ipswich, visiting Delegation of the English Baptist Church, have returned from a tour of inspection in Shantung and Shansi provinces. They traveled 1800 miles, everywhere receiving kindness and hospitality from foreigners and the native Christians. Their report of the work in connection with Baptist missions is of a very encouraging character.

Rev. G. A. Legenberger, instead of Rev. G. H. Laughlin, should have been credited with that most interesting news item on page 145 of the March RECORDER.

Diary of Events in the Far East.

March.

30*th.*—Nieh, Taotai of Shanghai, and the Mixed Court Magistrate, entertain Sir Richard Rennie and J. P. Hughes, Esq., at a farewell dinner.—The publication of a periodical called "Japan for Christ," commenced by an energetic band of workers connected with the Central Tabernacle, Tokio.

April.

12*th.*—The whole of the foreign force employed on the Railway and Colliery Works at Tonshan, leave in a body for Tientsin, in consequence of an assault upon one of their number by the Cantonese employed on the works.

14*th.*—The House of Commons has adopted by 160 to 130 the motion of Sir Joseph Pease for the stoppage of licenses to grow the poppy and of the sale of opium in India.—*N. C. D. N.* (Later telegrams state that this motion was afterwards withdrawn.)

17*th.*—Thirteen of the *Namoa* pirates, who had been hunted down by Admiral Fong and his officers, beheaded at Kowloon city, in the presence of a number of foreigners.

19*th.*—H. I. H. the Czarevitch, with H. R. H. Prince George of Greece, visit Hankow, being the first heirs to foreign thrones that have ever visited the heart of China.

23*rd.*—Total loss of the British s. s. *Holme-Eden* on the Leuconna Rocks, while on a voyage from Hongkong to Shanghai. All saved.

Missionary Journal.

MARRIAGE.

At the Cathedral, Shanghai, Rev. J. Southey officiating, Mr. J. S. Rough to Miss J. Munro, both of C. I. M.

BIRTH.

At Liu Ch'ing Chou, Shantung, on April 13th, the wife of Rev. J. Goforth, of a son.

DEATHS.

At Yang-chow, April 3rd, Miss H. R. Stedman, of small-pox.

At Peking, April 14th, of croup, the infant daughter of Rev. S. E. and Mrs. Meech, of the London Mission.

ARRIVALS.

At Shanghai, April 12th, Rev. J. and Mrs. Southey, Misses Chapman, Box, Goold, Bavin, Henry and Flemming, all for C. I. M.

At Shanghai, April 17th, Mr. and Mrs. J. W. Wilson, Miss Beeves, Mr. and Mrs. T. W. Pigott and family (returned), unconnected.

At Shanghai, April 17th, Mrs. R. C. Forsyth and 2 children, of the English Baptist Mission, Ching-chow, Shantung (returned); Rev. Joseph J. Turner, of the same mission, Shansi.

At Shanghai, April 20th, Rev. J. W. Inglis, B.A. and Miss Inglis, of the U. P. Church of Scotland, for Moukden, Mongolia.

At Shanghai, April 26th, Miss Kennedey and Miss Conser, for the Irish Presbyterian Mission, Newchwang.

DEPARTURES.

From Shanghai, April 23rd, Rev. A. G. Jones, wife and family, of the English Baptist Mission, for Europe *via* America.

From Shanghai, April 24th, Mr. and Mrs. J. W. Lewis, of the C. I. M., for Europe *via* America.

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The Spiritual Benefits of Christianity.

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VII.

(Concluded.)

[NOTE.—This, like the former articles on the Historical Evidences of Christianity, was written for the Chinese. It is mainly for those who are daily engaged in the presentation of Christian truth to the Chinese that it will have interest. But it is hoped that it is of some interest to the general reader as well.—T. R.]

III. CHARITY. The idea of a good man, according to the Confucian religion, is one who is wise and who may distribute much of his property in doing good, but he must die in peace. A violent death is generally considered a proof of sin or foolishness in the man. The chief excellence of the Confucian ideal man lies in *teaching*, not in self-sacrifice and action. How different from the Christian ideal,—a man so devoted to truth that he not only sacrifices his wealth but is also ready to sacrifice his life if need be for the good of others. This is easily explained. In the Christian religion the highest ideal known is Jesus Christ, who, though the highest of all beings, came down from heaven to be a man and willed to die a violent and shameful death, in order to save men. All Christians vow to copy his example and to nourish the same love in their hearts, therefore intellectual attainments, wealth, and often life itself, are laid on the altar for the service of God and man. The effect of the story of Christ's love has always been to create love in the hearts of disciples, such as they never had before. Their testimony is, "We love because He first loved us."

Europe.—Some Moravians from Europe went to Greenland as missionaries in 1733, headed by a man named Christian David. After having learned the language, they commenced to teach the people about God, the Creator and Preserver of men, His wisdom and power, etc., but though they toiled many years, there were none who were ready to change their lives and enter the Church. When the

missionaries heard of success in St. Thomas and elsewhere, they were cast down with discouragement. One day, however, when one of the missionaries was telling the people of the great *love* of God, how he became man to teach and do good, to suffer and die, in order that men might have life everlasting, a man named Thayurnack, hearing it, at once cried out, "Please tell me that story again." The missionary was very pleased to see at last some sign of interest, and told it over again with care. The man was so moved by the story of the love of Christ that he became converted, went to his home, and within a month three other families were converted by the news of the wonderful love of God in Christ.

In Wales, Daniel Rowlands, of Llangeitho, a celebrated preacher of the 18th century, often preached to immense assemblies about the love of God. When he read that part of the Litany—"By Thine agony and bloody sweat, by Thy cross and passion, by Thy precious death and burial, by Thy glorious resurrection and ascension, and by the coming of the Holy Ghost"—his whole soul was entranced and his stalwart frame trembled; a thrill went through the assembly, and every heart, as well as every knee, was bent in prayer.

John Oldcastle (Lord Cobham) was an accomplished knight, a brave, able captain, a gifted courtier and a wise counsellor. He stood high in the King's favour, but he valued the favour of God more than that of man. Because he would not follow the degenerating traditions of the times, he was accused by his enemies of being a traitor and a heretic. He was sentenced to be hanged as a traitor and burned as a heretic. So strongly had the love of God affected him, that instead of being angry with his accusers he pitied their ignorance that they were doing the work of the Devil without knowing it. He knew the certain doom of all evil-doers unless they repent; he therefore prayed God to enlighten and forgive them that they might be saved.

In America, in 1734, an Indian, Ischoof by name, came to the Moravian missionaries and gave the following account of his conversion:—"I was brought up among the heathen, therefore I know what the heathen think. A missionary came and said that there was a God. We answered him and said, 'Dost thou think us so ignorant as not to know that? Go away!' Another came and said, You must not steal, lie or get drunk. We answered, 'Thou fool! dost thou think that we do not know that? Learn first thyself and teach thine own people to leave off these practices, for who steal, who lie or are more drunken, than white men?' Thus he had to go away. Afterwards brother Ranch came into my hut and sat down by me and said, 'I am come to you in the name of the Lord of Heaven and earth. He sends me to let you know that He will make

you happy and deliver you from that misery in which you at present lie. For this purpose He gave His life a ransom and shed His blood for us.' When he had finished his discourse he lay down on a board, fatigued by his journey and fell into a sound sleep. I then said to myself, 'What kind of man is this? There he sleeps; I might kill him and throw him into the wood and who would know it? But this gives him no care or concern.' At the same time I could not forget his words. Even while I slept I dreamed of the blood Christ shed for us. I found this teaching to be different from what I had ever heard before. I went and told it to the other Indians."

A Red Indian recently came 600 miles to find a missionary in Minnesota, who thus tells the story: "The Indian came and knelt at my feet and said, 'My father told me that there was a Great Spirit who could help people, and I have often gone to the woods and tried to ask Him for help, and I only got the echo of my own voice. One day an Indian came to my wigwam and said that he had heard you tell a wonderful story at Red Lake, that you had said the Great Spirit's Son had come down to earth to save all the people who needed Him. They told me that you would be at the Red Lake Crossing. I travelled 200 miles; I did not find you, as you were sick, but I went 150 miles more to find a missionary. He was a red man like myself. My father, I have been with him three moons. I have the story in my heart. It is no longer dark. I know where I can get help.'"

In the North-west of America, when a missionary was preaching on the subject of Christ crucified, first describing the scene in Gethsemane and afterwards the unbefriended Christ suffering on the cross to save all men, the congregation was much affected. At the close of the service a tall son of the forest, with tears running down his cheeks, went up to the missonary asking, "Did Jesus die for me poor Indian? I have no land to give to Jesus for saving me, for the white man has taken it away, but I have my gun and my dog; I will give them." The missionary said that Jesus did not want any such things. He then bent down his head in sadness and said, "*Here is poor Indian, will Jesus have him?*" On account of the love of Christ he was willing to serve Christ all his life.

Asia.—Paul in the 13th chap. of 1st Corinthians gives the sublimest description of charity—or love of man for man—that is found in any language, while in the closing verses of the 8th chap. of Romans he gives a marvellous idea of the strength of God's love for man and man's love to God. But these are not mere poetic effusions. Paul himself, before his conversion, saw a man named Stephen, who had been so moved by the love of God that his heart was full of the

Holy Ghost. When wicked men misunderstood him and accused and condemned him, instead of being filled with anger, as many in similar circumstances would have been, it was said by those who saw him that his face shone like that of an angel, and looking up steadfastly into Heaven said, "I see heaven opened and Jesus standing on the right hand of God." When they took up stones to stone him, pitying their ignorance, he prayed God to forgive them and then fell asleep.

All the Apostles manifest the same spirit. Witness their Epistles, notably the passage in the Romans when Paul yearns for the salvation of the Jews who had constantly persecuted him, even going so far as saying that he wished himself accursed from Christ if that could but secure their salvation. Many of the early Christians sold their property and divided it among poor believers, so that none of the brethren might suffer.

The three founders of modern missions in India—Carey, Marshman and Ward—were so moved by the love of the Saviour that they held all they had in common, living very simply, that they might have the more to use for the salvation of their follow-men. In the Baptist Mission in Tsing-chow Fu there have been men who sold their land in order to have money to preach the Gospel; others gave gladly their hard-earned grain, in order to keep a preacher of the Gospel among them. Another, during the great famine, though a widow, saved money, in order to save the sufferers. All these things because they had felt the love of God in their own hearts first. Divine love produced human love; love to God begets love to men. In the late China famines, apart from half a million taels distributed, 25 Protestant missionaries were engaged in distribution at the peril of their own lives; many fell ill, four died. The number of native Christians engaged in the same work, at the peril of their lives, was much more. This was all because they had love to God and man shed abroad in their hearts. In Japan 3000 Christians suffered themselves to be thrown from a rock into the sea near Nagasaki (A.D. 1500) rather than give up their love to God.

Africa.—Cyprian was the son of one of the chief senators of Carthage, then the most important city in West Africa. After discovering the importance of the spiritual life, which every true Christian possesses, he became a Christian and sold all his property and distributed the money among the poor. Afterwards he was chosen Bishop of the district. During a great plague, which raged widely for twelve years, carrying off most of the armies of the Emperor, Cyprian called together the Christians to help in relieving the sufferers. The rich gladly contributed of their wealth and the poor gave their own service for nought and nursed the rich and poor; the Christians

and their persecutors alike, simply in gratitude for the love of God to them. But the Roman Governors were very cruel to him and the Christians. Later on they commanded Cyprian to worship the gods set up by the Emperor. He replied that he could not do that without committing treason against the true God his Saviour. The enemies of the Christian faith seized him to put him to death unless he obeyed. He said his mind was made up, that obedience to God was of greater importance than obedience to an Emperor who had been ill-advised. He had already given up prospects of civil promotion and wealth and fame; he now willingly gave up his life because of the love of God which he had felt in his heart. He was put to death A.D. 258.

The United Presbyterian Mission of North America reported, about 1863, the progress of their work in Egypt among the Kopts who were very bitter against Christians, opposing and cursing them regularly. Weekly prayer-meetings among the Kopts were started in four quarters of Cairo. At one of these meetings a large number of intelligent young men, belonging to the leading families of the Koptic community, attended. What amazed them above all things was that the Christians prayed for God's blessing, even on those who daily cursed them!

Polynesia.—A missionary, Mr. Nott, was once reading the 3rd chap. of John to a number of natives. When he had finished the 16th verse one of them interrupted him, saying, "What words are those you read? Let me hear them again." On reading them the second time the man rose to his feet and cried out, "Can that be true? God loved the world when the world did not love him?" Mr. Nott said, "Yes, the love of God transcends all human expectations; those who repent and believe shall have everlasting life." The feelings of the man were so overwhelming that the tears rolled down his cheeks.

Again, a native of Mangaia was once addressing the Christian Church, and said, "Brethren," and pausing a moment he continued, "Ah! that is a new name. We did not know the true meaning of that word in our heathenism. It is the Gospel of Christ that taught us the real meaning of it. I call you brethren in the Church of Jesus. What a marvel! I marvel and you marvel that I am here." Pointing to a man in the congregation he said, "Do you remember the man whom you killed on yonder hill and whose body you cooked and ate?" Then he mentioned three others who had done the same, and last of all, speaking of himself, he said, "Oh boundless love of God! These hands have killed eleven men, and I, with my friends, feasted on them in the days of Satan's reign. But now that we know the love of God we abhor such deeds. It is the power of love

transforming us. We no more look on everybody as enemies, but pray for all and try to do good to all as brethren of one family!"

Only a few instances from a few countries have been given of the power of love. In every Church, in all parts of the world, there are men and women who abound in deeds of love, and all vow to strive to attain as far as they can to such models, making the love of God in Christ their supreme pattern.

The fountain from which Faith, Hope and Charity flow is the *Spiritual Life*. The supreme importance of the Spiritual Life appears everywhere, and its effects are far-reaching, even eternal.

1. It gives life everlasting by grafting our life on God who lives for ever. Jesus said, "Because I live, ye shall live also." They are true immortals.

2. It gives health to the soul as specifics without fail cure certain diseases. It preserves the soul from sin, acting as a prophylactic as vaccine does. And though their bodies die, they go to God, whose they are and whom they serve.

3. It is the beginning of peace for the whole world, as obedience to the laws of the Emperor is the beginning of peace to the State.

4. It gives the true laws of God to the world, not only securing righteousness and mercy to all men and all nations, but the secret laws of nature, hidden from men as long as they would only use them for their own aggrandisement, it has been given to men in Christian lands to discover when they were ready to use them for the benefit of their fellow-men.

It often happens that the children of God have to suffer much misrepresentation and trial in this world, but for the sake of Christ's truth and because of what that truth has done and will yet do for the world in general and every individual soul that follows Christ in particular, they bear it right gladly. The Christian constantly sings:—

> "Jesus, I my cross have taken,
> All to leave and follow thee," etc.

How these spiritual blessings come through prayer, the indwelling of the Holy Spirit, and meditation about death, judgment, and the future destiny of man, etc., are questions which are dealt with in other books.

So much about the *Spiritual* power underlying and controlling man's life and actions, a power which makes individuals and nations possessing it successful everywhere in the long run, while those persons or nations who, through neglecting to serve God, have not this spiritual power decline everywhere.

SUMMARY.

If we sum up the good works done by the Christian Church as well as by individual members, they are enormous beyond calculation. The main features need only be indicated here; they are these:—

In the *material* world we find both famines and pestilences, which used to carry away many millions of human beings to death, now banished largely from Christian countries by international trade, hygiene and medicine. Slow and painful modes of travelling have changed for rapid and pleasant modes; and instead of waiting for a year or two to get information from some parts of the world, we can now get news from the furthest country in the world on the same day as it is sent. True, Christians do not start out with the idea of merely introducing these, but they come as a product of Christian civilization. Modern civilization, without Christianity, is only another name for godless paganism. This has been tried many times, but has never succeeded long in any country; only the civilization that has universal and eternal love as its foundation can last.

In the *intellectual* world, instead of knowing the learning of one country and one religion only, the literature of all countries and all religions are studied, and the good of all preserved to after generations and the weaknesses of all given up for something better found elsewhere. The man who knows the literature of all nations is as superior to an educated man of former days as a Confucianist is superior to the uncultivated aborigines of Yünnan or Formosa.

In the *political* world, petty wars have been put down. The smaller kingdoms have been welded into larger ones and more righteous laws given to them. It is only the great powers that dare go to war, and even these, though they prepare large armaments, shrink from actual war, unless a very great wrong has been inflicted. Civil war and international wars are being put down by the preaching of the Gospel of Peace throughout the world, Christian feeling pointing to arbitration as the better course.

In *social* life, instead of considering that the number of people is too great for all to be supported comfortably, and believing that some must be so poor as to be obliged to work as hard as slaves with little rest night or day, the Christian believes that God has provision enough to support all comfortably without the necessity of any perishing in ignorance, poverty and wretchedness, as is too often the case now. Much of this wretchedness is owing to ignorance of God's laws, neglect to study them and consequent neglect to honour God. When men and women learn more about God and His laws, then they shall have not only more health and comfort in this world but have also

hope of Heaven after this life. But if we neglect the worship of God and the study of His laws, how can we hope for a better life here or after death? That is reserved for those who honour God.

Better methods for providing for the sick and the poor are being introduced each year in Christian lands, and Christian socialists will not rest till extreme poverty is entirely done away.

In the *moral* world, Polyandry has long been put down, regarding it as prostitution. Polygamy is also regarded in the same light. The Christian home is purified, and the homes of others are being purified by the example and teaching of those who lead purer lives. For a State to allow poverty and sickness to go on unrelieved is owing to incompetency, ignorance or sin. Wherever Christians possess ability, knowledge and virtue, they are sure to use these for the benefit of all around them. Christianity has done an immense work in purifying the world so far, and it will yet do more when it comes to be more universally followed.

In the *spiritual* world. Christianity is the only religion now in the world which seriously attempts to bless the *whole* world. For 2000 years, nearly, Christians have been laying down their lives for the good of their fellow-men. Now many missionaries are yearly going voluntarily to the deadly climate of Africa. It is true they help to bring material benefits to all lands, but they regard the moral far superior to the material benefits and the spiritual far superior to the moral. But having once planted the spiritual they will not rest until all the other blessings follow. Moreover, instead of following the selfish ambition of making any one nation great, their desire is to confer the best blessings on all nations, regarding God as the universal Father and the people of all nations as brethren. This trust in one living God, the creator and sustainer of the world, as alone being able to save the world, is increasing everywhere. In proportion as this grows in individuals and nations do they prosper. They then go forward in the exercise of Faith, Hope and Charity into all parts of the world, and are certain of God's blessing in this world and in that which is to come.

These Material, Intellectual, Political, Social, Moral and Spiritual blessings are what the Christian religion has brought to the world. We feel profoundly thankful for what Christianity has already accomplished in the past and have still larger hopes for the future, knowing that Christianity will not cease its work till sin, ignorance, poverty and suffering shall be taken away from the earth, and the sweet will of God be done on earth as it is done in Heaven.

Bible Birds.

BY REV. R. H. GRAVES, D.D.

[*Concluded from p.* 161.]

1. *RAVEN oreb*, עֹרֵב.—This word occurs nine times in the Bible in as many different books. It includes the whole crow family. The Hebrew word is derived from a root "to be black." The Chinese translators all have 鴉. This or 烏 *wu* is the best word. Kang Hi and the 三才 say the 鴉 does not disgorge its food (to feed its dam), but the 烏 does, and is entirely black. 烏 is also used for "black." In these respects it seems a nearer equivalent to the Hebrew. However, the other term in already in use and need not be disturbed.

(2.) *Sparrow, tsippor*, צִפּוֹר.—This Hebrew word occurs over forty times in the Bible, but is translated "sparrow" only twice, being usually rendered "bird" or "fowl." It is applied to all varieties of small passerine birds, as is the Chinese 雀, by which it is rendered.

(3.) *Swallow.*—Two Hebrew words are thus translated in the English Version: *Deror*, דְּרוֹר, occurs twice (Ps. lxxxiv, 3; Prov. xxvi, 2), and the other, *Sis*, סִיס, also twice (Is. xxxviii, 14; Jer. viii, 7). By a mistake the Authorized Version has inverted the names for crane and swallow in these two passages, which the Revised Version has corrected. *Sis* or *Sus* is the Swift, and is the term which the Arabs still use to denote this bird. The Chinese translators use 燕, but Medhurst 玄鳥 in Is. The Pên Tsao says there are two kinds of 燕, and it and Kang Hi both say that 玄 and 燕 are synonymous.

(4.) "*Lapwing*," *dukiphath*, דּוּכִיפַת.—This occurs only in the two lists. Tristram says, "There can be no doubt that the *Hoopoe* is the bird denoted in these passages." The Sept. and the Vulg. give *Hoopoe.* In Chinese, Schereschewsky and Bridgman give 鴿, which is quail or pigeon. Medhurst gives 戴鶯, which is the Hoopoe (Williams.) I would prefer either this double term or simply 鶯.

(5.) *Cuckoo, shachaph*, שָׁחָף.—This word is found only in the lists. It is rendered "*cuckoo*" in the Authorized Version and more correctly "*seamew*" in the Revised Version. Tristram thinks it probably denotes the Petrel or some gull or puffin. Haughton and Gesenius and the Sept. and Vulg. agree. The Chinese versions have 魚鷹 or "fish-hawk." I would prefer 鷗, which is the Gull.

(6.) *Dove-pigeon.*—Two words are used in Hebrew—one *Tor*,

תור, translated "turtle" (Lat. *turtur*, which is simply the Hebrew repeated) and one *Yonah*, יונה, translated "pigeon" and "dove." In Chinese we have 鳩 鳩 and 斑 鳩 (from the iridescent neck) for *Tor*, and 鴿 for *Yonah* or the domestic pigeon (*columba*). In New Testament, περιστερα.

(7.) *Chicken.*—The chicken is mentioned in the New Testament (Lk. xiii, 34; Mk. xiii, 35), but seems unknown in the Old Testament unless "barberim," translated "fatted fowls" (1 Ki. iv, 23) refers to chickens. Some render "geese" and some "capons." It is not improbable that Solomon may have brought chickens from South-eastern Asia with the peacocks which his ships brought from there. The Chinese versions have 鷄 of course.

(8.) *Peacock, tuccîyim*, תכוים.—This occurs twice (1 Ki. x, 22 and 2 Chron. ix, 21). The Authorized Version has "peacock" in Job xxxix, 13, but the Hebrew has a different word, and the Revised Version translates "ostrich" correctly. We have no reason to think that the peacock was known in Western Asia before the time of Solomon. The Chinese versions have "ostrich" here and 孔 雀 in the first two passages.

(9.) *Partridge, kore*, קרא, *i.e.*, "caller."—The Hebrew word occurs in 1 Sam. xxvi, 20, and Jer. xvii, 11 only. There is no doubt as to the bird meant. The Chinese versions have 鷓 鴣. Kang Hi says this bird "calls much."

(10.) *Quail, selav*, שלו.—(Ex. xvi, 11-13; Mk. xi, 31-32, Ps. cv, 40). The Chinese Versions all have 鶉 and 鵪 鶉 correctly.

(11.) *Ostrich.*—Tristram remarks that the ostrich is mentioned oftener than the Authorized Version shows. Three Hebrew words are used for it. In Lev. xi, 16; Deut. xiv, 16, *yanah* is rendered by *owl* in Authorized Version (Revised Version correctly "ostrich.") In Sam. iv, 3 "ostrich" correctly. Beside *Bath-hayanach* and *yanah* a third word, יכה, is found in Job. xxxiv, 13. This is wrongly translated "peacock" in Authorized Version, but correctly in Revised Version. So there are some ten or twelve references to the ostrich in the Bible. The Chinese correctly render 駝 鳥. The description in the Pên Tsao that it has two toes, and eats iron, stones and brass, is tolerably accurate, *i.e.*, the tracks show but two toes.

(12.) *Crane, âgûr*, עגור.—This occurs but twice (Is. xxxviii, 14 and Jer. viii, 7). In both cases the Authorized Version has interchanged "crane," *âgûr*, and swallow, *sis*. The Revised Version has corrected the mistake.

In Chinese, Bridgman has 鶴, which is the best word. Williams gives it as "the general name for herons." The Pên Tsao describes it as ashy grey with a loud voice, and says it "flies high and

wheels around." This agrees with Tristram's description of the *grus cinerea* which he takes to be the *âgûr*.

Schereschewsky gives 天鵝, which is the wild goose. See Pên Tsao and 三才. Medhurst gives 鶴, which will do.

(13.) *Heron, anâphah*, אנפה.—This is found in the lists of unclean birds only. Tristram says it refers to the herons, of which there are seven species known in Palestine. Medhurst gives 蒼鷺, which is probably the best term we can use. The 鷺 is an egret. Bridgman and Schereschewsky have *ying mo*, which is a parrot. (See 三才 and Williams).

(14.) *Bittern, kippôd*, קפוד.—This word is found in Is. xiv, 23; xxxiv. 11 and Zeph. ii, 14. The Revised Version has "porcupine," which is followed by Chinese versions, which all have 蝟, "hedgehog." So Gesenius. Tristram, however, maintains that "bittern" is the proper translation. So Haughton in Smith's Bible Dictionary. The lexicographers and ancient versions incline to "hedgehog," while the naturalists, with reason, prefer "bittern?" as better suited to the connection of the passages. I lean to the same opinion and would decide for 鷺 鸞 or 鶴 (which Williams says is a general name for *ardea*) or 鴞.

(15.) *Stork, chasida*, חסידה.—This occurs three times besides in the lists. The Chinese versions all render 鶴.

(16.) *Swan, tinshemeth*, תנשמת.—Occurs only in the lists. The 70 render *ibis* or *heron* with which Tristram agrees. The Authorized Version has "swan" and the Revised Version "horned owl." Gesenius says "pelican." The Chinese versions give 鴞, the description of which in the Pên Tsao agrees pretty well with the ibis or the purple gallinule. It eats snakes and has a black iridescent head and neck. Williams compares it with the secretary falcon. This or 鶚 is probably the best word. If we follow the Revised Version we should translate by 鴟 鴞.

(17.) *Pelican, kâath*, קאת.—This occurs in the lists and in Ps. cii, 6, and also in Is. xxxiv, 11 and Zeph. ii, 14, where it is rendered "cormorant" in Authorized Version, but correctly in margin and in Revised Version. The Chinese versions all give correctly 鵜 鶘.

(18.) *Cormorant, shalak*, שלך.—Mentioned only in the lists. In the other passages, where "cormorant" occurs in the Authorized Version, it is the *pelican* that is meant.

The Chinese versions have 魚狗, which is the "kingfisher." 鶘 鵜 is the proper word for "cormorant," and should be used.

NOTE.—The terms marked (*) are illustrated by specimens in Shanghai Museum. See Report of China Branch of Royal Asiatic Society for 1883. If some one will have several intelligent Chinese give the native names for these birds, it will guide us in selecting the right terms in Chinese.

Mr. Murray's Method of applying Braille's System for the Instruction of the Blind.

AMONG the many subjects that commanded the attention of the Shanghai Conference, there was none more in harmony with the spirit of the Gospel than the consideration of means for enlightening the darkness of China's blind. The sympathies of all the benevolent are quickened, not only by the prevalence of this affliction, but by the knowledge of iniquity and superstition, of which the blind soothsayers and minstrels become at once the victims and the propagators.

In appointing a committee to compare and report upon the merits of the various raised letter systems now in operation, the Conference appreciated the importance with reference to its future employment by the Chinese themselves of ascertaining and publishing to the missionary body and all philanthropists the best and simplest system now in vogue. It wisely did not concern itself with what the future might disclose. The question is a living one. The blind are always with us. Present systems should not, nay, cannot, be discarded with no better ones devised and put in successful operation.

The committee of the Shanghai Conference, in its report, recommended: first, a system of writing by initials and finals; and, second, a system of spelling in the European method. No mention was made of the successful work of Mr. Murray. It seems unfortunate that Mr. Murray's method, which may be called the mnemonic system, and which has the advantage of achieved success, was not included in the recommendations of the Conference as at least worthy of a fair trial. Mr. Murray left Shanghai before the committee on the instruction of the blind was appointed, and hence could not be present to explain and advocate his system and show its actual results. The opportunity he had of presenting his work before the Conference, in one of its regular sessions, was necessarily too brief to give such a detailed exposition of its method as a committee would require to judge intelligently of its merits.

And with all due appreciation of Mr. Murray's ingenuity, patience and piety, his best friends are constrained to say that he is more skilful in devising and administrating systems than in expounding them. Had he but an Aaron at his side, who could "speak well," his system would long since have had many more intelligent adherents. Hence it is that those are best qualified to adjudge it who have seen its operations and witnessed its victories.

It is a matter of history that the Conference committee reported adversely to the Murray system, *on the ground of its want of simplicity*, much, it must be said, to the surprise of those who had watched with interest its practical working for years among the blind. Many, therefore, interested in charitable work for China's millions, will probably form a judgment as to raised letter systems without being acquainted with the principles of the mnemonic system adapted and employed by Mr. Murray.

It would, of course, be impossible in a few paragraphs to analyze and expound that system in all its details. But it is only fair to Mr. Murray and to the public at large to make a few statements regarding it.

First, since there appears to be a misunderstanding in some quarters, it should be stated that Mr. Murray employs Braille's system, now so generally used in the West, Braille's dots and symbols, Braille's writing tablet and no other. To those who are acquainted with the various raised letter systems of the West this is some guarantee of its simplicity; for Braille may be said to have distanced all competitors.

Secondly, the main features of the Murray system, which will be understood more readily by those who know the Chinese tongue, are these:—

1. The association of the 408 sounds of the Mandarin syllabary with the numbers from 1 to 408. Every sound thus automatically suggests in the mind of the pupil its corresponding number and every number its corresponding sound. This association is facilitated by a very ingenious yet simple set of 408 sentences, ranged in order and numbered from 1 to 408, each of which begins with its number in due order and ends with its corresponding sound; so that by memorizing this list of sentences each number is indissolubly connected with its corresponding sound, and *vice versa*.

2. These sentences once memorized, the pupil next makes application to reading and writing. In this application lies the peculiar simplicity of the system. Were it necessary to make 408 different arrangements of Braille's six dots, in order to represent 408 sounds, this would indeed prove an intolerable load to the memory of the pupil and render the system too difficult for general use. On the contrary, it is necessary to employ but fifteen of these separate arrangements, or *symbols* as we shall hereafter term them, to suggest all the sounds. Or, if it is desired to express both tones and sounds, only thirty symbols will be required. In Southern and Central China the tones are ignored in all Romanized books. They could be just as readily ignored in the use of this system, which is nothing more than Romanization for the blind. Hence it can be truly said

that the Murray system employs but fifteen of Braille's symbols for the reading and writing of Chinese without tones, while no other system yet devised employs less than sixty or seventy. There is certainly no want of simplicity here.

A few words will show how this simplicity is attained. Suppose the ten numerals 1, 2, 3.....8, 9 and 0 are each represented by a particular one of Braille's symbols. It is clear that to represent the number 56, for instance, it is only necessary to prefix the symbol 5 to the symbol 6; and to represent 387, to place the symbols 3, 8 and 7 one after another. When the deft finger tips are passed over the symbols 3, 8 and 7, in immediate succession, the ready mind leaps immediately to the number 387, and by the law of association which, natural and unerring, in the mind of the blind, takes the place of sight, the sentence in the primer beginning 387 and closing with the sound *yâng* (羊) springs into mental vision and the pupil involuntarily utters the sound *yâng*.

Similarly the entire 408 numbers can be represented by these ten symbols.* But for the sake of distinguishing each word from the preceding, five initial symbols are added, used solely to represent the first numeral of the four groups of numerals between 100 and 199, 200 and 299, 300 and 399, 400 and 408 respectively, with an additional initial symbol for the numbers between 1 and 99; so that when the finger tips rest upon any one of these five initial symbols, the pupil discerns the beginning of a new word.

With this equipment of 408 sentences and fifteen of Braille's symbols, the pupil is ready to either read or write Chinese Mandarin colloquial without the tones.

Had a European to use the Murray system, he might possibly deem it laborious; but to call it elaborate and complicated is simply to expose one's ignorance of its nature. It is elaborated without being elaborate, and complete without being complicated. As daily taught in Mr. Murray's Asylum in Peking, and as it would be taught in those localities where the tones are made prominent, the only departure from the above mentioned simplest form is a slight modification of the first Braille symbol in each word to represent the tone of that word.

To those who are interested in work for the blind the following six considerations in favor of Mr. Murray's system may be of some weight:—

1. It is in perfect harmony with the genius of the Chinese language, which is a language of units. Every word is a unit. Having no syllables, to syllabify it is unnatural. Dividing a Chinese

* For full details and practical application, see Mr. Murray's 瞽 嗖 適 文, a primer used by all his pupils.

word is like dividing a grain of bird shot. It is true, a sort of rough dissection is practised in the dictionaries and is understood by the learned, but the plain people know nothing of it. The Murray system seizes upon this distinctive feature of the language and makes of it a corner stone. Each of Murray's words represents to the pupil a perfect Chinese sound. There is no effort of analysis and synthesis required.

2. It accords with the genius of the Chinese mind. Whatever latent capacities may be in that mind, and there are no doubt more than we dream of, the one conspicuous power in activity, one almost marvelous, one developed through a thousand years of culture, and now the chief, almost sole, object of discipline in every Chinese lad for the first two years of study, is the mechanical memory. In the exercise of this particular talent the ordinary Chinese pupil of fourteen years quite eclipses his foreign cousin. He memorizes books by the cubic foot and considers the mastery of 408 sentences a mere trifle. The feature that is to us laborious and distasteful is to him natural and easy. Here again Murray's system seizes upon the mental characteristics of the people for whom it is prepared, and builds on the bed rock of the Chinese mind.

3. This mechanical memory, and the law of association thus exercised in identifying certain numbers with corresponding sounds, are abnormally developed among the blind of all lands, and therefore *par excellence* among the Chinese blind.

4. Every sound in the Murray system may be expressed, including its tone, with three of Braille's symbols, while no other system yet devised can express it, including its tone, with less than three. There is, therefore, no waste of space as compared with other systems in writing and printing, no space being required to separate words.

5. Since the 408 sounds, even when the tones are expressed require but thirty symbols for their representation, there still remain a large number of symbols for use in musical notation and punctuation. No symbol is ever employed for more than one purpose. Hence there is no confusion in the mind of the pupil arising from the use of the same symbol now as a mere initial and again as an entire word.

6. Finally, there is the supreme test of successful trial. The system works. Boys learn it; girls learn it. It does not seem to the pupils difficult. Bright scholars master it in a fortnight; some have been known to read the Bible in a few days. Even dull ones can learn to read and write in a few months; the dullest in one year. This would be deemed rapid progress in our native foreign tongues. The asylum is now in full operation. From a little girl

of but four, who has almost completed her primer, to men forty years of age, they may be seen reading, writing, stereotyping, printing, even writing music and reading it from their own or other's copy. Can it be that this is the system too complicated for general use throughout China!

The above seems to us a fair and moderate view of the advantages of Murray's system for teaching the blind in China to read and write. Of its success in practical working we are all witnesses.

[Signed]

JOHN WHERRY,	*American Presbyterian Mission.*
H. H. LOWRY,	*Methodist Episcopal Mission.*
GEORGE OWEN,	*London Missionary Society.*
EDWARD S. PRITCHARD,	,, ,, ,,
WM. S. AMENT,	*American Board Mission.*
S. M. RUSSELL,	*T'ung-wen Kuan, Peking.*

The amount of time, skill and labor which has been expended in preparing and perfecting Mr. Murray's system of representing the sounds of the Chinese language for the use of the blind, is so great, and the degree of success which has attended its use during past years is so marked, that no one engaged in a similar work would be justified in setting aside this system for another without a careful study, both of the theory and of the actual working of Mr. Murray's system. This is due to Mr. Murray, and to the system wrought out by him, which presents so many and so great advantages.

H. BLODGET.

The Work of Bible Translation.

BY REV. R. H. GRAVES, D.D.

IN the March No. of THE RECORDER Dr. Goodrich invites suggestions as to the practical working of the Bible Translation Committees. While claiming neither the experience nor the ability which he calls for, I would venture to make a few suggestions to the brethren selected as translators. It seems to me that the work of the translators may be expedited by some preliminary work.

As soon as the three translating committees shall have been secured, it would be well for them to act as one body, as contemplated by the Conference, and to try to come to unanimity on several points.

I. *As to Theological Terms.* How shall we translate such words as *prophet, preacher, resurrection, regeneration, justification,* &c.? By a re-investigation of the original terms in their etymology and usage,

and by comparing existing versions, we may come to a definite conclusion as to which would be the best terms to use. If the translators will make a study of these terms, circulating the results of their investigations among themselves, or, better still, publishing them in THE RECORDER, so that all may criticise them, we might arrive at some conclusion beforehand, or at least the way be prepared by discussion for the adoption of uniform terms at a meeting of the translators.

II. *As to the Greek Text.* This question must be met. I suppose it can be settled only by a meeting of the translators. The instructions of the Conference seem to point to Dr. Palmer's Greek Text, with Revisers' readings, Clarendon Press, 1881, as the basis. Could not this be adopted as the text of the preliminary work, leaving the readings of particular passages by comparison with the *Textus Receptus* for the meeting of the translators? Of course nothing would be *settled* until the translators met, but it would be a great waste if some translators used one Greek text and some another. It would be well, too, for all to use the same edition of the same book. Thus references to pages, &c., would be simplified in the communications of the translators among themselves.

III. *As to Style.* Some existing book should be selected as exhibiting the kind of style required, *e.g.*, say Dr. John's Easy Wên-li for that translation, the Delegates' Version for the high style, &c. Unless all worked with some model in view as to terseness and fulness there would be much discrepancy in the translation. The translators of course would have to settle minor points as they might come up.

IV. *As to Special Studies.* The work would be improved by different translators preparing themselves in special lines of investigation as preliminary to the actual translation work. This will be more needed when we come to the Old Testament than in the New Testament, which I presume will be taken up first, *e.g.*, some one might make Chinese poetry a special study as a preparation for translating the rhythmical portions of the Scriptures; another might take up one or more branches of natural history, &c. I have tried to do some such preliminary work by publishing in THE CHINESE RECORDER from time to time some notes on Bible Plants, Mammalia and Birds, and may continue some more notes in the same line. Will some one take up Scripture *gems?* This will cover most of the Bible mineralogy. Will some mineralogist, whether missionary or not, give us a study on Scripture gems in THE RECORDER? Other branches of investigation may suggest themselves, as ethnology, &c. Might it not be well for the editor of THE RECORDER to invite competent persons to send any researches which would aid in Bible translation for publication in its columns?

V. *As to Transliteration.* A simple system of transliteration of Western sounds into Chinese is a great desideratum. At the first Shanghai Conference we appointed a committee to try and devise some such plan, but nothing has come of it as far as I know. What we need is a simple system, made by a comparison of the various dialects, in which the same Western sounds will be represented uniformly by the same Chinese characters. If some such system can be adopted for Bible proper names, it may go far toward introducing a uniform system for geographical and other proper names. In any such system, while the "Mandarin" would naturally be the standard for the vowel sounds, the southern dialects, with their final consonants, should also be taken into consideration. Of course, some Bible names have already become so much a part of Chinese Christian literature that it would be difficult to change them. Reference should also be had to the *meaning* of the characters, as ludicrous combinations would be unbecoming, especially in the Bible. Some systems of transliteration should be prepared and circulated or published for discussion.

VI. *As to the Work of Translation.* It might be well, in addition to what is mentioned under III, if each of the translators on the three committees would make a translation of, say, the first eight chapters of Mark and submit his translation to the others that a common model of style, the signs of the plural, tenses, signs, &c., might be settled on. After this had been done, the work had better be divided for primary translation. Let each of the five translators take a Gospel and Acts; then let the Epistles to Revelation be divided among the translators as each might prefer. After the primary translation is made, a copy (written on alternate lines and with good margins) should be submitted to the other translators. This having been returned to the original translator, he should, after having read the suggestions, emendations, &c., of the others, make his final copy. When sufficient matter has been thus accumulated the translators should then meet together, and after discussing all points of difference, settle them by a majority vote.

It is to be hoped that all who are to engage in this work preliminary to translation will begin promptly. Some of the translators selected are already advancing in years, and we are frequently reminded by the failure of health of many in the missionary ranks that our tenure of office is very uncertain. Let us work, remembering that "the night cometh when no man can work." We may hope that with God's blessing on persevering labor we may, in a few years, have a translation of the New Testament at least, which will prove a great help in advancing Christ's cause in this land, and in building up our native Christians on their most holy faith.

Mahommedanism.

(回 回 說, *a Review.*)

BY REV. C. F. HOGG.

I.

WHATEVER expectation of an account of the origin of the term *hui-hui* may be raised by the title of this book is doomed to disappointment. It is apologetic, not historic, and contains an ingenious if sometimes slightly ridiculous defence of the term as the name of the oldest religion in the world, for such Mahommedanism herein claims to be. Still, if we cannot learn anything about the origin of the name from our author or his friends, seven or eight of whom furnish laudatory prefaces and appendices, we may perhaps glean a little interesting information of another nature; at least we shall have the advantage of a peep behind the scenes, some notion of how an educated Mahommedan accounts for or explains the word.

We may first quote a philological note, a learned pleasantry, which may not be uninteresting:—考之回本古雷字今借作回先生聞雷而作回回說自有因也. The character 回, Mahommedan, is an old form of the character *hui*, thunder. This is an extract from one of the afore-mentioned appreciatory notices. We shall not draw further upon them.

The opening sentence of the essay itself is a fair sample of the style of the whole and of its value as an exposition. 夫回回者內外如一渾然太極回回者猶太極而生兩儀之義也有內外分表裡合陰陽法乾坤正如九天而包七地云云. To this sentence a note is added to the effect that the first 回 expresses the feminine principle enveloped by the masculine, is the symbol of the Subtile (乾) and pertains to the male. The second is exactly the reverse of this, for in it the feminine principle envelopes the masculine, it is the symbol of the Gross (坤) and pertains to the female. But there is ever such an artificial air about references to the duality of nature in Mahommedan books that we easily perceive them to be ostentatiously borrowed from Chinese philosophy. Just as in the vestibule of the mosque they erect a tablet to the Emperor, of which they invariably beg you to take no notice, so in their literature do they make apology for their beliefs and bid for a hearing by endeavouring to show that their system is a counterpart of, and an advance upon, the native creeds. The result is by no means dignified and adds nothing to their credit, but may serve as a warning to others.

Our author continues his discussion by stating that these characters express the Alpha and Omega of all doctrine, for there is

no doctrine of importance that does not deal with the Two Ways, of Birth and Death. Now add to this that men are born once (一回) and die once (一回) and the suitability of the combination in this connection is sufficiently evidenced. Indeed, he who has not recognized the supreme importance of these fundamental doctrines can be no true Mahommedan. He goes on to tell us what gives these doctrines their importance: in considering Birth we are led to enquire into the origin of our being, in considering Death to enquire as to our ultimate destination. "What is the origin of life? Ere father or mother were born there issued a creative decree * * * * *. And what is the ultimate destination at death? At death the body receives the decree of reversion to its elements." Hence birth is called 領命 and death 復命.

But our author can be practical; he is not ignorant of the power of doctrine to regulate conduct, for he goes on to argue that since man is superior to the rest of creation, he ought not to permit food, rest and enjoyment to monopolise his attention, but should rather seek for the source of his being and bear witness before men to the Creator, the Controller of Life and Death. After death comes judgment, when award will be made according to conduct. "Therefore he who attends daily to the just and the true, in birth, in life and in death, is without reproach. He who remembers God unceasingly and in his thoughts traces all things to their origin, is, first of all, a *hui*."

Further on we find an explanation of two or three words which may, perhaps, be worth quotation:—回者轉也性爲大轉命爲小轉試看草木花菓園蔬田苗凡性轉之物莫不發生一回收獲一回飛禽走獸鱗介昆蟲凡命轉之物莫不生活一回死了一回.

Then, to clench his arguments, our author affirms that things made once perish once, that every meeting is succeeded by a parting, that in the mutations of life there is in loss "a gain to match;" heaven and earth were once created and must once perish; in a word, matter, once produced from nothing, must once return thither. Of all mysteries that of creation is the greatest; to attain to a knowledge of it we must learn to know the Lord, with whom is the power of Life and Death, and knowing must worship Him. Surely there is no greater grace than that exhibited in these two *huis*, to the knowledge of which, if we attain and in all things give thanks, we shall come little short of being *hui-hui*.

So much for the essay itself. We fear we have not succeeded in doing the writer justice in our translations, his arguments depending altogether on the introduction of that pregnant character 回.

[*To be continued.*]

Collectanea.

A Power stronger than Superstition.—At another town a church site was sought. A plot of ground was found, on which stood two banyan trees. No man dared build on the plot. The trees were said to be alive with evil spirits trembling on every leaf, creaking in every limb. The ground was bought. The trees must be cut down. No one could be hired to cut them. Not even the most abandoned ruffian dared strike a blow at those banyans. The people of the town said that if the trees were cut down, pestilence, or some other dread calamity, would sweep them away.

When no one could be found, the preacher, chapel-keeper and a few church members set out to chop down the trees. A large company of people gathered. They expected to see the preacher and his men smitten to the ground as soon as they struck. The preacher offered a brief prayer, beseeching God to use this occasion to break the hold of superstition upon the on-lookers. The trees were cut down; nobody was hurt. A very neat church building, to which the people contributed upwards of 300 dollars in money, and 150 dollars in work, now graces the spot. Only a few years before these same Christians were heathen, and could not have been induced, even by large sums of money, to do what that day they did freely, as unto the Lord.—[*Rev. John G. Fagg.*]

* * *

The Feast of Dragon-boats.—K'ü Yüan, also named K'ü P'ing, was a privy counsellor of Prince Hwai, of the State of Ts'u, B. C. 314, with whom he stood high in favor, until ousted from his position by a jealous rival, who unjustly denounced him to the sovereign. The disgraced minister, conscious of his own integrity, found solace in the composition of a poem which he entitled "grief dispelled," and in which he sought to convey instruction to his sovereign's mind by clothing the lessons of antiquity in a lyrical form. Finding his appeals disregarded, and the condition of the country becoming desperate, he resolved to bid farewell to life, and betaking himself to the bank of the river Mi Lo, after revealing his distress and his final resolution to a fisherman, whom he encountered, he clasped a stone to his bosom and plunged beneath the waters of the stream. This suicide took place on the 5th day of the 5th moon, and, in commemoration of the statesman's heroic death, the people of Ts'u were accustomed on that day to hold an annual festival, when offerings of rice were cast into the river, to propitiate, it was said, the water-spirits, as was done when attempts were made to recover the body of K'ü Yüan. This festival is still

celebrated in Southern China, under the name of the Feast of Dragon Boats, and a peculiar description of rice-cake, enveloped in the leaves of the water-flag, is eaten in commemoration of the event.—[*The Chinese Reader's Manual, by Mayers.*]

* * *

Chivalry to Women a Christian Sentiment.—It was greatly to be lamented that after they (young girls of Christian families) were thirteen or fourteen years of age they never left their homes till they were married, say, when they were eighteen or nineteen. Chinese custom is very imperious on this question. After a certain age it is considered to be highly improper for them to be seen in public. The interior of their homes is judged to be the proper place for them until they have come under the care of a husband or the grim supervision of a mother-in-law. I remember well in the early days of the Church in Amoy the indignities which the Christian women suffered whilst on their way to church on Sunday. They were mostly middle-aged or elderly, for the young girls dare not venture to come out. As they passed along the crowded thoroughfares the most abusive language was flung at them from shops and fronts of temples, and from loiterers at the street corners, which they bore most heroically. They were determined not to give up their Sunday services, and yet the journey to and from their homes was a continued torture. Years have gone by, and the abusive language has now ceased, for the populace, though heathen, have learned to recognize and respect the purity and modesty of our Christian women. There are still, however, some parents that shrink from letting their daughters travel along the streets, greatly improved as the state of things undoubtedly is. They are not quite sure what might happen, and they do not want them to run any risk of being insulted. This is a terrible comment on the moral condition of a heathen city. China is a land of sages and of great men, whose writings are the purest that heathenism has ever produced. These have permeated and moulded the thoughts of the scholars and even of the common people for the last twenty centuries. They have given the nation to-day a great ideal of purity and rectitude, but they have left it without the remotest conception of that chivalrous feeling that exists in Christian lands and that protects women from being wronged and insulted. There is no such a thing as chivalry in this sense in all this empire, and I don't believe there is a single word in all this huge, complicated language that expresses it. Chivalry has its roots in Christianity, and thrives only where the teachings of Christ are acknowledged and practised.—[*Rev. John Macgowan, in The Chronicle.*]

"THE GRACE OF GOD WHICH BRINGETH SALVATION."—The Shin Shins are sometimes called the Protestants of Japanese Buddhism. They are a sect of reformers and distinguished by a spirit of propagandism. Their character and history may be said to illustrate the teaching of St. Paul concerning those who, "having not the law, are a law unto themselves," and even though in the midst of moral darkness may "seek the Lord, if haply they might feel after him and find him." The following is their creed, as prepared by one of their late apostles and given by Murray in his "Handbook of Japan." It is substantially the New Testament doctrine of justification by faith, with the true object of faith hid from view. The creed runs:—

"Rejecting all religious austerities and other action, giving up all idea of self-power, we rely upon Amita Buddha with the whole heart for our salvation in the future life, which is the most important thing, believing that at the moment of putting our faith in Amita Buddha our salvation is settled. From that moment invocation of his name is observed as an expression of gratitude and thankfulness for Buddha's mercy. Moreover, being thankful for the reception of this doctrine from the founder and succeeding chief priests, whose teachings were so benevolent, and as welcome as light in a dark night, we must also keep the laws which are fixed for our duty during our whole life."

Mr. Akamatsu, a distinguished member of the sect in Kioto, says:—

"Amita Buddha always exercises his boundless mercy upon all creatures and shows a great desire to help and influence all people who rely upon him to complete all merits and to be re-born into Paradise. Our sect pays no attention to other Buddhas, but putting faith only in the great desire of Amita Buddha, expect to escape from the miserable world and to enter into Paradise in the next life. From the time of putting faith in the saving power of Buddha we do not need any power of self-help, but need only to keep his mercy in heart and invoke his name, in order to remember him. These doings we call 'thanksgiving for salvation.'"

If such ideas of mercy, grace and justification, through belief of some sort, are entertained by sincere men,—inadequately conceived and yet vastly above the ordinary Buddhistic conceptions,—who shall say that they have redeeming power over none?

* * *

HILL GODS, TUTELARY DIVINITIES.—And the servants of the King of Assyria said unto him, Their gods are gods of the hills, therefore they are stronger than we: but let us fight against them in the plain, and surely we shall be stronger than they.—[1 *Kings*, xx. 23.]

Methods for securing Laborers for Mission Fields, and insuring the Constant and Adequate Support of them and their Work.

BY REV. H. V. NOYES.

I.

For obtaining Laborers.

WE have direction from the Saviour Himself. (See Matt. ix, 37 and 38.) "Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

The divine plan, here presented, is an old one, but none the less good for all times and all places. It consists:—(*a.*) In obtaining, from a correct knowledge of the field, a profound impression of the greatness of the work, compared with the number of laborers yet found to do it. (*b.*) Resulting from this impression,—constant, earnest, agonizing prayer to the Lord of the harvest, that He will send forth laborers into His harvest. It recognizes clearly that the Lord of the harvest calls His own laborers, and does it also in answer to prayer. And it suggests that no stronger appeal can be presented to call forth constant prayer and earnest effort than the actual condition of mankind. The same sight, which touched so tenderly the Master's heart, will also touch the hearts of all His true disciples. "Lift up your eyes and behold the field."

Can any better foundation possibly be found for every method employed to increase the number of laborers than the following words from the Lord of the harvest:—

1. "Go ye into all the world and preach the Gospel to every creature."

2. "The harvest is great, but the laborers are few."

3. "Pray ye the Lord of the harvest that he will send forth laborers into His harvest."

1st. The great commission must be emphasized everywhere; emphasized by parents in teaching their children; emphasized in the Sabbath-school and in the great congregation; and emphasized in those ecclesiastical councils which meet from time to time to deliberate in regard to the vital interests of the Church.

2nd. Every effort should be made to give to the whole Church information, full and accurate, in regard to the condition of the heathen world. This should be done carefully, systematically and

continually. Much of the information must come from missionaries. They ought, therefore, so far as they can, to send to the home lands careful records of what comes under their view, accurate statements of facts, not prophecies. Conveyed to the public by means of the press, and to individuals by private letters, this information will probably produce its best impressions when rehearsed around the fireside, in the Sabbath-school and prayer-meeting, or made known from the pulpit. Without a proper appreciation of the perishing need of a lost world and the adequateness of the Gospel to supply that need, a permanent interest in missions can hardly be sustained; with such appreciation we shall not hear so often as we now do, suggestions, on the one hand, that the heathen are getting along fairly well without the Gospel, and on the other, that they can never be converted.

3rd. A knowledge of the world's destitution ought to call forth believing prayer for more laborers. This is a method more efficient than any direct appeal to individuals or Churches. It lays hold on an arm that is almighty. It obeys the Saviour's command. He might have told His disciples to go through the villages and cities of Galilee and find out how many could be persuaded to help them in their work. But He did not do this. He simply said, "Pray ye the Lord of the harvest that He will send forth laborers into His harvest." This direction He gave on two very important occasions, *i.e.*, just before He appointed the twelve disciples and just before He sent forth the seventy. He knew that this direct appeal to God, sure to be answered, would also have a powerful influence on the minds of men. For such prayer, if sincere, will always move the heart of him who prays; daily heard at the family altar, it will have an educating influence on the hearts of children that cannot be measured; made persistently by students, it will compel every one of them to face and decide the question whether he ought not to be one of the laborers; and probably no more effective appeal can possibly be presented from the pulpit, than to give this petition, earnestly presented, a place in the prayers of every Sabbath day.

II.

For obtaining Funds.

The general method should undoubtedly be the same as for obtaining laborers, *i.e.*, thorough information in regard to the duty and the need, accompanied with prayer that God will influence the hearts of Christians to make constant and willing offerings. But add to this, 1. Cor. ix, 14, "Even so hath God ordained that they which preach the Gospel should live of the Gospel."

Not by constraint, not by oyster suppers and infant theatres, not by trying to get people to pay for amusements and then putting the unconsecrated money into the treasury of the Lord, not by any wheedling process whatever, but by honest offerings from willing hearts, should funds be obtained for the work of mission fields. The gold and silver from a thousand hills belongs to the Lord, and if it does not, at first, come into hands that will use it for His glory, He can transfer it to hands that will so use it. He can spoil the Egyptians to build His tabernacles whenever He chooses. But the precious thing, in His sight, is the offering of the heart. To have obtained this offering is a far more substantial success than to have procured any amount of money. The opening of the heart, however, is perfectly sure to be followed by a permanent opening of the purse, even though little be said about it.

Is it not the case that, in Christian lands, a wide impression has obtained that a mission meeting is a meeting to beg for money? If this is the case, is it not unfortunate, and does it not indicate that a secondary object is taking the place of the primary one? If the Church does not, without constant pressure, support its mission work, is it not sad evidence of a heart deficiency? Even then, ought anything more to be asked for than a willing offering? But make an effort, immediate and strong, to convert the heart. Bring men to feel their responsibility to God and a lost world, and to realize that the world without the Gospel is a lost world; then when opportunity is given for offering, offerings will be willingly made. The heart, the citadel, once captured, everything else comes with it. The Church loses, to some extent, its own self-respect, lowers itself in the eyes of an ungodly world, when it consents to become a beggar for the support of its institutions from those who take no interest in them; and God abhors the sacrifice where not the heart is found. Only willing offerings were accepted for the tabernacle. (See Exodus xxxv, 4 and 5, 20 and 21 and 29; also xxxvi, 5 and 6.) And how bountiful were the offerings, until it became necessary to proclaim throughout the camp saying, "Let neither man nor woman make any more work for the offering of the sanctuary." How refreshing would be the necessity for such a proclamation in this age of the Church, and what a relief to the secretaries and treasurers of our Mission Boards! The offerings for the temple also came from willing hearts. (See 1 Chron. xxix, 6 and 7.)

From Paul's teaching we learn (see 1 Cor. xvi, 2 and 2 Cor. ix, 7) that offerings for the work of the Lord should be:—1. At regular times: for the Corinthian Christians "on the first day of the week." 2. According to what one hath: "As the Lord hath prospered him." 3. According to each man's own decision: "Every

man according as he purposeth in his heart so let him give." 4. Cheerful: "God loveth a cheerful giver." 5. By the whole Church: "Let every one of you lay by him in store."

To secure this kind of giving, information, exhortation and systematic plans, all have their place, but nothing can ever stand before prayer to the Lord of the harvest. The hearts of men, even of kings, are in the hands of the Lord, and, as the rivers of water, he turneth them whithersoever he will. There may be a great variety of methods in general accordance with the above directions of Scripture, but methods which tally most closely with them will be found most effective. God is wiser than men.

III.

Some Things that are not desirable.

1. Unwarranted Prophecies. Without some distinct authorization from God, it is not wise to make prophecies that are in the face of every human probability, as well as God's ordinary ways of working. Such prophecies may sound well and seem very encouraging, but, as time passes, and the prophecies are unfulfilled, we begin to lose faith in the prophet, and the inconsiderate multitude loses faith in that which was prophesied about. It is not for us, any more than it was for the apostles, "to know the times and the seasons which the Father hath placed in his own power."

2. Claims of Superiority. Is not something else than an apostolic spirit suggested, when either individuals or organizations assume a name indicating a self-claimed superiority in sanctity or faith? To such is not one tempted to quote the good advice: "Let another praise thee and not thine own mouth." "In honor preferring one another," is one of the last and hardest lessons that the Christian learns, but it is the very spirit of the Gospel.

3. Any attempt to lift from the Church responsibilities which she ought to bear.

There are just two ways of relieving Mission Boards when they are short of funds. One is with Christian cheerfulness to come up to the help of the Lord against the mighty and furnish what is needed. The other is to make the work fit the scant supply. The latter method is "not desirable." It proposes to cut missionaries with their work down to the lowest possible point of expense and then call it "consecration." It asks them to go back to the dark ages and take lessons from stupendous systems of error. They must be celibates in order to save expense. They must be ascetics. "Live like the natives" is the favorite expression. This means, in China, to feed constantly on rice or millet, salt fish and a few vegetables, which some having tried have died in the attempt. The number who advocate this plan is fortunately not large, but they

should first insist on their plan at home, where the strain on the physical system is less. They should require a pastor in London, or New York, or Philadelphia, to buy potatoes and salt pork by the barrel, and make these, with a little squash, or cabbage, or lettuce, his only diet, from month to month and year to year. We might praise the pastor who would do this for his "consecration," but could not say as much for his common sense or his duty to his people, nor would we venture to predict for him a long life; and the congregation which, with abundant means at hand, allowed him to do it, could hardly claim the promise that "the liberal soul shall be made fat."

4. Anything that divides between man and God responsibilities that had better be left to God alone.

The writer is not enthusiastic on the subject of pledges from the young that they will, at some future time, go as missionaries. He may be allowed to inquire kindly whether "the students' volunteer movement" would not be improved if this feature of it were dispensed with. And for the following reasons:—

(*a.*) There is no need of a pledge. The thing pledged is what every one should decide for himself, in view of his duty to God as it relates to a lost world. If a person has so decided it, no pledge is needed to hold him to his purpose; if he has not thus decided it, he has no right to sign a pledge. It is reported that Spurgeon was once asked to sign a pledge that he would "use every effort against the devil," which he refused to do, whereupon the man with paper and pencil went his way saying, "There goes a man who is not willing to sign against the devil." Mr. Spurgeon was, however, no doubt doing a good deal more of the kind of fighting proposed than was the man who brought him the pledge.

(*b.*) It is doubtful whether it is wise for young men in a course of study to make, so far ahead, a promise on so important a matter.

I know one who, when a student, had received letters urging him to accept a certain position when through his theological course. He went for advice to an aged professor who was, by common consent, acknowledged to be one of the wisest leaders of the Church. This was the reply, "On general principles it is rarely wise for a young man, on such important matters, to make a promise so far ahead. Send word that you cannot make a positive engagement, but if the position should still be offered at the end of your course, you will decide as shall then seem best." When that time came, the student saw so clearly that his duty lay in another direction that a pledge, made a year and a half before, would have placed him in a very awkward situation. The gray-haired professor was wise.

(*c.*) Many of those who sign this pledge will, judging from all past experience, never reach a foreign field.

Bishop Thoburn says (see *Church at Home and Abroad*, Jan. 1889, page 42) that "two years spent in enlisting missionaries for service in India have taught me some unexpected lessons ..... while plenty of people are ready to register their names as candidates ..... less than ten per cent. of those who offer will, as a rule, be accepted or persevere in their purpose till actually sent abroad." He says, "I put the figures high when I say ten per cent., not wishing to disparage earnest and sincere convictions of good Christians, but the relentless facts of the case cannot be set aside."

Let us double bishop Thoburn's estimate, and suppose that from 5000 pledged, 1000 will reach some foreign field. But what about the other 4000? What about this unfulfilled pledge in its effect upon their own consciences? What was their thought when they signed it? Had they, under the influence of some strong appeal, worked themselves up to a resolution to sign and thus swell the list to be published, or was it the result of a solemn pondering in their own hearts, whether God would grant them this grace to preach among the heathen the unsearchable riches of Christ? Between these two states of mind, there is a gulf that is very wide. It is not, by any means, those who talk the most about zeal and consecration, who eventually become the most valuable laborers on mission fields. The waters that run deep are usually still waters. Missionaries are, for the most part, spiritually born for their work in the quiet of their own homes.

And what about the effect upon the public, when it shall at length come to light how small a portion of those who make pledges ever get to mission ground and remain there? Would it not be far better if those who are going as missionaries would simply, when the time comes, offer themselves to some Mission Board and leave reporting to the public till the time when they leave for their foreign field? This method would certainly not bring so many disappointments, nor be, in the end, so likely to produce discouragement.

(*d.*) If instead of asking God to call laborers into His own harvest field, we go about to call them ourselves, there is great danger that we may, in many cases, call the wrong ones.

Quality, quite as much as quantity, is needed. Quality physical, intellectual and spiritual. The question is not always *must* I go; it is quite as often *may* I go, in fact would always be so, if we fully appreciated both the difficulty and the responsibility of the work. The twelve apostles did not call themselves, nor were they called of men. Jesus called them, and He called the seventy also. It was the Holy Ghost who said unto the Church at Antioch, "Separate

me Barnabas and Saul for the work to which I have called them." And how often Paul rejoiced that he was called "not of men, neither by men, but by Jesus Christ and God the Father, who raised him from the dead." Those who are thus called *all* enter on the work, and do valiant service.

But does the Holy Ghost call laborers now? One of the best missionaries we ever had in Canton, Rev. C. F. Preston, died in 1877, after twenty-three years of faithful service. His father, then a venerable physician, eighty years of age, wrote:—"I have always connected my son's missionary life with my father's prayers. My father and another Godly Christian were in the habit of meeting, every Thursday, to spend an hour in prayer for missions. To my certain knowledge that prayer-meeting was faithfully kept up for forty years." He was too modest to speak of his own prayers, but who can doubt the missionary's son was supported by the prayers of two generations, or that he had a call from the Holy Ghost not unconnected with prayer?

An indiscriminate calling and sending of all who can be prevailed upon to consent, would be a very rash proceeding. If there is, anywhere in the wide world, a place where praiseworthy zeal needs to be under the guidance of sound discretion, that place is on heathen ground. We need laborers whose view of theological truth is so clear, whose judgment is so well grounded, whose belief in the infallible authority of God's Word is so fixed, and whose good sense is so "common" that none of these will fail them on their journey to their field, and all will abide with them after their arrival. Otherwise there is great danger of results that will be regretted.

Let it be observed that the above reference to "the students' volunteer movement" criticises only the one feature of using a pledge. So far as this movement brings before students the wants of the perishing heathen world, gives thorough knowledge of mission fields, forms bands of union for prayer and earnest effort and carries on this good work in close and cordial connection with Mission Boards, it is confidently hoped that it will go on with constantly increasing usefulness.

5. Anything that tends to division rather than union of strength.

At the present time we are met by the following facts:—

(*a.*) An increasingly urgent call from foreign fields, arising from a constantly growing work and a constantly widening opportunity.

(*b.*) An apparently marked revival of interest in missions.

(*c.*) Both for the home and foreign work a prevalent desire for new plans and new organizations. These are multiplying, until it would seem that every form of sin must have a distinct organiza-

tion to combat it, and every duty a distinct organization to encourage it; that to effect the world's regeneration, not only the old evil nature of man, but old methods and old organizations must also pass away and "all things become new."

(*d.*) In sharp contrast with the above, the discouraging fact that, notwithstanding the wealth of the Church is all the time increasing, the old established Boards of Missions are continually embarrassed from want of funds.

A question is therefore raised whether the new plans and organizations are on the whole bearing the right kind of fruit. Are they not resulting in a division of strength, which is "not desirable?"

All the large denominations of Christians have long had carefully organized boards, through which they carry on their missionary operations. These are managed by men of experience, in whom the Church has confidence, and who are in constant communication with missionaries in all parts of the world. They are working on lines which have been well tested. While conservative, as they ought to be, they are also ready to make such changes as can be shown to be real improvements. With the noble record which these boards have behind them, and the grand prospect which they have before them, what need of new organizations?

If long experience on mission ground teaches anything, it teaches that the most substantial and permanent results are those accomplished in connection with the regular boards of the Church. It says to young men and maidens, who wish to do personal service, says to all who wish to have security that what they contribute will be well used, says it with all the emphasis of accumulated years: "Stand by your Mission Boards! On no account encourage little side plans of independent work, which usually appear for a little time and then vanish away."

God has established three great institutions for keeping the world in order and for promoting the highest welfare of men. These are—the Family, the Church and the State. It is not presumption to say that there is no likelihood that men will soon improve upon them. The Church ought to do its own work, and can do it, if in earnest. It may of course branch out into subordinate organizations for division of labor, provided always that these are in such vital connection with it as to be an integral part.

There is no mystery of methods about making known the Gospel to the world. It is only, with the simplest possible machinery, to send forth men "full of faith and of the Holy Ghost," who have "tarried in Jerusalem until endued with power from on high," to tell "the old, old story of Jesus and His love."

CANTON, *April*, 1891.

On the Sabbath.

BY REV. C. H. JUDD.

I WAS very thankful to see the able paper of our brother G. King on "The Gospel of the Day of Rest;" also his paper in the September number, which is yet more exhaustive. I think, however, one or two more important things may be said. Missionaries in China find it often needful, as they think, to discipline members for not observing the Sabbath, where they are not in the mission employ. Now, it is well known that in the early Christian Church there were many slaves, as well as others, who were in the employ of masters who though not "good and gentle" yet were to be obeyed. There were also those who, among the believers even, needed to be warned against covetousness and the love of money, yet, while every kind of sin is rebuked in the Epistles and the Acts of the Apostles, even to the eating of blood, *not one single word is ever uttered against Sabbath breaking.* Is it possible that people who needed to be warned against lying, stealing, idolatry, eating meat offered to idols, adultery, fornication, litigation, blasphemy, drunkenness, etc., etc., (Eph. v, 16; Col. iii, 5. 8; 1 Cor. xi, 21; vi, 6,) should never need one word to be said to them about Sabbath-breaking, if such indeed were accounted sin? Among all the sins of the flesh (Gal. v, 19–21) no mention is made of Sabbath-breaking. Among all those cast in to the lake of fire (Rev. xxi, 8,) the list of sinners does not evidently include Sabbath-breakers.

I remember seeing a board nailed up at the door of a good man's Church, whereon was printed (from 1 Cor. vi, 9), "Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves nor covetous, nor drunkards, nor revilers, nor extortioners, *nor Sabbath-breakers*, shall inherit the kingdom of God." (The underlining is mine.) I need not say that the expression "Sabbath-breakers" was his own addition to God's word, and the fact that it is *not* in such a list is worthy of note. Hence I feel that I dare not take upon me the responsibility of refusing fellowship to any man who does not keep the Sabbath. Nor have I any right to enforce it.

The question of a rest day being beneficial is quite another matter. The law forbade the eating of pork and other unwholesome food; Acts x and Acts xv show that such law was no longer to be enforced: still I think it is better to abstain from pork, usually at least. The Lord commanded under the old dispensation, also, that

the Sabbath should be kept, and it is good for a man to rest even now, not only on a Sabbath, but also a jubilee *year* would be an immense boon to poor China; but in Col. ii, 76, the Word of God says, "Let no man, therefore, judge you in meat or in drink, or in respect of a feast day, or a new moon, or a Sabbath-day (R. V.), which are a *shadow* of the things to come; but the *body* is Christ's." Hence, while the day is a benefit to many, no man has a right to *judge* another about it, not even his own converts.

On the above passage, Col. ii, 16, that holy and learned man of God, Bengel, in his "Gnomon" says: "Paul intimates here that all distinction of days is taken away; for he never wrote more openly concerning the Sabbath." "The holiday (or feast day) is yearly, the new moon monthly, the Sabbath weekly." He also adds: "Christ after that He Himself, the Lord of the Sabbath, had come, or else before His suffering, in no obscure language taught the liberty of the Sabbath; but he asserted it more openly by Paul after His resurrection." Hence it seems to me that Col. ii, 16, as plainly as possible to be, shows that the Sabbath, like the new moons, &c., was a shadow. He who ceasing from his own toils for peace or holiness, rests in Christ alone, enjoys a continual Sabbath, a rest which remains, even now, to the people of God. Hebrew iv shows that neither the seventh-day, nor Canaan, ever gave the God-promised rest, but "we which have believed do enter into that rest." And is not this rest in Christ a sweet one? Thank God, it is! It is a substance and not a shadow only.

Let any who think they are still bound to keep the Sabbath-day take heed, lest they make their "works of necessity" a rule so elastic as to be a burden on the poor domestic servants and chair coolies whom they employ; and also pay their workmen enough for the six days as to enable them to rest on the seventh, or first day of the week, or it may prove a "work of necessity" that his family have food earned for their hungry stomachs, while we sit at our abundant tables.

Lake Baikal, in Siberia, is said to be the deepest lake in the world. It is in superficial extent about the size of Lake Erie, but is from 4000 to 4500 feet deep, making its volume of water almost equal to that of Lake Superior. Its surface is 1350 feet above the sea level, and its bottom nearly 3000 feet below it.

The Sabbath Question.

BY REV. G. COCKBURN.

"'REMEMBER the rest-day to keep it holy,' did not necessarily imply religious service." So says Mr. King in a recent number of THE RECORDER. One would like to know what *holy* does mean. To my thinking, the Fourth Commandment is the most spiritual of all those that have direct reference to God. It enjoins religious service of the purest and most elevated kind; a view which is sufficiently demonstrated by the striking similarity which the Fourth Commandment bears to the Tenth, the most spiritual of those inculcating our duty to our neighbour. The Decalogue is a most perfect specimen of Hebrew parallelism, and great light is shed upon its meaning by the study of its structural arrangement. But I forbear an analysis which might prove wearisome; only let it be understood that the tables of the covenant are a harmonious whole, no part of which can be added to, subtracted or transposed without the introduction of confusion. Yet the full weight of this argument for the spirituality of the Sabbath cannot be appreciated without some knowledge of the extent to which the deeper utterances of the Divine Spirit, both in the Old Testament and the New, take the form of symmetrical parallelism.

But no sane man, either Christian or infidel, has ever supposed the Ten Commandments to be nonsense. The law of the Sabbath would be nothing else, did it only require an indolent inactivity; for man is by innate nature an active being, and even the spirits of the just made perfect "rest not day and night." The cessation of activity is to cease to be; and we may be very sure the Sabbath was not instituted to please the indolent, but to give a respite from earthly work and freedom from "carking" care, a sweet season of deliverance from the vexing "travail which man has under the sun, and in which there is no profit," that he might engage in a nobler service and the exercise of those blessed activities which are true rest to the wearied soul.

It may be objected that this is reading within the lines much more than the Old Testament contains. Rather than enter on a lengthened proof, it will be more satisfactory to give the conclusions reached by so accomplished a scholar as Ewald, and one who is so little restrained by the trammels of orthodoxy. "The last day (of the week) was to be devoted to rest; all ordinary human toil was to cease, an unwonted quiet to reign. This is the self-denying sacrifice which he must here offer, something quite different from all the sacrifices which the world had ever known

before, but one which is often far from easy for man to make, seeing how covetous he is, or otherwise plunged in the world's unrest and turmoil. But yet man shall not rest on this day for his own sake alone, so as to sink into a vacant condition characterised only by the absence of activity, or yield himself up to dissolute, savage pleasures for the sake of passing the time; the rest, says the law from the very first, shall be unto the Lord Jahveh, shall belong to him and be sanctified to him. Man, then, shall release his soul and body from all their burdens, with all the professions and pursuits of ordinary life, only in order to gather himself together again in God with greater purity and fewer disturbing elements, and renew in him the might of his own better powers." (Antiq. of Israel, p. 102). "In the earlier days, when the national life was stronger and healthier, this strictness did not degenerate into the subsequent scrupulosity. On the contrary, the Sabbath was looked upon, like every other festival, as a time of glad recreation and elevated joyous life. What were the particulars of its celebration among each local community in early times, we no longer know; but it was certainly not celebrated by a torpid sitting still, but with prayer and exhortation; and we do still know that on it the people were wont to seek the instruction of the prophets." (II Kings iv, 23) (p. 106).

So much for the contention that the Sabbath had no necessary connection with religious service. On that day man was not called upon to offer up his property, nor to mortify his body with fasting, but was enjoined to present his very soul in holy calm and meditation, a living sacrifice to the living God. Nothing was required on the Jewish Sabbath which a Christian could not or should not give. There was ample provision for works of mercy. It was no new doctrine but a summing up of many passages in the Old Testament which our Saviour stated when he declared that "it is lawful to do well on the Sabbath-days." Works of necessity were also provided for. To say nothing of the exceptions expressly stated, the Jews were an agricultural and pastoral people, and any one acquainted with country life knows that much necessary labour is entailed on the day of rest.

Our Lord himself was a strict observer of the Sabbath. As his custom was, he worshipped in the synagogue, the corrupt church of the time, and he exhorted the people in the manner of the ancient prophets. He endeavoured to restore the day to its pristine purity and shake the traditions of men from the law of God. On the Sabbath day he was fearless in the performance of works of mercy, and justified his disciples for relieving the

necessities of human nature. But not one word did he say as to the abolition of the Sabbath.

It must stand or fall with the Decalogue as a whole, for there is no shadow of intimation that the Fourth Commandment is in any way different from the other nine, and it is well that we have recorded in the Sermon on the Mount a very detailed account of Christ's attitude to the law. He came not to destroy (lit. break down) the law or the prophets, nor by his teaching to induce others to disregard the least of the Commandments. "I say unto you" does not destroy the force of "it was said by them of old time." "An eye for an eye." "Thou shalt love thy neighbour and hate thine enemy." It is only because these two laws still hold good that a Christian is justified in seeking redress for any injury, however aggravated, or in an extreme case exercising the God given instinct of self-defence and defending life with life. The *outward* law given by Moses is not abolished, but it is explained and tempered by the *inward* Christian law of accepting evil and doing good. "Hate your enemies" and "Love your enemies" are not contradictory commandments. Do so, as God and Christ hate and love their enemies; showing the most entire and uncompromising enmity to all sin, whilst yet you are ready to give up all that is nearest and dearest to you for the sake of their salvation. "Resist not evil," so long as any possible good can be accomplished thereby; never cherish revengeful feelings, but there are cases in which God's justice can be vindicated and the sinner brought to see his sin only by the rigid enforcement of what the law allows.

But what bearing has all this on the Sabbath question? Much every way. In the Sermon on the Mount Christ says nothing of our duty to God; but if the second table still holds good, the obligation of the first is implied. We owe no duty to our neighbour which is not based on the duty which we owe to God. If polytheism, idolatry and blasphemy have not ceased to be sinful, on what grounds is an exception made in favour of the Sabbath-breaker? Most certainly not in consequence of any word or act of the Lord Jesus Christ.

Is it remarked that I have tried to prove too much! What about the change of the day? The Jewish Sabbath was from sunset on Friday to sunset on Saturday, but we reckon our Sunday from midnight on Saturday to midnight on Monday morning. There is nothing in the Decalogue about the proper method of reckoning time. We are left free to follow the custom of the country, and were any people to fix the commencement of a new day when the

sun appeared above the horizon, their Sunday would naturally be from sunrise on Sunday to sunrise on Monday. But the day itself has been changed, and the reasons for it recorded in the New Testament are of the slenderest kind. All the more obvious is it that the reasons for the change were recognised on all hands as very cogent. Hesitancy and doubt give rise to controversy, and both in the New Testament and the early fathers, there is no lack of mention of the questions agitated in the primitive Church. There is a significant silence on the subject of the Christian Sabbath. No one dreamt of making it the subject of debate. It is strange that anyone should fail to see a reason so obvious as to secure universal consent.

"Remember the Sabbath day to keep it holy; for in six days the Lord made heaven and earth." The Sabbath was a memorial of the finished work of creation. Man remained not in his first estate; but there is a new creation in righteousness and true holiness. All things were made by the word, but His work was not finished when man was placed in a terrestrial Eden, but when He rose victorious over sin and death and the grave, bringing in the fullness of the Kingdom of God. That Easter morning on which life and immortality were brought to light, marked the completed work of the creative word. It was then in no arbitrary manner that the day was changed; the very letter of the law, traced by the finger of God himself, demanded it. The Sabbath was never abolished; it received its full meaning by the redeeming work of Jesus. Its obligation as a law of God is as binding on the Christian as the Jew, and let us adopt no lower ground in urging its observation by our converts. Many difficulties have to be overcome, but in my experience the want of suitable Christian literature and the tendency to idle gossip are quite as formidable as the necessity of doing secular work on the Lord's Day. No one who has experience of the love of Jesus will be at a loss how to deal with individual cases as they arise. The law of the Lord is exceeding broad and makes ample provision for all the circumstances of human life, and it is worse than useless to lay down hard and fast rules. It is not desirable to keep Chinese Christians in leading strings; let us train them to apprehend right principles, and if their faith be sincere they will not depart from the way in which they ought to walk. Above all let us teach them to go straight to the Word of God and not mistify themselves with idle fancies of man's devising.

Verses on the Departure of Misses Noyes and Butler for America from Canton, China, April 2nd, 1891.

BY YEUNG YIK F'UNG. ENGLISH PARAPHRASE BY REV. O. F. WISNER.

送那畢二女教士回美國七律二首

大家原是舊名家、座上春風絳帳斜、城市樓臺三疊曲、琴書姊妹五雲車、
和聲水滸環橋聽、庇蔭衣香沸道遮、澤國不堪揮手去、珠江從此盼靈槎、

其二

不事紅妝壯冕冠、分明應許兩心歡、風前鶴立雙清譜、海外鷗盟萬里摶、
寸管留題增慨慕、尺書因便報平安、關山月上同回首、夜靜聲稀倚畫欄、

錄呈

大吟壇教正

廣西楊翼桐未定稿

I.

Ancient the race whence both these lady scholars sprang.
The crimson curtain o'er the lofty seat of Yung,
Whose surname, Hung, close links him with the princely sage,
Gently inclined before the tender breeze of spring,
So yield the plastic minds of many maidens fair,
Who come beneath these teachers' beneficial sway.
As in the crowded city market place I strolled
Strains of a parting lay out floating from its town I heard,
Straight I bethought me how with tuneful lute and books,
Homeward these sisters twain in regal state return.

With voices harmonized by love and faith they speak
There by the water's edge the doctrine high and free,
While pressing multitudes surround the bridge to hear,
Those crowds, that erst did throng the thoroughfare,
So eager for their fragrant garments' favoring shade,
Barring with gurgling protest loud their onward way.
The people cannot bear that beck'ning with the hand,
That only, on the watery domain they're gone.
Henceforth the broad Pearl river constantly will long
That in their spirit craft they'll make a swift return.

II.

All earthly crowns demand the regal robe and throne,
No crimson garb these need their crown to compliment,
Their many deeds of mercy are their ornament,
Plain reads, in God's most holy Word, the blessedness
Of those that many sinners turn to righteousness.
No marvel then that these two hearts should joyous be;
Within our minds are their two lives both spotless limned
Like the white stork that stands before the taintless wind.
Adopted sisters, linked in love, like floating gulls,
Beyond the sea they wing their myriad furlonged flight.

My humble pen, to such sublime pursuit unused,
Inditing their great virtues, gives large increase to
My heart's profound devotion and affection true.
Oh, that we might be sure their early letter would convey,
When opportunity occurs, convenient quite,
The welcome tidings of their safe arrival home.
Sure when the moon slow rises back of hill and seat
Of custom, they'll together turn their heads
At night, so calm and nearly voiceless, they'll recline
Upon the painted balcony and think of us.

February 8 of this year was considered by the orthodox Hindus an auspicious day for washing away sins by bathing in sacred rivers. The special period recurs once only in twenty-six or twenty-seven years. The city of Calcutta was full of pilgrims, and the crowds at the rivers immense. The day was cold, and the bathers shivered, but in this way showed the intensity of their desire to get rid of their sins.

In Memoriam.

REV. LUTHER H. GULICK, M.D., D.D.

Recent home mails brought the announcement of the death of this honored minister and missionary. Although not wholly unexpected, this intelligence will come with painful surprise to many friends of the deceased in China. Dr. Gulick was born in the Sandwich Islands, went in 1851 as one of the party of pioneer missionaries to Micronesia, where he found the natives savages and reduced their language to writing, and served as Agent of the American Bible Society first in Japan and afterwards in China, also having charge of the work for some time in Siam. He was for a season pastor of Union Church in Shanghai, editor of THE CHINESE RECORDER and of *The Medical Missionary Journal.* He will be long remembered for his genial character, devotion to principle, and marked abilities as a writer and speaker. For a long period he had been on the invalid list, seeking strength after severe nervous prostration, and hoping that a change of climate and period of rest would result in the return of energy and the resumption of his work. When the hope of returning to China grew dim, he resigned his agency to hands of others, and patiently awaited the Lord's will in his home at Springfield, Mass., U. S. A., until the 8th of April when he entered into rest. His work is done, but the fruits remain.

MRS. MARGARET S. SPRAGUE.

Mrs. Sprague, wife of Rev. William P. Sprague, of the North China Mission, died at Rochester, N. Y., on January 5. She was born in Edinburgh, Scotland, December 4, 1844, but came with her parents to the United States when she was six years of age, finding a home in New Haven, Conn., at which place she made confession of her faith in Christ in 1857, uniting with the North Church. She was married to Rev. Mr. Sprague at New Haven, July 16, 1873, and they sailed together from San Francisco for North China, January 28, 1874, and were located at Kalgan, the northernmost station of the mission. Twice she was compelled to return to the United States on account of protracted ill-health, the last time in 1889.

In her mission service on the extreme frontier, although often in feeble health, she made such a bright and pleasant home that not only her husband found rest and inspiration there, but every one, missionary, merchant, traveler or native visitor, who came within its reach, felt the ennobling influence of her life. Her model Christian home was a constant object-lesson to the multitudes of native visitors, many of whom came expressly to see "the beautiful house" they had heard about. In all her life and activities the one object which seemed ever uppermost was to please others. How often has she served Christ, unconsciously to herself, in the person of some of his little ones!

Her last sickness was long and painful. For many months after her physician had pronounced her disease incurable she persisted, with a determination that was all but victorious over disease, that she *must* get well and go back to China and help save those for whom so few seemed to care. But when it became apparent that such was not God's will, her resignation was as calm, as natural and as harmonious with her faith as had been her strong longing to recover. And when the last days came, she spoke of the transition to the heavenly life easily and calmly, showing that it was no new theme for her. When some one quoted the text, "What time I am afraid, I will trust in him," she quickly answered, and it was among her last words, "Why, I am not afraid." So, trustfully and sweetly she passed into the heavenly life, doubtless to her own great joy, but leaving on this side of the river, both in China and in America, a great number of sorrowing hearts.

Correspondence.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Will you give insertion to the subjoined brief communication on the text basis of the proposed Chinese revisions or translations? It was addressed to my brother, the Rev. Handley Moule, Principal of Ridley Hall, Cambridge, by the Rev. R. S., D.D., of that university. —Dr. S., since his first degree in 1862, has made Biblical literature, Hebrew and Greek his special study. He was my brother's teacher in Hebrew, having himself taken university honours for his proficiency in that language and Biblical Greek. Anxious to get the best advice within my reach with a view to the responsible office of reviser or translator, I sent to my brother a copy of my communication to the January RECORDER. He handed it to Dr. S., as, in his opinion, a scholar *qualified by special studies* to give trustworthy counsel to one in my circumstances. It is with a similar view that I offer the extracts from his letter to the consideration of my missionary brethren. I have read Mr. Gibson's paper in the May number of THE RECORDER. It is characterized by the tone of Christian courtesy which pervades all I have ever seen from Mr. Gibson's pen. But it is sanguine; and, though I say it with all respect, it does not convince me that the members of the executive committees had in view anything like all the facts of the case with regard to the present condition of textual criticism.

Extract from Letter of Dr. R. S.:—

"I have read with the greatest interest possible your brother's letter to THE RECORDER.

"If I, as the veriest outsider in the matter, may venture on a few remarks of my own, I would say *it strikes me as much safer to move slowly than to move quickly and then have to return.* The traditional text has anyhow a continuous life of 1500 years. There are places where all (or most) competent critics are agreed that there are faults, others where it is a case of *quot homines, tôt sententiæ.*

"It seems to me that the Chinese revisers, most of whom would not be specially experts, might fairly assume that if Scrivener in his 'Introduction' and W. and H. in their 'Appendix' were agreed for a change, most critics would agree on the passage. In such instances, were I a reviser, I should feel it my duty to alter the received text.

"But now consider the hosts of places where W. and H. differ, not only from old-fashioned conservatives like Scrivener, but from Tischendorf: the places where it is B. S. or B. alone against the field. Now, the result here depends on a previously laid down idea, *absolutely subjective and challenged by many*, of a Syrian revision, and of B. being the only very good example of a pure neutral text. But have we any right to build up such a superstructure on a purely subjective basis when hosts of most important passages are affected by it?

"Take for example Mark xvi, last 12 verses, which I am absolutely convinced is Gospel. Yet we are told to treat it as an interpolation, because it is not in B. S.; though the scribe of B. hesitated and left a blank column, and the scribe of that part of S. was also the scribe of B.

"So also when Tischendorf and W. and H. differ, and when, as a rule, it is this adoration of B. that does it . . . Personally in these cases I prefer Tischendorf's; but with critics varying, I can't help feeling that *no one but a special student has a right to an opinion on which he proposes acting. A change from the common text having once been made in an important passage, it would not be easily, or without friction, that it could be altered back, if new evidence seemed to call for a fresh change.*

"Moreover, W. and H. is a much more highly subjective text than Tischendorf's or even Lachmann's; and, until the subjective base is ordinarily accepted by scholars, the outcome is simply a kind of clever guess-work.

"I fear I have been very prolix; and I now just put down my own conclusion: 'Hold to the Text. Rec., except in so far as there is *decided* ground for believing it to be wrong, as shown by the agreement of competent scholars of *both schools*.'"

I am strongly tempted to give the full name of my brother's correspondent. But I have not asked his permission; and the entirely unreserved tone of his letter, whilst it adds to its interest, seems to forbid my giving it without leave.

The italics are my own.

It will be observed that the writer —although my brother calls him "certainly one of the most learned and most independent students and teachers in Cambridge, or indeed in England, and known as such in Germany"—yet does not class himself with *textual* specialists.

I cannot conjecture in what the present discussion will issse. But I cannot regret having raised it, when I think of the extreme importance of our decision with a view to future Bible students in China.

We are all alike, I trust, anxious only for their best interests and the glory of God.

And I trustfully commit the matter to Him.

M. E. MOULE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: As an article has appeared in your columns, *vide* May number, somewhat severely criticising a Chinese-written article which appeared in the first number of the *Chung-Si Kiao Hwui Pao*, and also bestowing no little censure on each of us, on me for admitting the article and on you for commending the paper in which it was contained, I beg a little space for a few words of explanation only, not controversy. For the writers of the criticism I entertain only feelings of the highest regard. They are good men and true; and, besides, we are pretty well at one as to the merits of the article referred to. And further, I am prepared to admit that it was subjected to a rather indulgent scrutiny. This for the following reason, which is the explanation I wish to make. The object of the promoters being to make the paper as practical and useful as possible, it was thought best not to use the Balaam box, alias waste-basket, too freely, but treat somewhat indulgently articles written by the Chinese, and thus encourage them to express themselves more fully. The paper thereby would become a medium of reaching their real thoughts, and ascertaining to what extent the more intelligent among them have appropriated Christian truth, etc.; all of which, it was thought, would be of the highest importance and interest to the missionaries themselves.

Of the supposed benefits of such a policy the article criticized is no

mean illustration. The writer is a literary man of advanced age; is a fair scholar, well read both in Christian and Confucian literature, and having given up Confucius for Christ, at least outwardly, for he is numbered among the converts and workers of one of the largest and most successful missions in China, he now undertakes in his own way to address his own people, not the Christians, but the heathen, his own class in particular, on the subject of Christianity. With what success we may never know. His method, however, is on record, and suggests some very pertinent inquiries: as to (1) How far such writers are justified in their attempts to trace the hand of God in their ancient history? (2) To what extent are they justified in regarding Christianity as a fulfillment or completion of their ancient ideas? (3) What effect the reading of the Bible and other Christian standards, and comparing them with the Chinese standards, are likely to have on inquiring minds?

That many among them have not attained unto the liberty of the truth as it is in Christ, or only see men as trees walking, or, like Apollos, stand in need of a friendly Aquila and Priscilla, or like the twelve at Ephesus, are still without knowledge of the Holy Ghost, there can be barely any question. To discover such and help them is one of the objects of the *Chung-Si Kiao Hwui Pao*, and I could wish that the missionaries more generally would keep their eyes on it and make it a medium of instruction, and, as occasion may arise, which I hope will not be often, use it also for exhortation, reproof, correction or criticism. To none would such contributions and assistance be more welcome than to

THE EDITOR

Chung-Si Kiao Hwui Pao.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Please allow me to answer, through the columns of your valuable paper, some of the queries which have been made to me about the proper arrangement of schools for Chinese children. The inquirers all wish to give Chinese children the benefit of wise sanitary methods, but say it must be done at the minimum of cost, as they have to provide for so many small schools out of such limited means. We will simplify matters by confining our attention to four points.

Most of the small day schools for Chinese children, under the control of missionaries, are in small native houses. The school-house is one of a row, with a house on either side of it; light can only be obtained from the front. This style of house can be very easily lighted by having the whole front closed with the movable wooden shutters which the Chinese use for their shop fronts. The lower four feet of these shutters should be of wood; from four feet above the floor to the roof the rest of the space in the shutter should be filled in with glass. Thus the entire front of the room would be one large window, and the light would come from a point sufficiently high to illuminate the desks. The children should be seated so that the light should come from over their *left* shoulders.

In case the school was given up, these movable shutters could be taken away and used again at another school-house.

For ventilation. An empty coal oil tin can be turned into a *cheap* and efficient ventilator. Lay can on its side, order to cut off upper corner make the for three opening inches in into room near ceil-

ing. For lower, *out door* opening, four inches cut out from lower side of the can. Insert this through the rear wall of room, or one of the side walls. The outer opening is looking downwards and no rain can enter the can; the inner opening is looking towards the ceiling of room, and air enters upward, not directly on heads of pupils; one tin can to be put in for every six pupils.

Floors of Wood to be scrubbed clear and dried thoroughly, then mop them with *hot* linseed oil and let it soak well into the wood. The floor will not absorb moisture after it is thus oiled; will have a glossy surface, and will dry off rapidly.

Instead of charcoal foot-warmers—with their attendant evils of carbonic acid gas—let foreign teachers have a large sand bag, oblong in shape with two cloth covers over it; put it on a board and have it warmed in an oven. This will give out heat for some hours and add to the comfort of anyone who will use it. The above plans are all very economical, easily applied, and they will fulfill the purposes for which they are intended.

With the hope that these suggestions will help those in charge of small schools for the Chinese,

I remain,

Very sincerely yours,

H. W. Boone, M.D.

To the Editor of

"The Chinese Recorder."

Dear Sir: In the January number of The Recorder the statement is made on p. 44: "It is less than one hundred years since the first Protestant missionary set foot on the continent of Asia;" also, in the March number, p. 144: "If we look to India, where Protestant evangelism is not yet a hundred years old." These statements evidently ignore the work done by our Protestant brethren of Denmark and Germany. In the History of Protestant Missions in India, by the Rev. M. A. Sherring, M.A.L.L.B., it is stated that Zeigenbalg and Plutschou, two German missionaries, reached India on 19th July, 1706, or 185 years ago. Three more missionaries arrived in 1709.

The translation of the New Testament into Tamil was finished on the 21st March, 1711.

In 1712 the native Christians numbered 221; there were 78 children in the schools; 33 works had been written in Tamil, including a dictionary.

In 1730 the Christian Knowledge Society appointed Mr. Sartorius to labour in Madras; the first medical missionary was sent out during the same year.

The first native of India was ordained to the ministry in 1733.

Christian Frederic Schwartz arrived in India in 1750.

Up till 1756, 50 years after the arrival of the first Protestant missionaries in India, 11,000 converts had been added to the Tranqerabar mission.

It is interesting to note that the work of the Continental missionaries in India created a good deal of interest in England during the early part of the 18th century. The work of Protestant missions in India during the 18th century may be summed up as follows: Missionaries sent out, 50. More than 50,000 persons had abandoned heathenism and embraced Christianity. Numbers of schools had been established. The complete Scriptures had been translated into at least two of the languages of India. A knowledge of the truths of Christianity had been diffused throughout Southern India. It is true that on account of the missionaries recognizing caste in the Church, the results were not so permanent as they

might have been, but we should at least acknowledge the work done in Asia by our Continental brethren.

Yours faithfully,

JAMES MCMULLAN.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: THE meaning of the coupled 山中方七日, 世上已千年 is: "Having spent only seven days in the hills, one thousand years passed away in the world." There was a certain 王子晉 or 王質 (see Mayers' Ch. R. Manual, I., No. 794) who once went into the hills to gather fuel. There he met two 仙人 intent upon a game of chess. He laid down his axe and looked on at their game, and was invited by them to partake in their meals. After having spent seven days, he returned to his home and found out that meanwhile one thousand years had passed away.

M. SCHAUB.

Our Book Table.

The Report of the American Presbyterian Mission in Canton, China, for the year 1890. Compiled by B. C. Henry, Hongkong: Printed at the "China Mail" Office.

This is a systematic and comprehensive review of the operations carried on by our Presbyterian brethren in South China. From "Summary of the Year's Work" the subjoined figures are given:—

Foreign missionaries in the field	30
Native ordained ministers	3
Native assistants, male and female	94
Number of native Churches	10
„ „ communicants	690
Baptised children	187
Added on profession of faith during the year	95
Contributions	$579
Number of day schools	38
„ „ boarding schools	3
Total number of scholars	1095

The report of Medical Work gives the large total of—Out-patients, 63,745; in-patients, 1564; surgical operations, 3489; visited in homes, 522.

From the mass of interesting facts and incidents contained in this annual we have room for only one extract:—

"*Chung-lau.*—145 miles S. W. from Canton, opened in 1880 by Li In, who, returning from California, became successively, chapel-keeper, colporteur and preacher, dying in the service of the mission three years since. It is related of him that after he returned from California a Christian, he awoke one night to find a rope around his neck with which his wife was about to strangle him. No contagion can be worse than Christianity to some of these superstitious women. This chapel is in the midst of a fertile and populous region stretching down to the sea at Kwong-hoi, where were first laid to rest the bones of the 'Apostle of the Orient,' about which so much ado is now being made in India. Francis Xavier sought to reap these harvest fields, but died with his longing unfilled. Here are now many thousands of Chinese returned from abroad, and some tens of them are Christians. The preacher called hither this year, Tsang Kwong-ming, became a Christian in California. The preaching opportunities are excellent, and several manifest special interest."

格致彙篇. (Koh Chih Wei Pin). *The Scientific Magazine.* Published quarterly and issued at the Chinese Polytechnic Institute and Reading Room, Shanghai, at 25 cents per copy. By John Fryer, First Quarter, 1891. Presbyterian Mission Press.

The character and scope of this valuable publication may be understood from the table of contents presented in the number under review. Among the subjects treated are the following: "A Description of Photography," "The Dyeing and Printing of Cotton Cloth," "The Manufacture of Cartridge Cases," "How to cure Tuburculosis," "Foreign Materia Medica," "New Style of the Steam Engine and Boiler," "How to cultivate the Sandy Wastes," "Philosophy of the Candle," "Scientific News," "The Subject of Entomology," "Medical Terms," "Mathematics," &c. Teaching the sciences, whether by the public prints or through the instruction of the schools, has a most important function in China. It is an effective way of weakening the popular faith in geomancy and kindred arts. Priestcraft and superstition cannot long maintain their hold under the search-light of modern progress.

女兒經. (Nü Erh Ching.) *A Manual for Girls.* By Mrs. Williamson. Shanghai: Society for the Diffusion of Christian and Scientific Knowledge, 1889.

The title is the same with that of a well-known work by a native author. The style is chaste, flowing and in strict conformity with the Chinese idea of poetic imagery. The "old, old story" is told with varying application to the child-life, youth and maturity of the gentler sex. The book is perhaps intended for use in Christian schools, and it would be admirably adapted to such purpose but for the rather high style of Wên-li and a few excessive concessions to the native imagination.

Rev. F. Ohlinger, missionary in Seoul, has published a pamphlet "*On the Climate and Meteorology of Korea.*" Thermometrical observations are given, covering a period of three years and a half, and they may be taken as a valuable contribution to a science which is still in its infancy. In Europe and America there exist many observatories and stations to aid in predicting the weather, and yet it is almost as literally true to-day as it was two thousand years ago that "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth." Meteorological returns from the three ports of Korea have been regularly sent to St. Petersburgh, where they were published. Comparing the climate of Seoul with that of Peking, Mr. Ohlinger finds that the monthly mean maxima at the Chinese capital run all the year round higher, and the monthly mean minima lower, than at the former city. Some interesting statements are made about the Japanese warm current, known under the name of Kuro-siwo (Black Stream), one branch of which, the Tsusima, enters the Japanese sea between Japan and Korea, keeping its course along the islands of Japan, whilst a third branch flows along the west side of Korea.

We have just received a very interesting and useful Chart in Chinese, by the Rev. Chauncey Goodrich, of T'ungchow. It bears the name of 耶穌事蹟圖, or "Chart of Incidents in the Life of Jesus." It is a large spiral of about two and a half feet in circumference, in which the events are arranged in a line in chronological order, with their proper references in the Gospels. The bulk of this spiral is of course taken up with the events of the

last three years, which thicken towards the close. The last year is coloured red, the next yellow, and the first year of his public ministry blue. In this way the whole life of the Saviour can be seen at a glance, while each event and its relation to other events is easy to trace. Four radial lines divide the years into quarters. The events are numbered from one to one hundred, each with its reference at the side, and terminating at the beginning of the last or Passion week. The incidents in this momentous week are arranged under the days on which they happened. Lastly come the occurrences after the Resurrection, concluding with the Ascension on the seventy-first day, where the spiral ends abruptly. We remember seeing at Chautauqua a road laid off so as to form a chronological table. Every step that one took represented a year in Roman, Jewish or other history; so that by reading the events and dates standing like milestones by the road side it was possible to rub up one's chronology and clear off the rust of years while taking our morning walk through that noted and picturesque locality. By arranging the table in question in a spiral form, several tens of feet in length are brought by Mr. Goodrich into a convenient shape, and reference is rendered most easy. Every mission school and every Bible student ought to get a copy and mount it strongly and carefully. It will assist teachers and scholars alike in obtaining a most intelligent view of the sequence of events in the life and teachings of our Blessed Lord. We do not know the price, but it cannot be more than a few cents, while its value is very considerable.

F.

Woman's Work in the Far East.

There is subject matter of considerable and varied interest in the May number of this recently revived magazine, in whose 100 pages China's mission field is extensively represented. We are glad to see fresh writers on its list; but would, in view of the editors' former experience, advise delay in the project mooted of more frequent publication till a perennial supply of contributions is more assured. The occupation of several pages of the present number by a subject so entirely outside its legitimate scope, as "A Historical Sketch of Corea," seems to us to emphasize this caution.

Where all is good in substance, and almost all in style, it is not easy in this brief note of criticism to particularize. Of great practical value to all whom it may concern will surely be Mrs. Fitch's admirable paper "Missionary Mothers as Missionary Workers," with its well-kept balance of domestic dutifulness and missionary enthusiasm.

With regard to actual work among native women we are specially attracted by "Gleanings from Sio-khe," "An Enquirer's Letter," and the description of a purely native Women's Missionary Society, given in the first paragraph of "Notes and Queries." We also like much Miss E. Broune's little picture of a Chinese Mother's Meeting. Such a feature helps to adapt the magazine for sending to friends at home, among whom we know that the former number was much appreciated.

Such articles as those on school and hospital work must render this publication very helpful to unexperienced labourers in these departments. Indeed we doubt not "Woman's Work," if maintained at its present high standard, will prove no less useful to its writers mutually, than valuable to outside readers as a record of "Far East" evangelization.

M.

Editorial Comment.

THE long-continued article by Rev. Timothy Richard, concluded in this number of THE RECORDER, was called out by a question from Li Hung-chang: "What benefits accrue from Christianity?" The missionary's reply, published in English and Chinese, is a thoughtful and lucid presentation of the subject.

CORRESPONDENTS who have occasion to use Chinese words and terms will be good enough to always give the English equivalent. A very intelligent reader of this magazine, not long since uttered in the editor's hearing and for his benefit a just criticism on the point herein named. Many of our readers have a very limited knowledge of the character, or none at all, and it is only fair to afford them in each case a clue of the meaning.

IN the city of Liverpool there are not less than twenty-five gentlemen and five ladies who have become followers of Islam, and they are organized into a regular Moslem society. It is easy to see how Buddhistic theosophy, with psychic visions and "astral" appearances and theories of re-incarnation, may have a fascinating power over certain minds; but vain is the effort of our philosophy to understand why the faith of Mahommed should gain ascendency, by intellectual processes or moral influence, over any human being born under Western skies.

CHRISTIANITY is making world-wide progress. The sun never sets on the sanctuaries, family altars and closets where the name of Jesus is honored above every name. At a prayer-meeting in Brooklyn, U. S. A., on last Christmas eve, a Japanese lady was the first to testify. She was followed by a Persian, who in turn was succeeded by an ex-Polish Jew, a Swede, a Canadian and a Chinaman. Another Christian, who pronounced himself a "full-blooded American," thought it "The grandest sight he had witnessed since God converted his soul."

THE United States Senate, in the last hours of its session, refused to ratify the Brussels treaty for the suppression of the African slave trade. There may be grave political reasons for American antagonism to a compact which had secured the assent of seventeen European powers, having for its object the suppression of the African slave trade, the rum traffic and the sale of fire-arms in Africa; but it is not apparent to ordinary perception. That such action should be possible with reference to a question which can have no partisan bearings and no contingency of "foreign complication," the only effect being to heap misery upon a helpless and victimized race, is strangely out of harmony with the advancing civilization of our day.

THE National Indian Congress, made up of native gentlemen from every part of British India, representing the heterogeneous population of the country and every different religion,—the object being to agitate in favor of a voice in the government of India,—is a recent event of great significance. The fact transpired that the only language possible in the proceedings of the body was our own mother tongue. An observer tells us that able addresses were given, and that one or two of them were "magnificent pieces of oratory and

couched in matchless English." A remarkable incident of the Congress was the appearance upon the platform of a lady delegate, a pure native of high caste, who with face unveiled, delivered an extemporaneous address. The spread of a Christian language and the movement for woman's emancipation, are forces destined to prevail against superstition, and to overthrow the hateful zenana.

A WRITER, over the *sobriquet* "Humanity," has addressed to the *North China Daily News* a powerful letter on the subject of "Woman Slavery in Shanghai." The assertion is made that "there is going on every day traffic in young girls and women sold and bought for immoral purposes." The victims are brought from Soochow, Sunkiang, Wusieh, Canton, Yangchow and other districts, and they are sold to supply the seraglios, where every device is resorted to in teaching them certain accomplishments regarded as necessary in the shameful life to which they are hopelessly condemned. To stimulate the wretched girls who are backward in learning the vile arts, it is said that rods, whips, burning hot opium needles and other modes of torture are resorted to. What gives it an appalling significance is the fact that within the Chinese city this nefarious business is absolutely prohibited by the native magistrate. So, then, Chinese law is more upright and effective in such matters than our enlightened foreign municipality!

THE English Baptists have arranged for a grand centennial missionary year in 1892. October 2nd of that year will be the one hundredth anniversary of the formation of the Society which sent out William Carey as its first missionary to India. A special centenary fund of 100,000 is to be raised and applied as follows: 1. To the outfit, passage and probation expenses of 100 new missionaries, mainly for India, China and the Congo Missions. 2. To the establishment of a working fund to obviate the contraction of large loans at the bankers. 3. To the erection of buildings for Christian schools, chapels and mission houses. 4. To the thorough training and equipment of native evangelists, pastors and school-teachers. 5. And to the translating and printing of the Scriptures.

On May 31st, commemorative services will be held in Nottingham, where Dr. Carey preached his famous sermon, "Expect great things from God: Attempt great things for God." The Baptist Missionary Society was the pioneer Society of England, and India was its first field. One aspect of results already achieved, is thus presented by a writer:—

"But the proclamation of the Gospel of Christ, which has been going on incessantly in India for the last 100 years, and latterly with very accelerated force, by literature as well as by the living voice, has already had a vaster effect than Islam ever had. True, the number of its converts is still enormously less; but Indian converts to Islam, having become so for the sake of the social rise which it gave them, have remained stationary in number, and without influence on surrounding Hinduism; whereas the Gospel, with its hardly more than half a million converts to whom it can point as the direct result of its open proclamation, has almost turned Hinduism upside-down already."

THERE are weighty reasons why the work of revising the Chinese Bible should go forward with as little delay as possible. All differences of view in respect of terms will be intensified and more and

more pronounced as time goes on. Current of ideas and method in expression are being wrought into Christian literature; they are rapidly becoming crystalized under the influence of worship and Christian thought. Missionaries now have the opportunity, by oneness of sentiment and concerted action, of impressing their ideals of truth upon the Eastern Church. It would be most unwise to allow the opportunity to lapse, and deliberately hand it over to the Chinese. The supreme need of the hour is *one Bible for China.* It is not too much to say that the ultimate success or failure of our present missions in the East may depend upon the fate of the current revisionary movement. If we cannot unite in harmonious action to this end, the native Christians will certainly fail to do so. If we of this generation cannot come together as to uniform terminology, we by so much add to the difficulties of the next generation in any possible effort to this great end. What would we think of having a number of different Bibles with differing terms in England, Germany or America? Is it conceivable that Christianity, under such conditions, would ever have prevailed to any wide extent among the Teutonic and Anglo-Saxon races? We honor our brethren who have conscientious scruples touching the use of doubtful words to express highest Christian truth; but should not conscience take cognizance of the possible fact that Divine truth may suffer even more from a many-sided and conflicting presentation of it? Our purpose is, not to inaugurate discussion, but to indicate what seems to be a plain and practical line of thought. And we rejoice to know that the crowning work of the late General Conference in Shanghai is being carried forward with steady reference to the great consummation.

Some apprehension has been expressed that the Bible Societies might not agree to the decision of the Shanghai Conference in relation to a Greek text. We have expressed the belief that there is no ground for apprehension in this regard,—a conviction fully sustained by the following extract from a letter of Dr. Gilman, Secretary of the A. B. S., to the general agent of that Society for China. There is indeed every indication that sympathy and material aid will be freely accorded from home to the movement for a standard union version. Dr. Gilman, writing under date of April 1st, says: "As I understand the action of the three Bible Societies, in accepting the plans formulated in Shanghai by the Conference, they waive any objections or preferences which they may have had in respect to the text of the original Scriptures, and leave it to the discretion of the company of translators to decide upon mooted points within certain well-defined limits. This is not so different, however, from the rule which has been in force for several years; for, as you may very likely remember, the B. & F. B. S. in 1881 authorized persons engaged in behalf of that Society in the work of revision or translation 'to adopt such deviations from the *Textus Receptus* as are *sanctioned* by the *text* of the revised English version of 1881,' while the American Bible Society went a step further and said 'such deviations as are sanctioned or *suggested* by the English or *American* Revision Committees of 1881.' Our rule, you will observe, gives discretion to adopt changes which the American revisers suggested and preferred, and which were placed in the appendix because the more conservative English scholars did not accept them. I refer to these well-known regulations to re-assure you that there is not likely to be

any dissent on the part of these Societies from the conclusions so unanimously adopted by the Shanghai Conference."

A cablegram has been received from London authorizing a meeting of the Committees on Bible Translation. It is believed that the three Bible Societies have united in making provision for the expense involved in such meeting. In view of the momentous issues at stake, it is fitting that missionaries throughout Eastern Asia should look beyond mere human agency for the desired success. We but voice the feeling of honored Christian workers who have the subject at heart, and who hold responsible relations to it, when we make this plea for prayer. To friends in China we are moved to say,—pray, brethren, with all prayer and supplication in the Spirit, that Providence will superintend the steps now about to be taken, remove difficulties out of the way, and bring to a happy issue the plan for a Union Chinese Bible.

Missionary News.

—The work in Shansi province continues to prosper. Rev. J. A. Leyenberger, of the Presbyterian Mission, on his last country trip baptized 57. Others of the same mission are baptizing some and examining many more, even hundreds of enquirers.

—Dr. R. C. Beebe, of the Philander Smith Memorial Hospital, Nanking, while taking his departure a few weeks since for a brief visit to America, was escorted through the city by one thousand natives carrying the official umbrella and other tokens of popular esteem. This was really a great triumph for the doctor. About six years ago a furious mob in the self-same city sought his destruction.

—The news was telegraphed to Shanghai on the 13th of May that a riot had occurred at Wuhu, in which the premises of the Roman Catholic Mission had been destroyed, the foreign community taking refuge on the hulks. It is conjectured that the secret societies, said to be numerous and powerful in the Yangtze valley, and the rowdy element of which is especially active at Wuhu, are at the bottom of this outbreak. The familiar story of the taking out of the eyes and the hearts of children that has so often done duty in China, was repeated in this instance with disastrous effect. There is a well-grounded belief that the Hunan Guild is largely responsible for the disturbed state of feeling noticeable in Yangchow, Chinkiang, Nanking, Wuhu and Kiukiang. Of course, as is generally the case in a Chinese riot, the ignorant populace were not only influenced by their superstitions but also by the equally powerful motive of plunder. Later news from Nanking is to the effect that a serious outbreak has occurred in that city.

—The following is a list of the missionaries appointed to represent various localities in answer to the Appeal of the Committee of Correspondence of the Missionary Conference :—

For Ningpo	Rev. J. R. Goddard
„ Amoy	„ Dr. L. W. Kip
„ Taiwan	„ Wm. Campbell
„ Wênchow	„ W. E. Soothill
„ Hangchow	„ J. L. Stuart
„ Nanking	„ F. E. Meigs.
„ Tientsin	„ Thos. Bryson
„ Newchwang	„ T. C. Fulton
„ Suchow	„ Dr. J. W. Davis and D. L. Anderson
„ Kiukiang	„ E. S. Little
„ Peking	„ H. H. Lowry
„ Tungchow	„ C. Goodrich
„ Fuchow	„ W. H. Lacy
„ Kinhwa	„ J. S. Adams
„ Tamsui	„ John Jamieson

WM. MUIRHEAD,
Hony. Sec.

—Rev. S. A. Gould writes from Shaohing, Chekiang province:—

The annual meeting of the Chehkiang Baptist Association, embracing the Baptist Churches in the Chehkiang province and the associated Churches in Shanghai, Soochow and Kweng-saen, was held in Kinhwa, April 15, 16, 17. Although the place of meeting was somewhat remote from the coast, there was a gratifying attendance of thirty-nine delegates. The statistics of the year show a total of 18 churches, 33 chapels, 27 native preachers, 4 colporteurs, 10 bible-women, 64 baptisms, 5 received by letter, 16 deaths, 10 exclusions, 8 dismissed by letter, 507 total membership, 54 enquirers, 11 boys' schools with 107 pupils, 8 girls' schools with 114 pupils, $479.96 contributions for all purposes, including the support of worship. As was the case last year, the number of baptisms and the total membership exceeded that of any previous year in the history of the association, although the total membership was diminished by an unusual number of deaths and exclusions. The tone of the sessions was hopeful. The native preachers appear to be realizing more fully the responsibility of their position, and to be taking a deeper interest in educational matters. A number of boys' schools and girls' schools have been started within the last two years, and are, to quite a large extent, under the supervision of the native preachers, subject of course to the control of the missionaries. The number of missionaries is so small and the number of stations so large comparatively, that the work must be done by the natives independently or not done at all. The Christians have also shown a greater willingness to aid in the support of their children in the mission schools. Certain Churches in Shantung province, formerly connected with us in membership, announced themselves as organized in an association of their own. There are now in China three associations connected with American Baptist Churches, one in Shantung, one in Chehkiang, one in Canton province. The Church organization in Swatow is more than equivalent in membership to to an additional association.

Personal.

Rev. T. R. Stevenson, pastor of the Shanghai Union Church, conducted a memorial service in honor of our deceased friend and brother, Dr. Gulick, Sunday evening, May 24.

Rev. Dr. Faber is gradually bringing to a completion his great commentary on the New Testament. That part of the work on the Gospel of Luke will have added to it some 2000 very full sermon sketches, illustrative of the sacred text.

Rev. G. F. Fitch and family are to leave for the States on the *Empress of India*, June 5th. The native Christians connected with the local Presbyterian Church arranged an appropriate Sabbath service, May 24th, adorning the place of worship with scrolls, charts and flowers, and pastor Tsü preached an able discourse to a crowded congregation. Subsequently, these Christian friends and workmen in the Mission Press, tendered a banquet to the departing missionaries, and also presented them with two beautiful scrolls. Mr. and Mrs. Fitch have long been prominent and faithful Christian workers, and they will be greatly missed in Shanghai.

Mr. Gilbert McIntosh, late of the S. D. C. & G. K.'s printing office, is to be manager of the Presbyterian Mission Press. This gentleman is thoroughly qualified for the important position to which he is called.

Diary of Events in the Far East.

April, 1891.

7*th*.—Slight earthquake felt at Ceylon.

18*th*.—H. E. Li, Chinese representative at the Mikado's court, entertains his friends at a ball in Tokio; this being the first instance of a general entertainment given by a Chinese representative in Japan.

25*th*.—In view of the impending water famine in Hongkong, the government make enquiries as to the capabilities of the condensers of the British steamers in harbour.

27*th*.—At Owari, Japan, a temporary constructed magazine was blown up and several persons were killed and wounded.

May, 1891.

1*st*.—A Japanese sub-lieutenant of the war ship *Kongu-kan*, fined $100 by the Hongkong Police Magistrate for sketching one of the forts.

5*th*.—Great fire at Higashi-no, Japan; 10,000 houses destroyed. Dust storm in Shanghai, which continued all day; the same storm was experienced at Chinkiang, Poo-too and Tientsin. Dust fell to the depth of a quarter of an inch.

9*th*.—Taotai Li Shan-ching goes on a tour of inspection to Shan-hai Kuan and Koo-yi and Ling-si, and to Shengkin and Kiren, to which places it is proposed to extend the Kai-ping Railway.

10*th*.—The first section of the Phulangthuong-Langson Railway opened to traffic by the resident superior of Tonkin.

11*th*.—Attempt to assassinate H. I. H. the Czarevitch at Otsu, Japan, by a native policeman named Tsuda Sanzo. H. I. H. received a wound in the face, fortunately not fatal. Fifteen pirates beheaded at Kowloon, four of whom were implicated in the *Namoa* piracy.

13*th*.—Anti-foreign riot at Wuhu; the premises of the Catholic mission burned and looted. The Customs premises and the British Consulate also looted.

16*th*.—Total loss of the S. S. *Albany* while on a voyage from Kobe to China.

18*th*.—Anti-foreign riot at Ngankin; the rioters were promptly dispersed by the soldiers.

25*th*.—Anti-foreign riot at Nankin; all the lady missionaries and children leave for Shanghai. Some of the foreign premises burned and looted. The mob were eventually dispersed by the soldiers of the Viceroy.

Missionary Journal.

MARRIAGES.

At the British Consulate, Shanghai, the Rev. D. N. Lyon officiating, Rev. Joseph Bailie to Effie Dean Worley, M.D., both of the Presbyterian Mission, North, Soochow.

At H. B. M.'s Consulate, Hankow, May 12th, by the father of the bride, Rev. C. G. Sparham, of the London Mission, to Mary B. L. John.

BIRTHS.

At Constantinople, March 2nd, the wife of the late Rev. R. E. Abbey, of a daughter (Maria Grace.)

At Canton, April 5th, the wife of Rev. O. F. Wisner, Presbyterian Mission, of a daughter.

At Peking, April 21st, the wife of Rev. L. W. Pilcher, D.D., of a son.

At Foochow, May 8th, the wife of Rev. H. N. Kinnear, of a daughter.

At Ningpo, May 20th, the wife of Rev. J. C. Hoare, of a daughter.

DEATHS.

At Delmar, Ohio, on the 25th March, after a few hours illness only, Miss Esther A. Spencer, late of St. John's College, Shanghai.

At Springfield, Mass., U. S. A., April 8th, Rev. L. H. Gulick, late agent American Bible Society, Shanghai.

At Tamsui, Formosa, April 28th, Rev. John Jamieson, of the Canadian Presbyterian Mission.

At Tientsin, 21st May, Rev. Jas. Gilmour, London Mission.

At Shanghai, on May 29th, Mr. S. Gjerde, of Norway, associate of C. I. M., aged 25.

DEPARTURES.

From Taiwanfu, Formosa, April 22nd, Rev. T. Barclay, of the English Presbyterian Mission, for Europe.

From Shanghai, May 1st, Dr. and Mrs. R. C. Beebe and two children, for U. S. A.

From Shanghai, May 2nd, Mr. and Mrs. McKee, Mrs. Gray Owen and children, for England.

From Shanghai, May 6th, Rev. Saml. Couling, wife and two children, of the English Baptist Mission, Shantung, for Europe.

From Shanghai, May 8th, Mrs. H. H. Lowry and two daughters, for U. S. A.

From Shanghai, May 9th, Rev. R. Swallow, of the English Wesleyan Mission, Ningpo, for San Francisco; Mr. and Mrs. Spencer Jones, for New York.

From Shanghai, May 11th, Miss M. Reed, for Tasmania.

From Shanghai, May 29th, Mrs. Mc Bride, of Kalgan, and three children, for U. S. A.

THE

CHINESE RECORDER

AND

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*The Diary of Marquis Tseng.**

BY REV. A. P. PARKER, D.D.

THE book we have before us to-day is the record of the travels and observations of Marquis Tsêng, who was sent as ambassador of the Chinese government to England and France in 1878, and who filled that office twelve years. The book contains the record for only six months of the time, and the preface tells us that there was another part to be published subsequently.

This is one of quite a large class of books that have been written during the last few years by travellers from the Celestial Empire to the countries of the Great West, giving accounts, from the standpoint of a Chinaman, of the strange men and things that fell under their observation. Many of these books are very interesting reading, as they show us to ourselves as the Chinaman sees us and bring into a strong light many of the peculiarities of our western civilization that by reason of familiarity have become very common place to us.

Among the many evidences of the wonderful progress that China has made in the last few years not the least is this matter of sending ambassadors, consuls, students, &c., to the various countries of the West. One of the hardest lessons, perhaps, that the Chinese had to learn was that the nations of Europe and America were her equals, and indeed her superiors in many respects, and must be treated on terms of equality. It was a long time before they would receive the ambassadors from the West in any other capacity than that of tribute bearers. And it is only within the last twenty years that they have consented to send ambassadors and consuls abroad to the various governments of the West, and students also to learn the ways of the West and to study the arts and sciences, the civil and military institutions, the religious and social customs,—in

* Read before the Soochow Missionary Association.

short, the principles of that great Christian civilization that now bids fair to dominate the world in the very near future. But the fact that they have done this, and have received ambassadors of the various treaty powers on terms of equality at Peking, and have, to a large extent, already adopted the great principles of international law and are entering into the comity of nations, shows clearly that the pressure that has been brought to bear upon the government and people by the nations of Europe and America has not been in vain. China is yielding to this pressure, slowly but surely.

Among the many ambassadors and government agents sent abroad by the Chinese government during the last twenty years, none has been more prominent or exerted a greater influence on China's foreign relations than Marquis Tsêng. The son of Tsêng Kwoh-fan, who was one of the most noted characters in modern Chinese history, possessed of an affable yet firm temperament, well-informed as to European affairs, conservative yet liberal, he was trusted by his own government and received with every mark of respect and courtesy by the governments to which he was sent.

After twelve years of acceptable service abroad, his return to China was looked forward to with considerable interest by the foreign residents in China, in the hope that he would be able to add greatly to the momentum of that progress which was already being manifested in many directions as the result of foreign influence in China. That he failed to accomplish much in this direction is but another evidence of the tremendous inertia of Chinese conservatism. It is a noteworthy fact and a striking illustration of the sublime sense of superiority that the Chinese feel toward all foreigners that though Marquis Tsêng, while in Europe, cultivated unrestricted social and visiting relations with his European friends, when he returned to China all such relations had, for the most part, to cease. He evidently dared not, or at any rate he did not, risk the adverse criticisms of his fellow-countrymen by placing himself on terms of equality with the still despised, though much feared, visitors from the West.

Still, as a member of the Foreign Office at Peking, his influence seems to have always been on the side of liberalism and progress. It was indeed thought, at one time, that there would be a sort of rivalry between him and Li Hung-chang, the great leader of progress in China; that is, that Marquis Tsêng would be an opponent of Li Hung-chang in his projects for the introduction of western innovations. Marquis Tsêng's proposal to restore Chinese rule over the bit of territory that constitutes the Foreign Settlements of

Shanghai, and some of the expressions occurring in the article on the Awakening of China, which he wrote and published in the *Asiatic Quarterly Review*, soon after his return to China, seemed to indicate that the sentiment "China for the Chinese" very strongly controlled his mind and colored his views of China's foreign relations. Yet in view of the work that he did, and the influence that he exerted in extending and improving China's foreign relations, we must unhesitatingly place him among the leaders in the path of progress that has been so clearly marked out for this great country by the march of events during the past three decades.

His untimely death last year was a cause of universal regret and a great loss to the party of progress in this country.

The diary begins abruptly with the first day of the ninth moon of the fourth year of Kwang Sü, while he was in Peking. He tells how he wrote a letter in English to a foreign friend to borrow a telegraph code book in order to learn something of the methods of sending messages by telegraph. On the second day of the month the French Minister came to see him, and they had a long conversation, principally on the difference between the foreign and Chinese customs in the naming of the different human relationships. It seemed strange to him that in western countries men and women occupy a position of equality, and that hence the names for the relationships beyond the first or second degree are the same for both sexes. He thinks this must cause a great deal of confusion. He says the French Minister was greatly surprised when he described to him the minuteness with which the different relationships are designated in Chinese.

On the third, two of his official friends came to visit him and to condole with him on the miseries in store for him on his long journey, and the dangers from wind and wave that he would have to pass through. But he says that while he knew that the journey was long yet the steamer that would carry him could make a thousand *li* a day, and he would not be much longer or have a much harder time in getting to the end of his journey than those officials who were appointed to go to the provinces of Yünan, Kweichow or Kansuh. And although there is danger from the winds and waves, yet the fortune and misfortune in a man's life are fixed by the decree of fate, and one can neither run into them or escape from them. "Since receiving my appointment," he says, "these things have not troubled me so much as a fear that I shall not be able to properly perform the duties of the office, and by failure bring disgrace upon my honored ancestor. Moreover, the former Minister, Mr. Kwoh, was greatly respected by the people of Europe and [I fear] that in becoming his successor I shall be found, in comparison

with him, very inferior. This is really what I tremble over day and night."

On the morning of the fourth, after giving orders to his servants to pack his baggage and get everything ready to start, he went into the ancestral hall and bid his deceased ancestors good-bye, after which he took his family and started on his journey, reaching T'ung-chow about five o'clock in the evening, where he took a boat for Tientsin.

He remained some ten days in Tientsin, visiting and receiving visits from various officials, Chinese and foreign. On one of his visits to Li Hung-chang, the latter showed him a letter from Ma Kien-chung from Paris. Ma had been sent to Paris by Li to study, and this letter was in the form of a report of his progress and prospects, although he says that he has been so busy that he had not time to make a copy of his diary just then to send to his patron. Ma tells of the examination that was held in the institution where he was studying, and the subjects that were given out for essays to be written by the students. There were eight subjects relating to international law, treaties, the extension of trade, the different systems of government, methods of taxation, &c. Among other things that Ma tells in his letter, he says that when he first went to France his belief was that the strength of western countries lay in their manufacturing skill and their military power. But after being in Europe awhile and studying the foreign books, he had come to see that their real strength lay in their protection to commerce and in retaining the goodwill of the people. Universal education and representative institutions were also important elements in the strength of the nations of Europe and America, while manufacturing skill and military power were of secondary importance. He had also been led to think before going to Europe that the governments of the West were about as good as governments could be. But he had come to find that they had many and serious drawbacks. "England is nominally governed by a Queen and Parliament," he says, "but the Queen has no other power than the mere empty one of signing State Papers, and Parliament spends its time in empty talk, while the real power is in the hands of the Prime Minister and his Cabinet. America is nominally a Democracy, but in every election immense sums of money are spent in bribery, the country is ruled by parties, and an election simply results in exchanging one party for another. How can there be good government under such conditions as these? The offices in the French government are supposed to be filled by election from among the people and not to depend on hereditary titles of nobility, &c. But, with the exception of a few men of commanding talents, it is next to impossible for one

who has not some sort of title to nobility to get into any office that is worth anything."

The Marquis, in one of the entries in his diary, says that as the English language does not treat much of abstract ideas it is much easier to learn than Chinese! But he gives the reason for his mistake as to abstract ideas in the English language when he tells us a little further on that he is not very well acquainted with English, and exhorts his younger fellow-countrymen to use all diligence to acquire a thorough knowledge of that language, as it has become a necessity in dealing with foreigners.

The diary tells what the Marquis did and said and saw each day, even as to the time he arose every morning and the time of retiring at night. On the morning of the 19th he arose at seven o'clock and found his left ear deaf, and he says he dug and picked at it a good while. After dinner he went to call on Mr. Detring, the Commissioner of Customs, and then went aboard the steamer *Pautah*. Several friends came aboard to see him off. Under the entry for this day, he gives some reasons why the great stone road between Peking and T'ungchow is allowed to remain in such a bad condition. He says the road was relaid in the reign of Tao Kwang, but in the following years the government was at heavy expense in putting down the T'ai P'ing rebellion, and recently they have had the war with the Mohammedans in the north-west, and the Emperor, out of regard to the people, stopped all public works so as to lighten their burdens as much as possible. And besides, great crowds of people are constantly passing over the road, and any light repairs would not do any good, and to attempt heavy repairs would necessitate the entire stoppage of the traffic for a long time, which would cause a great deal of inconvenience to those who have to use the road.

He reached Shanghai on the 26th of the ninth moon, and remained there till the 28th of the tenth moon, visiting and receiving visits and making the necessary preparations for his journey. He was very ill during three days of his stay in Shanghai. He reports in substance several conversations that he had with various foreign and Chinese officials on foreign and Chinese affairs. He also gives the substance of various letters and official documents that he wrote in reference to his trip, and to foreign affairs in general. Among the rest was a letter in reply to a man named Yang Shang-nung, who had written to him remonstrating with him for having anything to do with foreigners. His reply says that all those who want to maintain an exclusive policy and have nothing to do with the outside world, belong to one or the other of three classes. The first of these classes consists of those conservative scholars who know

nothing beyond Wenchang's [Essays], and who think that since the time of the Han and the T'sin there has never been any government worthy of the name. The second class consists of those who for the sake of notoriety make a pretence of learning and regard for scholarly attainments, while they are only able to deal in stock arguments and ready-made phrases (in their pretended opposition to intercourse with foreigners.) A third class consists of those who, having at first thought that foreign affairs could be easily managed, and having failed to accomplish their purposes as they expected, have turned against the foreigners, and the hatred and envy of their hearts have found expression in villainous and poisonous language. "But, however these persons may oppose it, China must have relations with foreign countries. We have reached a condition of things that has no precedent in our history. It is the decree of heaven, and we cannot close our doors and refuse to receive foreigners or fold our hands and have nothing to do with them. To live away off in the country, where steam machinery has never been seen or heard of, and talk in a lofty tone, (about such matters) any one can do that. But to come face to face with important affairs and bear the responsibility of managing them (is a different thing,) and mere empty talk is of no avail. We ought to study into the condition of things and learn to adapt ourselves to our circumstances."

He had many applications for positions on his staff from men who wanted to take a trip to the foreign countries. But of course he had to refuse a good many of the applicants. The 9th was the birthday of his father, but as he was away from home he could not perform the worship that was due his illustrious ancestor. But on the next day, which was the birthday of the Empress, he tells us that he arose at six o'clock, and, after making due preparation by putting on his official robes, &c., he and one of his secretaries went into the guest room where he was stopping and performed the proper obeisance with his face toward the north-west, in honor of the Empress.

On the 11th, he received a visit from a man named Chang King-t'ang, who handed him a paper which he had written on the subject of China's foreign relations, and which is quoted by the Marquis in his diary, and the most of which he approves. Among other things, Mr. Chang advocates the policy of cultivating friendly relations with England as a foil to Russia's designs against China. Another point that he urges is that foreigners in general ought to be treated with kindness and respect. He says that during the two hundred years in which China has had relations with foreign countries the tendency has been to copy the foreigners' ways, while the foreigners are treated as the kingdoms of T'sin and Yueh

treated each other, that is with suspicion as enemies. "It is on this account that the foreigners, while more or less divergent among themselves, even to the extent of downright enmity, yet when they come to deal with China they all unite as one man against her. We can never hope to get their assistance in any time of need if we continue to treat them with suspicion and disdain. Of course, if we could keep them out of the country our manner toward them would make but little difference. But as they are right in among us, we ought to treat them with sincerity and justice, so that they may have confidence in us and be ready to help us when we need their assistance." He adduces Japan as an illustration of his meaning. Japan, he says, is walking in the steps of the westerns, even to the extent of changing her government and her clothes, a most stupid proceeding, and yet foreigners, while they laugh at the Japanese in their crude efforts to mimic their ways, are still always ready to give aid and protection whenever it is needed. He thinks missionaries cause more trouble than any other class of foreigners that come to China. He thinks they ought to be required to take a pass whenever they go into the interior, and have a responsible official to accompany them from one town to another, so as to prevent fear and disturbance among the people. He advocates the establishment of schools throughout the country to teach Western education, the employment of foreigners to translate foreign books into Chinese and the prohibition of the opium trade. In reference to the latter, he says a good plan is hard to find; but, as the people from the West think only about the amount of money to be made, if some means could be found by which they could make the same amount of money as they can out of the opium, as, for instance, tea or silk or mining operations, they might be willing to give up the opium trade.

In a letter to a French official the Marquis discusses the difference between China and the West in regard to the relations of men and women. He says it will be impossible for the wives and daughters of ambassadors, consuls and other Chinese officials sent to the countries of the West, to adopt the social customs that obtain there. "According to the teachings of our Holy Sage," he says, "men and women do not hand things to each other; and when a daughter marries and leaves home and afterward returns to make a visit, it is improper for her to sit on the same mat or eat out of the same dish with her brother. A Chinese woman would consider it a lifelong disgrace to have sat at the same table with a male guest. Hence it will be necessary to make some regulations in reference to this matter in connection with the sending of ambassadors to foreign countries, so that wives and daughters will not be afraid to accom-

pany their husbands and fathers. Our ladies will only consent to have social relations with the ladies of foreign countries; and if occasion should render it necessary for them to see foreign gentlemen, they will only stand at a distance and make a bow, but will not consent to shake hands with the gentlemen." He concludes his letter to the French official by urging him to take steps to have such regulations drawn up as will be agreeable to all concerned, so as to cultivate friendship and goodwill between the people of China and western nations.

On the 16th, he records the fact of having given a passport to his French interpreter to visit Suchow and the region about here.

On the 18th, he had an interview with the American Consul-General Bailey, in which among other things they discussed the subject of Chinese music. The Consul was quite surprised to find from the Marquis's statements that the Chinese had any music worthy the name, and he got the Marquis to write him out a brief account of the Chinese system of musical notation.

On the 26th, he visited the Roman Catholic establishment at Zi Ka Wei, with which he seems to have been very much pleased.

On the 27th, he went aboard ship with his family and all their belongings, preparatory to leaving on the morrow. In the entry for this date he speaks of the controversy he had with the British Consul Davenport about official etiquette, as to who should call first. He considered that as Minister he outranked the Consul, and that the Consul ought therefore to have called on him first. But the Consul did not view it in this light, and hence neither visited the other, though all the other Consuls in Shanghai came to call on the Marquis and he returned their calls.

On the 28th he records his painful parting with his daughter, who wept sorely at the separation and he could not refrain from tears himself. Many friends came on board to see him off. At a quarter to nine the ship *Amazon* loosed from her moorings and started on her long journey. He gives a lengthy description of the *Amazon*, size, tonnage, officers and crew, regulations, &c., &c. He observes that breakfast was provided at a different hour for the English passengers from that of the rest of the passengers, partly, no doubt, because the English did not like the French breakfasts, and partly because they did not rise as early as the rest of the passengers.

(*To be concluded next month.*)

The Rebel Bible.

BY REV. W. T. A. BARBER, M.A.

A GENERATION has passed away since the T'aip'ing name was a scare and a terror. We yet find traces of the rebels in the memories of middle aged men, who speak of friends and relatives submerged in the flood of vanished homes and who even now start up in terror-stricken dreams as sleep annihilates the flight of time; and sometimes we see traces in their faces, where branded inscriptions defy the rounding years. Rebel coins in daily use, rebel ex-generals serving as house coolies and rebel ex-privates lording it in purple and fine linen, mark the grass growing on the grave of rebel hopes, mercifully allowed to efface uncanny features of the political land. The modern missionary knows but little of the rebellion as a force and factor in life; he does but vaguely understand that its battle-cry was a distorted echo of the words of the Bible, and that the movement had its first rise in a certain amount of religious enthusiasm, which slowly evaporated until the people were alienated by the horrors and violences of bandit soldiery. As in all such cases, many of these ruffians flocked to the standard for the sake of what they could steal, while the rebel emperor went his way of eccentricity or madness to his fall. I had the good fortune recently, through the kindness of a friend, to see a copy of the Bible published by the authority of the rebels. Old residents of China are, many of them, familiar with its contents, but to recent arrivals some details may be of interest. Circumstances unfortunately limited my inspection to a single day, and I am thus prevented from the minuteness and fullness desirable.

The book is published in yellow paper, comprising the Hexateuch under the title 欽定舊遺詔聖書, in six volumes, and the New Testament under the title 欽定前遺詔聖書, in eight. On the title page of each set is the date 太平天國癸好三年新刻, in which the character for the year is changed from that accorded it in the Imperial cycle. Then is given a list of publications, twenty-nine in number, under the literary supervision of two of the relatives of the rebel emperor, of which the fifth and sixth are the books under consideration. The text is, I understand, that of Gutzlaff; here and there are characters changed by pseudo-imperial prerogative; one noticeable alteration is the insertion of the Imperial 朕 (I) in all recorded sayings of our Lord. Genesis and most of the books of the New Testament are annotated, though sparingly, each note ending as from the vermilion pencil—Respect this (欽此). The main theological point insisted on most strongly is that Jesus Christ is the Son of God (上帝的太子), but not God.

This is asserted with most emphatic iteration,—thus on Mark xii, 30 the note is: "My Great Elder Brother (太兄) clearly declares that there is only one Supreme Lord (太主); why then did His disciples afterwards mistakenly explain that Christ is God?" In fact, all the passages in which our Lord speaks of Himself as separate from the Father, are fastened on to emphasize the fact that He is not God. This literary logic is supplemented by the practical experience of the T'aip'ing Emperor during his visits to heaven. The latter's blasphemous genealogy is given in the note on Hebrews vii, 1: "This Melchisedec was I. Formerly in heaven the Old Mother (老媽) gave birth to my Elder Brother (太兄, *i.e.*, Jesus Christ) and to me and my fellows....." Again on Mark xii, 37: "You are all mistaken in explaining that Christ is God...; before David my Great Elder Brother came to be born and saw the Lord (上主) addressing him as Great Elder Brother (太兄乎). So, too, I, when I was in heaven, saw that in heaven there were God, the Heavenly Father, the Heavenly Mother (天母老媽), my Great Elder Brother, the Christ, and my Heavenly Sister-in-law (天上大嫂). They have now come down to earth (下凡); are there still then Heavenly Father, Heavenly Mother, Heavenly Elder Brother, Heavenly Sister-in-law (又有天父天母天兄天嫂乎)?"

The note on John viii, 56 is: "Before heaven and earth God's primeval mate (元配), that, is, the Heavenly Mother (天媽), gave birth to my Great Elder Brother, therefore he says this."

After a while the Eastern King (東王) appears to be promoted to a place in the brotherhood with Christ and His chief.

Thus I John v, 7: "The Eastern King is God's beloved Son with my Great Elder Brother and me, all born of one venerated mother. Before heaven and earth all three of us were of closest essence with the Father and the Son (父子一脈親).... Now God comes down on the Eastern King and bids the Eastern King to be the Holy Spirit; the original function of the Eastern King is wind, the Paraclete (勸慰師). The Father knew that in the New Testament there were many mistakes, so bade the Eastern King correct them....The Son (太子) came down and revealed his holy will to me, saying: 秀全 (the Siu Ch'uen, household name of the rebel leader) My uterine brother, henceforth call me not God (帝); the Father is God . . ."

A curious and not very intelligible distinction is made between the two terms used in modern times for the Holy Spirit. On Mark ii, 12 we find: "The Holy Spirit (聖神) is God, dwells (住臨) on my Great Elder Brother and also leads my Elder Brother; how can we deduce that beside this there is a Holy Spirit (聖神) to form my Elder Brother's body, and beside that again a Holy Spirit

(聖神), so as to make three? Amongst them is a Holy Spirit (聖靈), the Eastern King." On John xiv, 17: "The Eastern King, the Paraclete, is the wind of the Holy Spirit (聖神的風). My Elder Brother foretold to men of earth that they could not receive because they knew him not, therefore the Eastern King suffered and ascended to heaven—thus is this fulfilled."

In some of the previous extracts it is difficult to divide between madness and blasphemous fraud. The eye of the ruler is ever open to find references to himself and his kingdom in the words of Scripture. Naturally he delights most in the pages of the Revelation. But he early finds his name recorded on the stories of old. Thus on the setting of the bow in the cloud he remarks, "I am the sun, hence my name is Hung (姓洪); the Father first instituted this sign to proclaim beforehand that he would send *Hung Er* (頂詔差洪曰也)."

On Matt. xxiv, 29 ('the sun shall be darkened and the moon shall not give her light') he explains, "I am the sun, and by coming down as man I have darkened my light; my wife is the moon, and in becoming human, gives forth no light." "Heaven has sent the T'aip'ing soldiers—this is the stars becoming men and therefore falling from the sky . . . 'all being gathered from the four quarters of heaven' is now fulfilled here."

Matt. xxv, 31 is claimed as fulfilled by the rebel court at Nanking. The peace of Luke ii, 14 is of course T'aip'ing, and the Sabbath of Mark ii, 29 gives opportunity for pointing out: "Now there is the Sabbath of heaven and earth, my Great Elder Brother has come down to earth to be King."

St. James's quotation in Acts xv, 16 is annotated: "Now God and Christ have come down to build again God's temple; this is in Nanking; our dynasty (天京天朝), all under heaven, are united in one and equally pray to the Supreme Lord." On Rev. iii, 12: "In our heavenly dynasty we have the Temple of God the Father, Holy Spirit and my Great Elder Brother, Christ; we have engraved the name of God and the name of Christ on it. The New Jerusalem, which cometh out of heaven from my God, is Nanking. This is fulfilled." On Rev. vi, 12, 13: "I am the sun, my wife is the moon; the turning to darkness and blood obscurely reveals coming to earth to be men; the soldiers of our Heavenly Kingdom are the stars of heaven, their falling to earth darkly reveals their coming to earth to kill the mandarins (妖 the monsters); heaven rolled up as a scroll and the islands moved from their places, obscurely reveals all under heaven leaving the old and becoming new and all having supreme peace (太平). All is fulfilled by the destruction of the den of thieves and the general slaughter of the mandarins."

On Rev. ii, 15: "God and my Great Elder Brother, come down and give me the 'Young King' (the Rebel heir apparent) to rule. 'All countries turning to God and His Christ' is making me and the Young King rule to all ages."

But from so unlimited a field of dark prophecy we must retire with these few extracts. The T'aip'ing abhorrence of idols is shown in the note on Rev. ix, 11. "Abaddon is Yen Loh the monster" (supposed to judge at the gate of hell). Perhaps the most significant comment of all, coming to us with strange nineteenth-century echoes of Mahomet and so many who have claimed special revelations, is on Titus i, 6 (blameless, the husband of one wife): "Now God's will is that big mandarins should not only have one wife (今上帝聖旨大員妻不止)."

One sometimes wonders what would have been the state of China to-day had Gordon not checked the T'aip'ing power; certain it is from these extracts, that if idolatry would have been cast out, the Christianity replacing it would itself have stood sorely in need of humility and purity. Perhaps we may not unfairly judge from what we here see that the movement, with its curious mixture of fraud and madness, had within itself the seeds of decay.

The Use of 你 in Prayer.

MR. BARBER writes in the May RECORDER, controverting the opinion expressed by some of the oldest and most experienced men at the Conference concerning the use of the second personal pronoun in prayer in Chinese. Though not one of those whose opinion was asked, I am in entire accord with the opinions expressed by those who were asked. Mr. Barber should not give too much weight to the opinion of an English-speaking mandarin. Men, who, from the stand-point of Christian evangelization, have made the language and institutions of China the study of their lives, are much more likely to take a correct view of such a question than a mandarin who has but a theoretical knowledge of Christianity, and who neither knows nor appreciates the half of all that the question involves. Even the opinion of a Chinese preacher, to which Mr. Barber refers, is not by any means conclusive. Chinese preachers differ on this as on other things. There is, moreover, a disposition on the part of a good many Chinese preachers to lay undue stress on such matters. Having conceded to Christianity sundry indispensable things which offend Chinese prejudices, they (unconsciously no doubt) atone for it by making broad their

phylacteries in regard to less important matters, and show great zeal in trying to adapt other things in Christianity to Chinese ideas of what they ought to be.

It is indeed true that Chinese etiquette forbids the use of 你 *Ni* when addressing superiors, but is not true that this etiquette prevails universally, or even generally, in the familiar intercourse of families or intimate friends. In Europe it has always been impolite to address royal personages by the second personal pronoun. It must be, "Your Majesty" or "Sire," etc. Lords and judges are also addressed in the same way, as "Your Lordship," "Your Honor," etc. Tallyrand relates that Napoleon once sharply reproved a foreign ambassador for addressing him as "You." It has not, however, been supposed from these facts that the personal pronoun should be avoided in addressing God, and that He should be addressed as "Your Majesty," or the Lord Jesus as "Your Lordship." A native preacher, for whom I have much respect, in speaking of the matter, remarked that the avoidance of *Ni* was essentially a matter of official etiquette, and that for the same reason that *Ni* is avoided 我 is also avoided, and 小的, or some other demeaning term, used in its place; and that consistency would require the use of 小的 for 我, the reasons being quite as strong in one case as in the other. The modern practice of sitting during prayer, introduced into many Churches in the West, and into some in China, is much more objectionable from the stand-point of Chinese etiquette than using *Ni*. I wonder what the said English-speaking mandarin would say to this, if his attention were called to it. It is pretty certain that he would say something rather forcible if a petitioner before him should draw up a chair and take a seat in front of him, before beginning his request. There is, I fear, some danger in these matters of straining at the gnat and swallowing the camel.

It may seem at first sight that the question is an unimportant one, in which Christianity can well afford to yield to Chinese prejudice. Further consideration shows, however, that the question is one which enters into the vitals of religion, and that the use or non-use of *Ni* is likely to have considerable influence on the character of the Christian Church in China. The avoidance of *Ni* is indirect and distant, and requires the use of awkward periphrastic forms, while the use of *Ni* is direct and endearing, and is the spontaneous language of familiarity and affection. In his intercourse with God and with Christ the Christian rises to an atmosphere of affection which the heathen do not understand. The titular forms of mere politeness are not applicable in our approaches to God. We are here in a region which makes rules for itself.

That the use of *Ni* grates on the ears of uninstructed heathen is no doubt true, and when conducting services for them it is doubtless best to avoid the use of *Ni*, but this proves nothing with regard to the practice which should prevail in ordinary Christian worship. Christians cannot afford to hold themselves aloof in the cold embrace of polite ceremonial forms, but should rather draw near and learn the dialect of a loving intercourse. I have observed for a number of years that those Chinese Christians, whose religious affections are strongest, and who are most thoroughly converted from heathenism, are those who lay the least stress on avoiding the use of *Ni* in prayer. A singular fact in this connection is that many who punctiliously avoid the use of *Ni* in the Lord's prayer, will yet use it frequently in their own spontaneous prayers. This seems to suggest that the real inwardness of the thing is something very like Phariseeism, otherwise it would seem as if the *instinct of politeness* would lead men especially to avoid the use of *Ni* in their own language, while reverence for the Scriptures would lead them to yield the point in this case, and not to change the very words of the Lord Jesus.

Finally, it should be observed as a general principle, covering this case together with others more important, that our business as missionaries is not to *adapt* Christianity to the Chinese, but by teaching and reforming the Chinese, *adapt them* to Christianity. It is of course a great mistake needlessly to offend national prejudices, but it is a much greater mistake to suppose that by toning down the impalatable things in Christianity to suit Chinese prejudices we are really advancing the cause of truth. It should be observed that Chinese heathen, especially the educated, who become Christians in adult years, are not the safest judges as to how Christianity should be adjusted to Chinese customs. Their heathen ideas and prejudices are at a maximum, and too often their Christian experience and spiritual insight are at a minimum. It may be wise to allow the Chinese considerable liberty at first, but we owe it to the Gospel we represent to give our own personal influence and example in favor of reformation and of truth and righteousness. If, on the contrary, we yield the precedence to our Chinese converts and become their pupils in all matters concerning their own customs, then the tide of reformation will set the other way. Chinese Christianity will adopt foot-binding as a Christian custom, marriages will always be celebrated on lucky days, character paper will be carefully gathered up and burnt, the ancestral tablets will be kept in their places and honored (by-and-by perhaps worshipped), and zealous preachers will set forth Christianity as a revival of the religion of their ancient sages. The final result in the course of time will be that instead of Christianity converting China, China will have converted Christianity.

C. W. M.

Chinese Music.

BY MR. J. W. H. JOHN.

THE contributions on the above subject which appeared some months ago in THE MISSIONARY RECORDER, dealt with a subject which is of widespread interest, as it is one so intimately associated with church life, no less, I imagine, among native Churches than foreign ones. It is likewise one whose *pros* and *cons* may be considered without the dread of incurring antagonism through running *contra* to the existing Chinese scheme or system, as the Western systems have already been adopted either in their entirety or applied to that of the Chinese. As music cannot be deemed the proprietary right of any one nation, if defects are discoverable in certain systems of notation in vogue which by the incorporation from other systems of that which would remedy or supply this defect, and which would thus be rendered more serviceable in advancing psalmody, then such remedial measures should be introduced.

The discussion of the subject must afford, to missionaries especially, a topic of great interest ; especially should ones so well qualified to write as Mrs. Timothy Richard, Mr. Van Aalst and Rev. W. E. Soothill, etc., continue their labours in this direction. It affords much amusement to hear some of the older missionaries, musical ones especially, recount their early experience in matters affecting the psalmody. One remarked that in the early days of what is now a very large and flourishing Chinese Church, congregational singing was indeed congregational torture,—when each one apparently thought that the one thing needful was to produce as much sound as possible, without regard or reference to his immediate neighbour, and thus giving a somewhat too literal interpretation to Psalm 98 : 4.

Mrs. Richard dealt mainly with the subject on the lines pursued by Mr. Van Aalst, but gave in addition several adaptations of foreign compositions expressed in Chinese notes. And the selections mentioned by Mr. Soothill in THE RECORDER will doubtless be found serviceable for the reasons advanced by him.

There is yet another feature with a view to usefulness and intelligibility in which this question may be considered, and which is, I think, worth submitting to the readers of THE RECORDER. It constitutes a compromise or a unification of the staff notation and the sol-fa. While on one hand this scheme preserves intact the principles of the old notation, on the other hand it imparts to it what may be described as the mnemonic feature of the sol-fa system. Of course, the practicability of the scheme has been

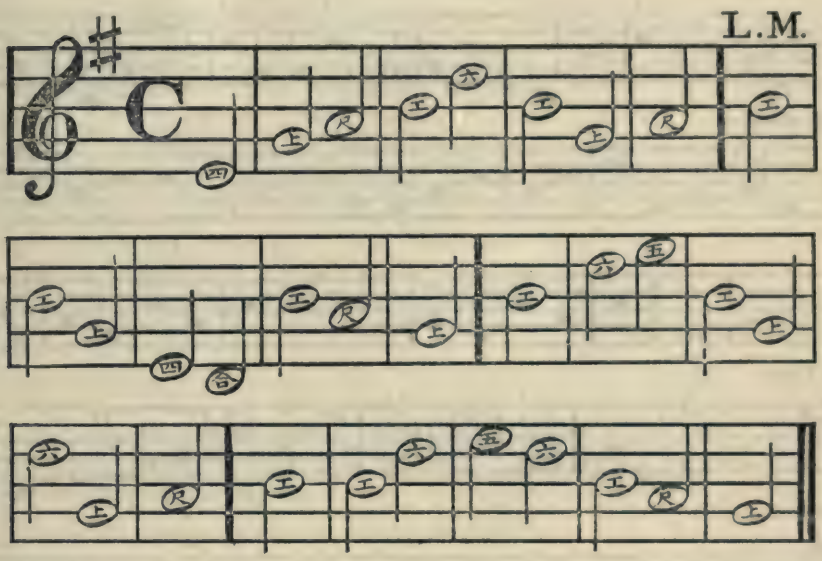
tested, and has for many years answered all the purposes intended, by a music-publishing firm in England. As may be imagined, it simplifies wonderfully the reading of the staff notation to one who is already familiar with the relative sound-values of the sol-fa notes, which latter are as easy of acquirement as the relative time-values of the staff notes. In this system the sol-fa notes are printed on those of the staff,—in fact, they form part of the notes themselves. And it is this unification of notes of two systems to which I desire to call attention. I am aware that unification or assimilation of the old and new Western systems was easy of accomplishment, as the principles which underlie both are identical; and that great obstacles lie in the way of the adaptation of the staff system to that of the Chinese. But, if this—"Union System," may it be called?—were adopted, it would of course be taught by missionaries who are already acquainted with the principles of the staff notation; and there would be perfect agreement in time and tone, if, for example, the appended tune were sung together by three persons, one reading the notes as E, G, A, B, etc., and the second reading them on the principle of the movable *do*, *i.e.*, la, ray, me, etc., and the third as 四, 上, 尺, 工, etc. This scheme admits of the introduction of the signs and symbols of the old notation in their entirety, thus avoiding the necessity for new and arbitrary symbols. The use of the staff notes in preference to the sol-fa time signs has advantages which cannot well be ignored. There are in the sol-fa two conditions of value,—one determines the time, the other the tone; while the staff system has the obvious advantage of both being expressed by the note itself.

The objection of expense may be advanced, but is hardly a tenable one in view of the legion of wood-carvers all over the empire, and also of the rapidly multiplying photo-lithographic establishments in Shanghai. The appended air will serve to illustrate the system; and should it in use prove as acceptable an aid in congregational singing as the unified Western systems proved to be in the home land (at any rate, in Wales) some years ago, then the comparatively slight expenditure which would be incurred, even in casting a complete font, would be amply compensated for by the increased interest in, and enhanced quality of, the vocal part of the psalmody. In fact, the only objection that I am aware of consists in the necessity of writing the Chinese notes in white on the black notes of the staff, which would be obviated by the casting of a font, which, of course, should be in large type, at least of the size of the appended specimen.

Had I not known of the system of unified notes before, Mr. Soothill's remark on page 223 of THE RECORDER would have furnish-

ed the cue for suggesting something of the kind, where, commenting upon a statement made by Mr. Van Aalst, "that the Chinese method of writing in columns would never admit of the adoption of a stave like ours," Mr. Soothill replies, "Of this I am not so sure; though the more satisfactory plan would undoubtedly be the introduction of our symbols along with the staff."

The following air is copied from THE CHINESE RECORDER for July 1890, page 337:—



Airs founded on Pentatonic Scale.

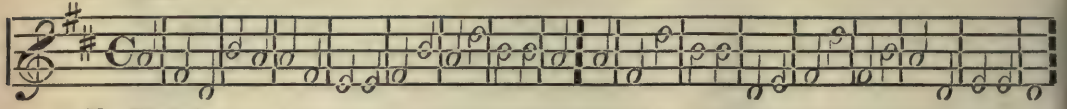
THE accompanying Airs in the Pentatonic Scale have been sent to me by the Rev. Walter Louis Taylor (Primitive Methodist minister), in response to an appeal by Mr. Curwen in his short notice of my Paper on Chinese Music in the "Christian World."

As Mr. Taylor says, there is an unavoidable sameness in tunes that contain no semi-tones, still we are glad to have these additions to the limited number of tunes that the Chinese can sing perfectly.

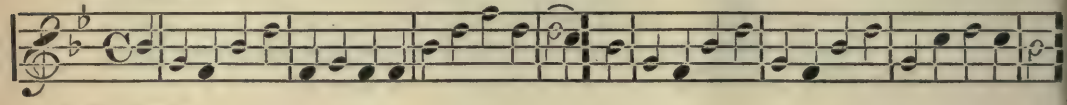
Thinking that other missionaries might also be glad to have such tunes, I send them to the pages of "THE RECORDER."

M. RICHARD.

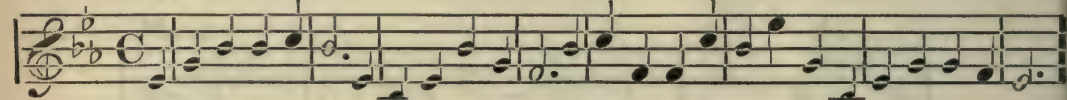
L. M. Penta



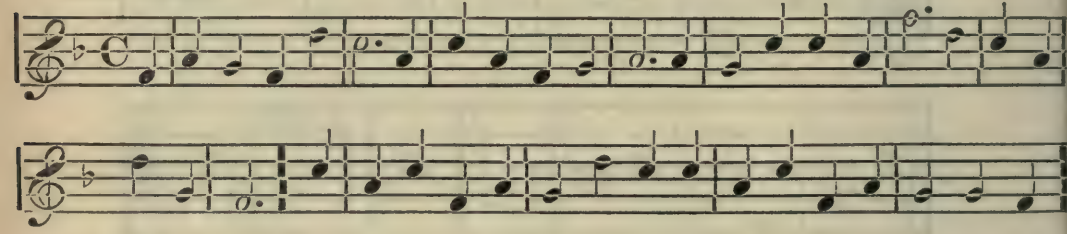
C. M. Fountain



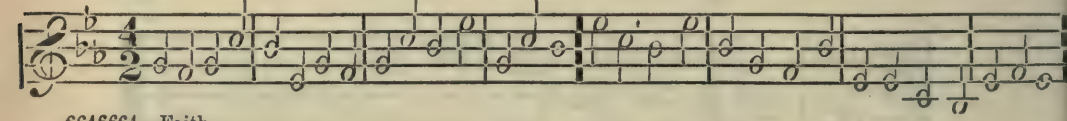
S. M. Taylor



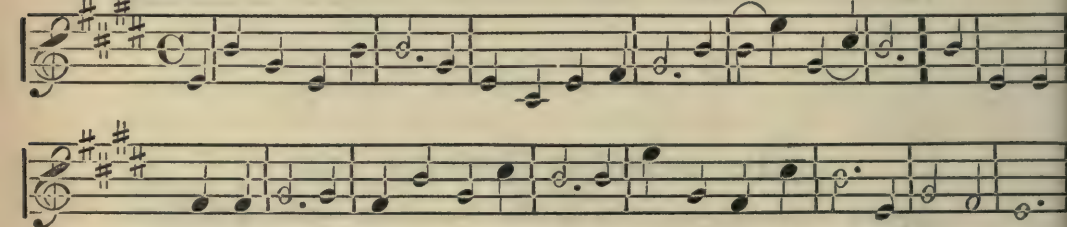
666688 Sacrifice



8787 Light

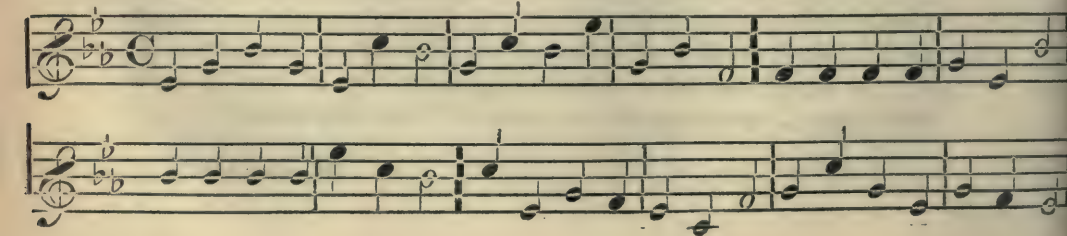


6646664 Faith



7777 Mercy

777777 Rock



Collectanea.

THE DIVINE NAME.—

Nor only that one Angel (if we dare
Receive) for "suddenly was with him there
A multitude of heavenly ones," who throng
The silvery gleam, all singing that same song
Of peace and Love; all—for our planet's sake—
Praising Eloi.

Tis the Name He spake
In the Aramaic, at His Mother's knee,
In white-walled Nazareth of Galilee,
Lisping first speech; and after, on His Cross;
But we have sore misused, to all men's loss,
The great word "God," speaking the Unspeakable
With daily lips, and doing nowise well
To give thereby parts, passions, qualities
To the All-Being, Who hath none of these;
Mingling weak mortal thoughts of "Sire" and "King"
In "God the Father;" and so worshipping
An idol, served with muttered spell and moan,
Baser than brass, and duller than dead stone;
A graven image of that glorious All
Who hath no form, and Whom His Angels call
By never uttered names, and Whom to see
Not once hath been, and never once shall be;
Who doth, in universal rule, possess
Majesty, beauty, love, delightfulness;
The omnipresent, conscious, Joy. 'Twere well—
If name must be—with Mary's Son to spell
This unspoiled Word, mystical, free of dread,
Ancient and hallowed; and by those lips said
Which knew its meaning most, and called "God" so
"Eloi" (in the Highest.)

[*From "The Light of the World," by Sir Edwin Arnold.*]

* * *

MECHANICAL PRAYERS.—One day when they happened to be passing a praying-machine set up near a monastery, they saw two Lamas engaged in a violent quarrel; and, as it appeared, all on account of their zeal for their prayers. The fact was, that one Lama had come, and, having set the barrel in motion for his own benefit, was retiring modestly and complacently to his own abode, when, happening to turn his head to enjoy the spectacle of the wheel's pious revolutions, he saw the other Lama stop it and set it whirling again for himself. Indignant, of course, at this unwarrantable interference with his own devotions, he ran back, and in his turn put a stop to his rival's piety; and both of them continued this kind of demonstration for some time, till at last, losing patience, they proceeded to menaces, and then to blows, when an old Lama came out of a neighboring cell and brought the difficulty to a peaceful termination by himself twirling the prayer-barrel for the benefit of both parties.—[*A French Missionary.*]

THE CHINESE INSTINCT OF MATERIAL GAIN.—During the four years I have been on the Pacific Coast, I have had some two hundred pupils. Of these, only about a dozen have shown a desire to carry their education any distance past the rudimentary stage. This is not because the rest are lazy or stupid, for they are the very reverse. A more industrious or quicker-minded race do not exist. The pupils are chiefly household servants and clerks in stores. They make no matter of coming to school in the evening after a hard day's work and spending two or three hours at their books; and the Chinaman has yet to be found who can not learn his English alphabet in one day and be ready the next to read words of a single syllable! The whole trouble is that they are apathetic about everything beyond what they see is going to bring them in some immediate profit, or make their work-a-day lives a trifle easier. They can find a wider market for their labor and command better wages if they can speak, read and write English; therefore they seek such knowledge. The idea of learning for learning's own sake, of getting an education for the fund of internal resources and refined enjoyment it will bring with it, is furthest from their minds. For centuries their ancestors have had no higher ambition than the satisfaction of the bodily wants of the day and the provision of a hole to crawl into at night. What can be expected of the effect of such sordid influences upon the thought and character of the present generation? Impelled by the instinct of material gain, the Chinaman seeks the school and begins his studies. His progress is phenomenally rapid up to the point where mere memorizing ceases and the exercise of the reasoning faculty begins. Here he makes his first stumbles. Not that he does not get along; for his shrewdness at devising expedients is marvelous. He will surmount difficulties in his own fashion most cleverly if they lie directly in the path he has fixed his resolve to travel. In by far the largest number of cases, where they lie outside of that straight line, he has no desire to carry his research further.—[*Rev. W. S. Holt.*]

* * *

CREDULITY AND THE SACRED BOOKS.—Meanwhile, however, through the same perversion of language, the Veda is regarded by Aryas as the source, not only of such Christian ideas as it has pleased them to borrow, but of every scientific invention which modern times have produced. Certain words in the Veda are, in some mysterious way, found to contain evidence that the steam-engine, the electric telegragh and all the later inventions were known and in use in ancient times in India; and the conclusion is drawn that India is really indebted to Europe for nothing at all. Hitherto, though the religious conservation of the people had for

the most part withstood the importation of Christian ideas, yet all the people of India had acknowledged that, in natural science and in all those conveniences of life which result from it, the English were far their superiors, and the benefits of their superiority might be thankfully accepted. But now, the Arya Samaj has taught that all scientific knowledge (as well as religious truth) has its source in the Veda, and that Europeans had somehow stolen it therefrom, while Indians were asleep; but that, now Indians were again awake, they would take it from the original source, and no longer be indebted to Europeans for it.—[*Dr. Hooper.*]

* * *

A Father of the People.—On the 15th instant, the retiring magistrate, Mr. Loh, with his family, left Shanghai for his native home in Chêkiang on a leave of two months. All the prominent merchants, the gentry of Shanghai and the countrymen and farmers of the suburban villages, turned out in great crowds to bid him farewell. On nearly every street tables were set laden with viands and wine—a sort of parting feast and cup to the departing magistrate. Incense was burning at every doorway, with people kneeling to invoke heavenly blessings on him. The crowd was so dense that the magistrate had to descend from his chair and walk through the streets. A great number of people of all classes followed him all the way from the *yamên* to the jetty, cheering and calling out his good deeds. When he arrived at the boat the people and gentry refused to permit the rope which hitched the boat to the shore to be untied, until the magistrate took off his boots to be left as a token of remembrance. The magistrate expressed deep feelings of gratitude at the popular demonstration, and said that he only hoped that the people will keep on virtuous paths, and that all magistrates are good as long as the people are good. When, at last, the boat moved off it was far into the night. The distance between the *yamên* and the jetty was about one mile, yet it took the magistrate nearly all the afternoon to walk it, as he had to stop at every table, take a parting cup and say a few words. There have been no such demonstrations of love and admiration on the part of the people towards a departing ruler for many years past.—[*Hupao, translated for The Daily News.*]

* * *

The Real Mahommedanism.—The ground taken by Canon Taylor and others in favor of Mahommedanism is simply astounding to men of experience on the field who have come into actual contact with the practical effects of this debasing religion. It is one thing to write books on the theoretical aspects of a system, with comfortably slippered feet stretched under one's own desk at home, but quite another thing to meet that system face to face under foreign

skies and witness its actual fruits of personal filth, mental sloth and moral uncleanness and degradation. We could distinguish a Mahommedan village at once by its filth, and its people we generally found more fanatical, more selfish, more sensual and stupid, more thick-skinned, callous and difficult of approach than others. In short, the nobler elements of humanity seemed more utterly trodden down and well-nigh stamped out of existence. There are mineral springs whose waters possess the singular chemical property of turning into stone every substance which is long saturated by them; mosses, plants, however delicate, are petrified. In the same way does the religion of Islam act upon all that is fair, fine and noble in human nature when brought thoroughly under its influence.

In Memoriam.

REV. JAMES GILMOUR, M.A.

BY REV. S. E. MEECH.

I have been asked to give some account of the life of our dear friend, James Gilmour. My first acquaintance with him dates from September, 1867, when, on returning to college after the long vacation, I learned that a Scotchman had arrived the day before, and enquiring for the vacant rooms, had chosen the worst, and was already installed, knowing that no one, although from seniority entitled to a previous choice, would turn him out. Those who knew him well will recognise in this one of his distinguishing characteristics.

Our brother was born at Cathkin, near Glasgow, Scotland, in 1843. His parents were of the good old God-fearing stock, which, however, their strictness of life may be condemned in these days, has produced such men as John Paton of the New Hebrides and James Gilmour of Mongolia. James was the fourth of five brothers, three of whom are still living. Of his early life I know but little. From childhood he must have exhibited a waywardness and independence which was no small trouble to his parents. His education was obtained at the high school in Glasgow, and subsequently at the Glasgow University. Having obtained his M.A. degree, he spent sometime pursuing his studies at Edinburgh. He proceeded in 1867 to Cheshunt college near London, where I first met him.

I have in my mind some reminiscences of the two years of our life together,—some grave, some gay. Perhaps the latter predominate, as we were not thrown very much together; he attending the senior classes while I was still among the juniors. I remember that at that time he was fond of finding out new and perhaps strange methods of arousing the thoughts of men to eternal things. At one time he would walk down the village street, hat in hand, singing some familiar hymn, in order to gain the opportunity of speaking to the hearts of men. His independence of character continued throughout his college course, leading him at times almost to an Ishmael-like position; his hand being against every man,

and every man's hand against him. I am not aware that during that period he made any strong friendship. He came to Cheshunt as an accepted student of the London Missionary Society, and before the close of his two years' course was appointed to recommence the work among the Mongols, which had been in abeyance since 1845. During his college studies he obtained all the distinctions in the way of class prizes or scholarships open to him.

From Cheshunt James Gilmour went for a year's further special study to the institution at that time maintained by the society for those on the point of leaving for the foreign field. By this time he was eager to be at work, and felt the duties and studies imposed on him to be irksome. So much was this felt that at one period a collision with the authorities was the result. With classes of various kinds and the preparation for them, there was little opportunity for evangelistic work, except on Sundays. Much of what he really did was known only to himself and to those for whom he worked. I remember hearing from him incidentally of his getting up very early in the morning and going a mile or two to some of the more frequented thoroughfares, and while the streets were still quiet writing in large characters on the pavement such words as "Eternity, Heaven, Hell," having always to be on the watch to escape the policeman.

In February, 1870, he sailed for China, reaching Peking the April following. It had been decided that this place should be the basis of his work, thinking that the summer could be spent among the Mongols on the plains and winter amongst those who visited Peking for government duty or for business. While still unsettled as to his immediate movements, the Tientsin massacre took place, followed by threats of murdering the foreigners in Peking. About this time Mr. Gilmour heard of a favourable opportunity for going to Mongolia in the company of some Russians. With only a few sentences of Chinese, two of Mongol and none of Russian, he set out on his journey, first to Kalgan and thence on to Kiachta. In that town and neighbourhood he spent the remainder of that year and the following until autumn. Part of his time he spent in a Mongol tent, living, eating, sleeping with the natives and acquiring the language in a thoroughly idiomatic manner. Without books he had to gather it all by the ear. Towards the end of the time he visited Selingiusk, near Lake Baikal, the scene of the previous mission of the London Missionary Society to the Mongols. During this period he learned to endure hardness. He returned to Peking for the winter of 1871–72 with a good working knowledge of the Mongol language. From that time until his return to England in 1882 he made annual visits to the plains, living in his tent, travelling sometimes by canal, sometimes by bullock carts and once on foot. His journeys took him over a wide extent of country, starting from Kalgan as a basis. From the first he made good use of his little knowledge of medicine, a knowledge gathered by observation while spending his winter in Peking and attending the hospital. His tent was always open to the visitors who might come, while the Gospel was preached and long conversations and arguments carried on. During the winters the gathering places of the Mongols in Peking were visited. One winter he rented a room in the Yellow Temple, spending sometime every week amongst those who occupied the encampment in that neighbourhood. Much of his time, too, was taken up with the acquisition of the written character and language until he was able to use it in composition. His knowledge thus gained was used in the preparation of several tracts and a catechism.

Meanwhile the study of the Chinese language was carried on, making him the forcible if not elegant speaker we know him to have been.

In December he was married to a sister of one of the members of his own mission, a union which lasted for nearly eleven years. His wife accompanied him during three of his summer journeys. The first was an exceedingly trying one, owing to ignorance of the requirements for a lady and consequent lack of preparation of many necessary articles of food. Mrs. Gilmour acquired a sufficient knowledge of the Mongol language to be able to converse with the natives, as well as a good knowledge of the Chinese. Three boys were born to them, of whom the youngest died not very long after his mother.

The work of these years shows little result that can be tabulated. His letters told us of one at least who died in the faith of Jesus, though unbaptized. The servant who accompanied him in many journeys became a true believer and has since been baptized. Others indicated that they were not far from the kingdom of God, though I am sure that either of those since baptized were the result of Mr. Gilmour's labours. But if the acquiring, through earnest and self-denying toil, of a good name for the foreigner and his message is to be accounted a desirable result, then that has been obtained to no small degree. Certain it is that those who follow in his footsteps will find the way more open and the hearts of the people more prepared for the truth by those years of hard toil.

In 1883 he returned to Peking, residing in the west city and taking charge of the Chinese work during my absence in 1884-85. He prefaced this, however, by a flying visit to the plains, to confirm the faith of those whom he thought believers, and say good-bye to them, as he intended opening up other work to the East. Of his two years in Peking much might be said. His preaching in the chapels daily, his tract distribution and preaching on the street, his placing of his whole time from six in the morning to ten at night at the disposal of those who might visit him to read the catechism or the Testament or to hold religious conversation, his withdrawal from much of the social pleasures of life,—all these testify to his intense earnestness and whole hearted giving up of self to the service of God. During his stay in England he had thrown himself much into the way of the Salvation Army and caught of their spirit, a spirit which animated him not a little during the following years.

In the spring of 1886 our brother left to take up his abode all alone among the agricultural Mongols to the East of Jehol. He made three towns his centres, visiting them in rotation. His method of work was at each place to take a stand on the street, with a supply of medicines, and spend the day in treating patients and preaching the Gospel; sometimes to the crowd, sometimes to the individual. After returning to his inn he was still open to the visits of those who wished to see him. As time went on and converts were gathered, these evenings were largely devoted to them. The story of how he found the people in deepest poverty, produced as it seemed to him by the improper use of God's gifts in the production of tobacco, opium and spirits, and the stand he made against these evils, making abstinence from them an essential before baptism, is known to most of you. He considered that the true way of setting forth the truth was to come to the people, stand where they stood. To this end he adopted a poor way of living,—vegetarianism, according to the Chinese type, desiring to be all things to all men. The solitariness of his position there, together with his mode of life,

told so seriously upon his physical and mental condition that a return to his native land became necessary. This took place, though not before he had the joy of baptizing a few in each of the centres. Other and frequent visits were paid to other towns and villages, and especially to temple gatherings.

His stay in England, where his whole time was given to the Master's work, greatly invigorated him. On resuming his duties in Mongolia, he changed many of his methods. Vegetarianism was abandoned, total abstinence was no longer made a *sine qua non* of admission to the Church, the Sunday was taken as a day of rest and worship. Encouragement came to him from time to time in his work. In the autumn of last year he was greatly cheered by the arrival of a colleague, who relieved the loneliness of his previous life and enabled him to enjoy that communion, socially and in the presence of God, for which he always thirsted.

He left his station to attend the annual meeting of the mission, on the 13th of April last. All who saw him on his arrival in Tientsin rejoiced in the improvement in his health and speech. He was more like his old self, and yet it was another self. There was, with much of the old buoyancy and independence of mind, a mellowness, a consideration for others, a gentleness, which indicated that the precious years had not been lived in vain. I look back to those twelve days spent in his society, and my feeling finds fittest expression in the words, "To him to live was Christ." "Though in the world yet not of the world." The Tientsin friends recall the last English sermon he preached with such a directness and faithfulness as though he might have known it was his last time. The last service he was permitted to render was the fourth of a series of evening devotional meetings with the native evangelists assembled in Tientsin. The last of the series had to be taken by another, for the fever to which he fell a prey was already on him. There followed eleven days of partial insensibility, delirium and weakness. His mind was so clouded by his disease that no word was said of the future, save once, and that in response to a remark; he bowed his head, his lip quivered and tears filled his eyes. On Thursday, May 21st, he closed his eyes, to open them in glory. And now he stands before the throne, the toil ended, the victory won. We mourn that his place on earth is vacant, but we pray that his successor may have a double portion of his spirit, and that his death may be life to those for whom he lived.

"WELL DONE, GOOD AND FAITHFUL SERVANT."

BY REV. G. OWEN.

"Good and faithful servant." I like the phrase. It describes Mr. Gilmour exactly. He was a good man and a faithful missionary, in the highest sense and in every respect.

First and foremost, he was thoroughly upright, honest to the very backbone. He hated shams and deceptions of all sorts. When he spoke he spoke his mind. He said what he thought and thought what he said. He was just what he appeared to be. No need to press behind the scenes. You would see there just what you saw in front. He never wore two faces. A truer man never breathed.

He was so honest as to be almost rude sometimes, as society calls rudeness. If he could not say "yes," he would hold his tongue or say "no" outright. He would deceive no one with fair words or sham assents.

You might accept his word with perfect confidence and trust him the world over with your most precious things. Get his promise and you may be absolutely sure of its fulfillment. He carried the same honesty into his teaching and preaching. He taught what he believed and nothing else. I remember his saying more than once: "I want these people to whom I am preaching to say, by and by when they pass into the other world, that what I have taught them is true and that I taught them nothing that is not true." Like Paul he wished to be "manifest to every man's conscience." This honesty led him to examine into his own creed that he might truly say: "I have believed and therefore have I spoken." On one point only did he differ from orthodox evangelical beliefs. He did not think that those who died without the knowledge of Christ, or without a fair chance of salvation, were finally and hopelessly lost. He believed they would have the chance of choosing between self and Christ in the other world. He rejected altogether the doctrine of eternal punishment. He did not, however, give these ideas prominence either in his private conversation or public teaching. Mr. Gilmour's complete consecration and whole-hearted devotion sufficiently prove that a man may cherish the "larger hope" and yet be an intensely earnest missionary.

And how genial he was!—thoroughly good company. Of all the men I know I would have chosen him as companion for a long journey or a lonely home. He had lots of fun in him and a good deal of humour. He liked a joke, and in his younger years especially indulged the liking. Quaint, humorous and witty sayings dropped naturally from his tongue, and his fingers were clever at bits of innocent mischief. During the last few years, though he was so intensely in earnest about the work of God, he never lost his propensity for fun and frolic. It was natural to him. I met his father in Scotland three years ago, and, though he was quite an old man, his eye still had fun in it and his speech was decidedly racy. I saw where my friend got his frolic and humour. He held it a duty to be cheerful. A Christian should look happy as well as be happy, should have a happy face as well as a happy heart. Finding that a lonely life and absorption in work were making him preternaturally serious, he bought a small hand mirror that he might look at himself occasionally and smooth down the frowns and wrinkles.

Alongside of this genial fun and frolic lay deep seriousness, approaching sometimes to melancholy. Life was a great responsibility full of grave issues. The burden often lay heavy upon him, and he groaned beneath its weight. The work to which God had called him was graver still. "Who is sufficient for these things"? Sometimes the pressure overbore him and he had what he called "an attack of the blues." Thus burdened himself he had keen sympathy for others. His kind heart was easily touched by the sight or the tale of another's woe. The eye that could sparkle with fun could also run over with tears. He could rejoice with those that rejoice and weep with those that weep. In the readiness and keenness of his sympathies there was a touch of the woman about him which made him very lovable.

He was a conspicuously able man. Whatever he did he did well. Like most of his countrymen, he was cautious, looked all round a thing, thought well about it before making up his mind and then held firmly to his decision. Cautious and clear-headed, I know no man on whose judgment I would so willingly rely and to whom I would so readily go for counsel in difficulty. If he agreed with me, I felt sure I was right, but always had misgivings when he was on the other side.

He was a tower of strength to his friends. He thought clearly and spoke clearly. It was often an intellectual treat to listen to his penetrative exposition of a false view, and his logical, forceful statement of the true one. His battle axe, though always lovingly wielded, generally let daylight through somebody or something. His conduct of our annual meetings this year was a model of good chairmanship. So genial in manner, so helpful in counsel and so practical in all things, he won the admiration of us all.

But he was more than able. He was original. There was even a touch of genius about him. Neither his thoughts nor his words flowed in the ordinary channels, and all he did was characteristic of himself. No one would ever call him common-place. Those who have heard him preach know how striking his sermons were, both in matter and manner. They were generally fresh, always stimulating and helpful. Even his ordinary talk had a freshness and a sparkle all their own. And how charmingly he told the story of his life *Among the Mongols!* The book is a model of crisp, forcible, graphic English. The *Spectator* lauded it as few books ever have been lauded. The reviewer was weary and jaded when he took up the book, but he was wide awake before he had reached the third page. On and on he read, delighted, fascinated, forgot self and surroundings, went right off to Mongolia among the camels and tents, saw and heard everything and never laid the book down until he had read every word. He was charmed but perplexed. The book reminded him of something, but of what? Had he ever met the author, and were memories of past conversations being brought back to him? Or had Mr. Gilmour written a book before? No, neither. What was it then that haunted him? Suddenly it flashed upon him. It was recollections of Defoe. The vivid, realistic style had recalled *Robinson Crusoe.* This was perhaps as great praise as could be given to any writer, and it was deserved.

If you have not read the book, read it; there is a treat in store for you. It is a bit of pure, racy, living English, and a wonderfully vivid picture of Mongol life and manners. The reviewer said he was grateful to the author for telling only the truth, for if he had told lies he should have equally believed him.

But conspicuous above all other qualities was his devoutness. His motto was, "This one thing I do." He never tried to serve two masters. He was too ardent and earnest for such divided service. He threw his whole soul into his work, doing it with both hands earnestly. He learned both Mongol and Chinese, and learned both well that he might the better serve Christ.

Always earnest and hardworking, he became even more earnest after his visit home in 1882. About that time he experienced a great quickening and deepening of spiritual life, what is often called a second conversion. Henceforth he could truly say with Paul, "For me to live is Christ." He was crucified to the world and the world was crucified to him. His spiritual mindedness shone out in all he wrote and did. For three or four years he read nothing but his Bible and Hymn book and one or two manuals of devotion. Nor did he care to talk of anything but Christ and spiritual things. His mind was wholly set on God, and God was his exceeding great joy.

"Nearer, my God to thee, nearer to Thee,"

was the cry of his heart during those years. Writing to me at that time he said, "I feel God very near to me and daily growing nearer."

He was all alone up there in Mongolia, and we who loved him were often troubled and anxious about him. But he was not alone, for the Father was with him as He always is with all his faithful servants. When the streams are dry God leads His lone one to the fountain. Writing to me about last December he says: "I am mostly in the light, sometimes very sweetly, sometimes, however, cold and dark, but I just hold on, and it is all right. Romans the 8th chap. I find good reading in dull spiritual weather, and the Psalms, too, are useful. When I feel I cannot make headway in my devotions, I open up the Psalms and push out my cause and let myself be carried along in the stream of devotion which flows through the whole book. The current always sets towards God, and in some places it is strong and deep."

Writing last August he said: "I cannot say that God gives me all the victories I want, but he keeps me in peace and faith, and that is not a little thing." But though so near he longed to be nearer. Last February he wrote: "How is your soul, brother? I'll tell you how mine is. Eager to experience more of the almighty power inworking inside. Eager to be more transformed, less conformed to the world. Eager to touch God more and have Him touch me more, so that I may feel His touch."

He spent much time in prayer. Morning, noon and night at least he talked with God. He took everything to God and asked His guidance in everything. His prayers were very simple, just like a child talking to mother or father, or friend talking familiarly with friend. Here is a bit from one of his letters. Disappointed regarding a medical colleague, he wrote: "Does God not mean to have a medical man here? I wonder! wondering I tell Him as I tell you and try to leave it with Him, and in a very great part *do* leave it with Him, too. It is good to have His calm mercy and help." It was a great privilege to pray with him. God always seemed so very near, and great spiritual refreshment followed.

His life was a constant up-looking to God. Writing to a friend regarding mission work, he says: "The outward form, shape and surroundings is, however, a smaller thing. If the *heart* is there and the eye looking to God's hand as the eyes of a maid servant to the hand of her mistress, all things will be made clear. The *fatal thing* is not to be looking for His direction and guidance." Prayer was the secret of his strength. Eminently social and sympathetic, he could not have stood those years of loneliness, but for the sense of the divine presence, realized through prayer. He walked with God, and therefore was not alone. It was through prayer, too, that he got such mastery over himself and held his lower nature in such complete control. Prayer lifted him above self and the world and made him sit with Christ in heavenly places.

It made the other world also very real to him. He endured as seeing Him who is invisible. Heaven was very near to him, and he thought of it in a very familiar way. In a letter written last December he says: "I was much struck by one saying of Mrs. Booth's,—'It will not be very different there in heaven to what it is here.' I guess she is right. I guess there will be difference of occupations there as here, and I guess that our life here is a training for the life and work there. Oh! the mystery. How thin a veil divides it from us. How well the secret has been kept from of old till now." In another letter, written last February, he says: "The world to come, too, sometimes comes up clear as not far distant, and the light that shines from that makes things seem different a good deal."

What he prayed for, perhaps more constantly and earnestly than anything else, was that God would use him in the conversion of men. All through his letters this longing breathes. "God can, he says, send showers of blessing as easily as He can send rain. Would that he may. The thought that He can, comforts me! Blessing or no blessing, though it is a privilege that He has enabled me to preach Christ far and wide here. People do understand a great deal of the Gospel, and I believe there will be a harvest here some day." This passionate yearning for souls became almost a torture sometimes. In a letter written early last year he mourned the paucity of conversions, wondered why, feared there was something in him that hindered, that God had a controversy with him, etc. I replied urging him to leave results with God; no human heart could carry such a burden without breaking. In answer he wrote: "I know that worry should be an unknown element in a believer's experience. I am eager to have done with it. I thank Him for much of its absence. But dissatisfaction with the present state of things is not worry but legitimate soul longing, and the death of that would be a bad thing. May you, brother, be blessed in your own soul and in the work of your hands. I know you pray for us here. Eh mon, if the thing would move. If the rain would come. As the eyes of servants look unto the hand of their masters, and the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God, until that He have mercy upon us. I often read the 123 and 126 Psalms together, and then I think what would please me best as a master would be to see my servant going ahead energetically, faithfully and loyally with his work, not moping about nor downcast. Then is not this what God wants of us? So here goes cheerily and trustfully."

But he did not merely pray earnestly for the conversion of men; he worked like a giant to convert them. That he might gain readier access to the hearts and homes of the people, he studied medicine and picked up enough to treat successfully ordinary cases. His tent with his table of medicines was to be seen at all the fairs. There he would stand all day dispensing medicines and preaching Christ. This he did summer and winter alike, ever working never resting.

His room at the inn was open to all comers with whom he talked far into the night. During bad weather, when visitors were few and work on the street impossible, he wrote leaflets and small tracts that through these he might spread the knowledge of God and His great love.

That he might get still nearer to the people and win them for Christ he lived, ate and dressed as they did or even in poorer style. He cut off every luxury and even common comforts, retaining only the bare necessities of life. Until last year he had not even a hired room, but occupied such quarters as the common inn could afford, and there he shared with his native helper and frequently with one or more enquirers. His clothes were just those of a mechanic or well-to-do peasant. And that he might gain the respect and confidence of the people, he gave up all animal food, even eggs, and became a vegetarian. His diet was the simpliest possible, consisting of millet, corn-flour, peas, meal and vermicelli. This he ate in the ordinary public restaurants, the whole costing him about two pence a day. His circuit was about 100 miles across, and he made the round in all weathers, hot and cold alike, mostly on foot, sometimes carrying his own bedding on his shoulders. On such occasions he had to sleep in the small dirty inns among all sorts and conditions of men, as the larger inns would not receive him. During

these journeys he was sometimes exposed to perils of robbers and perils of floods. He spared himself in nothing, but gave himself wholly to God. He kept nothing back. All was laid upon the altar. I doubt if even Paul endured more for Christ than did James Gilmour. I doubt, too, if Christ ever received from human hands or human heart more loving devoted service.

The loneliness, the poor food, the hard work, and above all the "burden of souls," told heavily upon him, and after four years he had to go home for change and rest. He was weak and worn. But his love was strong as ever, and in less than twelve months he was back and at work again. After his return he gave up his vegetarianism and slightly modified his manner of living in other respects to the great benefit of his health. He enlarged his reading; read magazines, newspapers and current literature. And had his life been spared, I don't think he would have again practised the old austerities and self-denial. I never saw him looking better or stronger than he did a fortnight before he died. But this improvement in health was not due wholly to better food, but probably still more to the presence of a congenial colleague, Mr. Parker, who had joined him last November. The Master sent His disciples two and two; are we wise or right in ever sending a man or a woman alone? Loneliness generally leads to melancholy or madness.

Mr. Gilmour was a determined teetotaller and anti-tobacconist. He thought the growth of tobacco a sinful waste of land, and the distillation of whisky a wicked waste of grain, especially among a poor and crowded people like the Chinese. He looked upon smoking and drinking as temptations and the fruitful sources of many evils. He also thought it good that a Christian should forego such useless luxuries, practice a little self-denial and keep under his body. He therefore made abstinence from tobacco and alcohol a condition of church fellowship. In deference, however, to the strong opposition of Dr. Smith, who joined him as medical colleague for a short time last year, Mr. Gilmour abandoned this rule, though still urging its observance upon native Christians.

How shall we estimate the value of such a life as Mr. Gilmour's? He saw some of its fruit in the souls he brought out of heathen darkness into the marvellous light of the Gospel of Christ.

Thousands heard from his lips something of the truth as it is in Jesus, and over large districts he made that great name familiar to the people. Numbers saw a pure, noble, Christ-like life lived among them. To all who knew him, and to all who may hear or read of him, he is an inspiration. This world is the better and brighter for his having lived in it. Another noble life has been lived here, and another name has been added to the roll of Christian heroes. We missionaries, especially, may well be proud of him. Such a life is priceless and will be fruitful for ever.

If any one asks: Would it not have been better if Mr. Gilmour had taken more care of himself and lived longer? I would answer, I don't know. His life was beautiful, and I would not alter it if I could. A few years of such service as he gave Christ are worth a hundred years of humdrum toil. We need the inspiration of such a life as his. Heaven, too, is the richer for such a man and such a life. The pearly gates opened wide, I have no doubt, to receive him. Angels and men gave him glad welcome, and what a smile would light up the Saviour's face as he received His faithful servant home.

And he being dead yet speaketh. He says: Be faithful, work hard, for the night cometh when no man can work. Be earnest, for life is brief; be ready for life is uncertain.

But why did God call Him away in the midst of life and work? I don't know. Possibly work here is not of such importance as we think. Or there is more important service elsewhere waiting for such men as Mr. Gilmour. He has been faithful over a few things; he has been made ruler over many things, and has entered into the joy of his Lord.

But who will take his place here? Who will pity the Mongol in his darkness and tell him of Christ? We mourn greatly, for we have lost a dear friend and fellow-worker, whom we honoured and loved. But we are glad, too. We rejoice in the life he lived, in the work he did, in the example he left; and we rejoice in the knowledge that he is with Christ, which is far better. And our prayer is that so far as our brother followed Christ we may be able to follow him.

REV. LUTHER HALSEY GULICK, M.D.

[To our brief obituary of last month we add the following from *The Friend*, May, 1891, Honolulu, H. I.]

We hear, with great sorrow, of the death of this dear and honored brother, April 8th, at the house of his son, Dr. Luther Gulick, at Springfield, Mass. He had been, for more than a year, in broken health, the effect of a life of arduous missionary toil in many lands. He was the oldest child of Rev. Peter J. and Mrs. Fanny H. T. Gulick, born in Honolulu, June 10, 1828. Graduating from the N. Y. University Medical College in 1850, and having also taken a theological course and received ordination in 1851, he sailed, November 18th, from Boston with Rev. Messrs. Snow and Sturges for the Caroline Islands, viâ Honolulu. He had been married, October 29th, to Miss Louisa Lewis of New York City. After a visit in this his native land, during which he was the chief organizer of the Hawaiian Mission Children's Society, he left, July 15, 1852, for Ponape, where he began pioneer work with Mr. Sturges, Mr. Snow being stationed at Kusaie. Mr. and Mrs. Gulick there experienced many privations, and were active in labors, gaining most important experience in missionary work and the native character. About 1860 Dr. Gulick joined Rev. Dr. Pierson at Ebon to initiate the mission to the Marshall Islands. Recuperation being needed, he came with his family to Honolulu in 1861, going on to the States that year. He at once distinguished himself by his eloquent and tactful appeals to the Churches, and was actively employed by the American Board in such work. In the meantime, Dr. Anderson had visited these Islands and caused the organization of the mission on new lines with the Hawaiian Board. By his recommendation Dr. Gulick was sent for to become Corresponding Secretary, and entered upon the arduous labors of that office about the end of 1863. His labors were of the highest value and earned the most affectionate regard of the native Churches and pastors, as well as of his brother missionaries. At this time Mr. and Mrs. Gulick began the Kawaiahao Female Seminary, as a small family school on the same premises, now extended and grown into the present large institution. In 1870 he went to the States and served for a time as one of the District Secretaries of the American Board. In 1871 he went to Europe to inaugurate the missions of the American Board among the Roman Catholic populations. During this time he resided chiefly in Italy, his brothers William and Thomas going to Spain, where the former is still laboring.

In 1874 he was sent upon a tour of inspection to the missions in Northern and Eastern Turkey and in Bohemia, whence he directly returned to Boston. The American Bible Society, needing a special agent in Japan, at once sought for Dr. Gulick, and obtaining his release from the service of the A. B. C. F. M., sent him to superintend the publication and distribution of the Scriptures in that empire. To this agency the Bible Society, after a few years, added a like agency for the Chinese empire. He then took up his residence in Shanghai, constantly travelling thence throughout China and Japan, in frequent conference with the missionaries of all denominations. During later years he also edited THE CHINESE RECORDER and conducted Sabbath services for the foreign residents of Shanghai. With this heavy labors he became somewhat prematurely worn out.

Dr. Gulick had the happiness of seeing two sons in the ministry,—one a missionary in Japan,—also one daughter in like work. The eldest daughter is wife to Prof. F. T. Jewett of Oberlin College. Both his public and his domestic life have always had the most efficient support from her who now survives to mourn his absence from her side. The editor of *The Friend* would add his personal tribute to the both lovely and noble character of his life-long friend. In childhood he was the sweetest and most attractive of all our early companions of whom few survive. As a candidate for missionary life in 1850 his Society was most cheerful and inspiring. As the worn young pioneer, returning from dark heathendom in 1861, his visits, while unassuming and full of fraternal affection, were most stimulating to Christian zeal. A missionary tour made together around Maui in that year will never be forgotten. We had hoped once more to welcome our dear brother in Honolulu, but this was not to be. We devoutly thank our Lord for his many labors and his noble life.

A Kiukiang Magistrate.

A FEW days since one of our old school girls came from the country to revisit the scene of her student life. She saw the wife and daughters of the Hsien, who were calling upon us, which led her to speak of an occurrence in the neighborhood of her home. A man who had been involved in a quarrel with his neighbors, died after a short illness, and the magistrate was called upon to investigate the case. After the Chinese fashion of conducting *post mortem* examinations, the body was bound up in a bed-quilt and great quantities of hot water poured over it. This treatment is supposed to bring to the surface marks of any internal injuries not previously apparent. While the lengthy investigation was in progress, the chair-bearers of the official made themselves obnoxious to the family by appropriating chickens and articles of clothing. Certain of his followers were ordered to punish the offenders, but professed themselves unable to do so. At this the mandarin suddenly overturned his table, seized a rod and rushed across the field to apply it in person to the coolies' backs. Such a scampering of hitherto spell-bound rustics and small children to making way for the official dignity to unbend! The coolies were soon overtaken and chastised.

The following is a copy of a proclamation issued without any solicitations by this magistrate. One of our young men came unexpectedly upon it in passing the city gate and took it down:—

德化縣正堂張

中外通好多年　自應共敦睦誼
每逢洋人出遊　小孩肆口辱詈
由於父兄失教　實屬不成事體
爲此告誡軍民　以後須知顧忌
倘敢再蹈前轍　定拘家長重比
本縣言出法隨　其各凛遵此示

"A proclamation by the magistrate Chang, of the Teh Hwa district. Intercourse between foreign countries and China has existed for a long time, and so concord and mutual respect ought to be shown. But when a foreigner walks the road, Chinese boys are in the habit of speaking evil words at him. This is because their fathers and elder brothers do not give them proper instruction, and they will go to ruin when they become men. Therefore I warn you to take care of your sons. If you do not take heed, I shall administer punishment to the head man of the family. Let everyone respect this proclamation."

Notwithstanding his evident appreciation of foreigners, the old gentleman and his family are ready to believe the foolish and superstitious stories current with regard to our Catholic contemporaries. On several occasions he is known to have introduced their shortcomings in conversation and apparently given little consideration to extenuating remarks offered in reply.

Our official friend visited the Institute one day. He went all over the buildings, but seemed particularly interested in the laboratory, making minute inquiries and laughing heartily over some of the experiments performed for his benefit.

Afterwards he proceeded to the class-rooms where recitations were in progress. The rapidity with which difficult problems in algebra were solved and explained, drew forth many an exclamation of wonder and

admiration from the demonstrative old gentleman. Before taking his departure he insisted on being presented to each of the pupils, whereupon they were marshaled into the official presence and ordered to salute; but, to the astonishment of all, the mandarin himself made a profound obei sance to every boy, large or small, evidently determined not to be outdone in politeness.

This magistrate seems to have some idea of the momentous issues involved in the choice of a life-companion. A young man had steadily refused assent to the matrimonial alliance which his natural guardians had arranged for him. Matters finally approached a crises, when his life was threatened by exasperated relatives. Having been arrested and brought before the Hsien's court, the youth showed no sign of retreating from the position he had taken. This occurred just after New Year, and the official seal had not been opened. "Why are you unwilling to marry this girl?" said the magistrate. "She will not learn good"—*pu shio hao*—was the reply. Turning to the young man's father, the judge exclaimed, "Why, how is this? What sort of a man are you who wants his son to marry a girl who will not learn the good!" and with further words of objurgation and advice, he proceeded to write with his own hand a bill of divorce, promising to file the document in the official archives, and saying that the case was now closed. Whereupon the triumphant youth and his disconcerted parent were dismissed from the tribunal.

This official displayed remarkable promptness and vigilance during the recent troubles in Kiukiang.

W. H. W.

An Imperial Decree.

ON the 7th of the 5th moon (June 13th) the following Imperial Decree was issued :—"The Tsung-li Yamên has memorialized us on the disturbances occurring in the various provinces against (foreign) religious orders and requested us to order the Governors-General and Governors to take immediate measures for their suppression, etc. The memorialists stated that in the 4th moon the churches in Wuhu, in the province of Anhui, were burned down by evil-disposed persons, and the churches in Tanyang (Kiangsu) and in Wusueh (Hupeh) were successively destroyed, and it was urged that the leaders should be discovered and captured and stringent preventive means should be taken, etc. That the several nations are at liberty to promulgate their religions (in China) is set forth in the treaties, and Imperial Decrees have been granted instructing the various provinces to give protection at all times. Many years have passed by and the Chinese and foreigners have lived on friendly terms. How is it that lately churches have been burnt and destroyed almost simultaneously? It is certainly strange and astounding. It is only too obvious that there must be among the evil doers some notoriously desperate characters who secretly plan, dupe, spread rumours and mislead the minds of the people with the expectation that an opportunity may occur for plunder. Even the peaceful and good people have been misguided by and forced to join these rogues to aid in creating

more momentous results. Unless severe measures are devised to punish and suppress (these malefactors) how are the laws to be upheld and how is the country to enjoy quiet? Let the Governors-General and Governors of Liang-kiang, Hukuang, Kiangsu, Anhui and Hupeh at once command the civil and military officials to discover, capture, try, convict and execute the leaders of the riots as a warning to others for the future. The religion of the western countries simply admonishes people to become virtuous, and the native converts are Chinese subjects under the jurisdiction of the local officials. The religions and peoples ought to exist peaceably side by side. The risings (against religious orders) no doubt took origin from the discontented class, who fabricate groundless rumours and create disturbance under false pretexts. Such cunning people are to be found in every place. Let the Tartar Generals, Governors-General and Governors proclaim and notify the people never to listen lightly to floating rumours and recklessly cause troubles. Any writers of anonymous placards, manufacturing rumours to mislead the people, are to be apprehended and severely punished. The local officials must at all times devise measures for the protection of the lives and properties of the merchants and missionaries of the several nations, and must not permit criminals to harass and injure them. In case their precautions are not effectual and disturbances occur, let the high authorities report the exact state of the case and have such officials cashiered. Let the various cases (of riot against foreign churches) in the different provinces, still pending settlement, be promptly arranged by the Tartar Generals, Governors-General and Governors, who are not to allow the subordinate officials to delay and procrastinate through fear of difficulties. Let this Decree be known to all. Respect this!"

Correspondence.

IS IT LAWFUL?

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: In my work as colporteur I have often had applications for books on the Lord's Day. I generally refuse, but in cases where the applicant was a traveller or when I myself have been leaving that place early on Monday morning, I have yielded. The question that I wish to ask through the medium of THE RECORDER is:—"Is it according to the *spirit* of the fourth commandment so to do?" My own thoughts on the subject are as follows:—

(*a.*) *Against*—The literal commandment, and the appearance of evil in teaching one thing and seemingly doing the opposite, thus putting a stumbling-block in the way of converts, inquirers and the heathen.

(*b.*) *In favour*—It is not business, being the Lord's work; and the Saviour's teaching, "It is lawful to do good on the Sabbath Day."

I don't wish to justify my actions or initiate a useless discussion in THE RECORDER, but would be very grateful if you would insert this inquiry and any answers, positive and negative, or, if too many, samples of each.

Yours respectfully,

* * *

CORRIGENDA.

DEAR SIR: In my letter to you (RECORDER for June, p. 285, below the middle) are the following press errors:—B. S. or B. for B ℵ (the Hebrew letter *aleph* indicating the Sinaitic MS.) or B, each capital letter *without* the full point; and so in each case where B. or S. occurs to the end of the page. The capitals stand for the great Vatican and Sinaitic MMS. respectively.

A less unhappy slip of your proof reader is the signature, p. 286, which should not be M. E. Moule, but yours faithfully,

G. E. MOULE.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: I shall be much obliged to you if you will allow me through the medium of your columns to thank the medical men in various parts of China who have been so very kind as to send me answers to several questions which I addressed to them individually regarding the prevalence of leprosy, &c., in China. These answers will be incorporated in a book which I am now preparing for the press on leprosy in all its phases, and in which I have made an attempt to give some idea of its geographical distribution in China.

The information sent is, I believe, valuable. I should be glad, however, to regard it only as a nucleus of more detailed information, which may be collected and published in the future. It was only after giving some attention to the subject that I became aware of how very deficient we are in accurate information regarding the distribution of this disease in the large empire of China. Whilst it is very common in some parts, it seems to be very rare in others, and apparently in some parts is not, or scarcely, known at all.

What is specially required is fuller information regarding the disease in the remote parts of the empire, and this can be only furnished by the medical missionaries who seem to be doing such excellent work in these little known places. It would be particularly interesting to know whether leprosy prevails amongst the aborigines who live in the mountainous districts in the interior.

Again expressing my gratitude to the gentlemen who honoured me with their letters,

I am,
Yours faithfully,
G. THIN.

LONDON, April 3, 1891.

Our Book Table.

The St. John's Echo. Published every month by the students of St. John's College, Shanghai. 50 cents a year.

We have long felt a peculiar interest in the literary work of ambitious young students, and this specimen of what aspiring genius can do, appeals to our respect. The youthful Chinese who have here wrought their lucubrations into English, show a commendable degree of zeal and proficiency.

Report of the Alice Memorial Hospital, Hongkong, in connection with the London Missionary Society, for the year 1890. "China Mail" Office.

Report of the Medical Missionary Society in China, for the year 1890, in charge of J. G. Kerr, M.D.; J. M. Swan, M.D.; Mary W. Niles, M.D.

Report of the Wesleyan Missionary Hospital at Fatshan, South China, for the year 1890. Charles Wenyon, M.D., &c., Superintendent. Hongkong: "China Mail" Office.

Report of the Wuhu General Hospital. Geo. A. Stewart, M.D., Physician in Charge.

Report of the Mackay Mission Hospital in Tamsui, Formosa, for 1890. A. Rennie, M.B., C.M., Physician and Surgeon in

Charge; Rev. G. L. Mackay, D.D. Tamsui: Tung Shung Office.

The total of new cases and return visits, as given in the above hospital reports, reaches no less a figure than 105,948. This sum represents an immense amount of benevolent Christian work. Our space forbids extended quotation, but we transfer to these columns a few sentences from the pen of Dr. G. L. Mackay, as follows:—

"The path of duty in this matter is so evident that I am amazed that any one should be under the necessity of having to plead for *medical* mission work. Most assuredly this does not apply in the remotest degree to Presbyterians in the dominion of Canada, whose liberality and sympathy have helped and cheered us in fulfilling the command, 'Heal the sick that are therein, and say unto them. The kingdom of God is come nigh unto you.' It serves to show, though, that there are still those who do not grasp in all its literality and fullness the commission of Him, who himself 'went about doing good and healing all that were oppressed of the devil.' We do not pretend to be able to cast out demons, but we do cure multitudes whose deseases are supposed by all non-converts here to be caused by devils. But then can we alleviate suffering when engaged establishing this kingdom? We have *cured* hundreds and *relieved* thousands during the past years, and what we have done we can do; and if *progression* means anything, can do it more efficiently as time rolls on. The pleasure connected with the doing of such has to be experienced in order to be thoroughly understood I have seen statements about men going through Chinese towns with Bibles in their hands. I feel better equipped when my tooth forceps and medicines are not faraway. The indiscriminate giving of quinine doses, etc., right and left to dense crowds, I consider to be actually injurious; but the plan we have pursued, are pursuing and intend to pursue, has long ago produced its own fruits in a *better knowledge of the hospital, greater confidence in Western treatment* and *higher respect for the foreigner and his religion.*"

Transactions of the Asiatic Society of Japan. Vol. XIX. Part I. Yokohama & Shanghai: Kelly & Walsh, Lt. March, 1891. Price, $2.50.

In a paper by Rear-Admiral Belknap on "The Depth of the Pacific off the East Coast of Japan," we are treated to a *résumé* of facts brought to light by the deep sea soundings of the U.S.S. *Tuscarora* and the explorations of other ships. It has been a popular belief that the greatest depths are found in mid-ocean; but the evidence shows that, as a rule, the deepest water is found approximately near the land, whether of continental mass or island isolation. It is now known that a trough or basin of extraordinary depth and extent lies along the east coast of Japan and under the Black Stream.

Walter Denning discourses ably on the "Mental Characteristics of the Japanese." The subject of ethology, or the science of character, is as difficult as it is important. It cannot be an easy task to define national characteristics under any law of generalization, as the variety of type is great and our opportunities of observation are necessarily confined to a limited area. The first prominent mental trait brought to our notice is the *precocity* of Japanese youths. The young scholar of 12 or 13 is familiar with subjects that occupy our subtle metaphysicians with abstract principles and theories of life. The effervescent politics of New Japan is a natural product of adolescent and hair-brained leadership in journalism and oratory. "One is sometimes astounded on being introduced to individuals who have figured as journalists and stump-orators to find that they are of an age when,

if Englishmen, they would hardly know whether they had any political opinions at all." *Unpracticality*, shown in the distaste that men of education and refinement entertain for money-making pursuits, is also mentioned. The sentiment of ancient Japanese society which regarded with so much aversion the merchant, the usurer, the middleman, to the level of whose life the noble *samari* would rather die than descend, is very far from being extinct in modern Japan. The *levity* displayed by the Japanese on occasions when a foreigner would be grave and concerned, and *a fickleness*—which after all may not be intrinsic but accidental, incident to their sudden contact with novel and distracting conditions—are to be recognized as traits of national character. While Mr. Denning rejects the idea that the fundamental ethical notions of the Japanese were derived from China, he is certain that Japanese ethics owe much to that source. The regard in which the people of Japan hold the person of their sovereign is supposed by many to be unique; but it is a well known historic fact that extreme veneration for sovereignty is a characteristic of nations in the earlier stages of their development.

We have received by this mail a copy of a Book for Responsive Readings in Sabbath services, prepared by Dr. Blodget of Peking. The title of the book is *Kung Tuh King Wên* (共讀經文.) It begins with a short introductory service, abbreviated from the Prayer Book, but containing the *Te Deum*, the Apostles' Creed and the Lord's Prayer. Following this are seventy sections for Responsive Readings. The first section contains the Ten Commandments, with texts of Scripture as a preface and a conclusion. Then come the Psalms in sixty-one sections. A few of the Psalms, chiefly imprecatory Psalms, have been omitted.

After the Psalms are three sections taken from the Proverbs, three sections from the Prophecies of Isaiah and two sections from the New Testament. These last contain the Beatitudes and other parts of the Sermon on the Mount; also the thirteenth chapter of the first Epistle to the Corinthians and selected verses, expressive of God's love to man, and of the law of love which Christ has left to His followers, all taken from the writings of the Apostle John.

Following these Responsive Readings are four pages of Scripture texts on Christian giving, suitable to be read by the pastor while contributions are taking up. Lastly are printed forms for the baptism of adults, the baptism of infants; for the public profession of their faith by those who have been baptized in infancy; for the administration of the Lord's Supper and for conducting the services at marriages and funerals. It has been thought by some that in such a book the Psalms should give place to the New Testament. Yet it should be remembered that the Psalms are peculiarly adapted to responsive reading, and that the Christian Church has always delighted to pour forth her devotions in the language of these sacred writings. The New Testament is, of course, read by the pastor in the hearing of the people each Lord's day.

Chinesische Studien von Friedrish Hirth. Erster Band. Minchen and Leipzig. G. Hirth's Verlag. 1890.

This work is the outcome of Dr. Hirth's researches during the last ten years. The work is beautifully printed under his brother's superintendence in Munich. It is a collection of essays, of which some have been printed before in the Austrian Oriental Monthly, in the Proceedings of the Berlin Geographical Society and that of the Berlin Anthropological Society,

as also in the Proceedings of the Leipzig Geographical Society and other societies. The author has treated the History of Eastern Trade and of the Chinese Porcelain Industry in the Middle Ages. He has written on the history of glass and paper in China. His researches on the trade of the Roman empire with China are well known, and he has unearthed from the rich Chinese annals much hidden information upon it. He has made it clear that the city An-tu was Antioch, and in regard to the knowledge of the Roman empire, possessed by the Chinese in the first centuries of the Christian era, he has industriously collected many interesting facts.

Chinese history has always been made by daily additions of facts which were at the time important, and were collected in all parts of the empire by official persons. These facts found their way to the capital in memorials and appendices to memorials. Of course subsequent research may always be expected by hunting in such materials to discover interesting things, though unfortunately a vast quantity of useful information has been lost, because Chinese historians failed to see its importance. Histories are made by commissions under the lead of some one eminent scholar. Formerly they were made as the result of private enterprise by historians who had access to official documents. These histories are the best in regard to style, but like the other histories, omissions are the great evil, and subsequently the student comes to them too often in vain for the information sought. Notwithstanding this, much in the way of solid additions to our knowledge can be obtained from the Chinese annals, imperfect as they are.

The Jesuits extracted something from Chinese history, but they left very much unexplored. It is surprising, for instance, how little they knew of the history of Buddhism and Taoism. So in regard to Chinese art they did not attempt to penetrate into its origin and progress. Here Dr. Hirth has done well in searching into the subject of porcelain, in order to supplement what Julien and others had done on this subject.

J. EDKINS.

Editorial Comment.

DR. JOHN G. KERR, of the Presbyterian Canton hospital, has addressed an appeal to missionary societies for aid in providing an asylum for the insane of China. This movement was really inaugurated at the Shanghai Medical Conference last May. It is believed that such a scheme of practical benevolence will be received with favor by men who are not greatly impressed with direct methods of Christian work. We are thus reminded of the fact that modern missionary effort takes in the entire circumference of human want.

AMERICA and Australia repel the Chinese from their coasts because they are afraid of competition in the labor market. It is undoubtedly true that the merchants of China have exhibited great capacity for wide and far-reaching commercial combinations, that the more intelligent classes of her people are rapidly learning our methods and will soon be formidable rivals in every industrial pursuit. We of the West have pressed them into the quickstep of modern progress. They are the veritable English of the East, pressing forward everywhere and pushing out weaker races. Is it well to adopt a policy of repulsion? It will be hard to suppress the eastern giant. While seeking to regulate immigration, a wise statesmanship will cultivate the means and the ends of reciprocity.

It has been the boast of M. Renan that writing was unknown in the pre-Abrahamic times. On the contrary, Prof. Sayce, a recognized authority, has affirmed that at least a century before the exodus active literary intercourse was going on over a large part of the world; that there were libraries and schools; and that the language of Babylonia was that of diplomacy among the nations. Dr. William Galloway, in his *Philosophy of Creation*, seems to show that writing is contemporaneous with the human race. Assyriology tells of kings and conquerors who wrote their achievements on the rock-ribbed mountains. Ewald affirms that "long before Moses, Semitic was in use in the nation of Israel, and that Moses availed himself of it for the service of the nation is now scientifically established." All this has a practical bearing on the Pentateuchal question, and is not without meaning to scholars in the Asiatic languages.

The partition of Africa among civilized nations is a leading event of the last half of the 19th century. It is a hopeful sign that this has been accomplished almost wholly without bloodshed. How great the contrast in this respect with the conquest of America! Europeans fought with the natives and with each other for possession of coveted territories in the New World, and in many instances the warfare was fierce and sanguinary. But the division of Africa among the enlightened powers is the result, for the most part, of peaceful methods. Something new in diplomatic history has also been achieved, for political and commercial questions are enlarged to embrace such moral and religious features as the protection of the natives, the restriction of the sale of firearms and of the introduction of intoxicating liquors,—but limited advance, however, has been made in this latter regard,—the guarantee of liberty for all forms of worship and of protection to missionaries. Verily, the world does move.

We have received inquiries from different sources as to what steps have been taken by the committees appointed by the late Conference to carry out the terms of the resolution dealing with annotation. It is understood that nothing definite has yet been accomplished. The difficulties of the situation are very great. To arrange preliminaries for the work of translation is a matter of first importance, and it necessarily involves some delay. When the task of preparing a Union Bible shall have been fairly taken in hand, doubtless time and opportunity will be found for a beginning on the annotated Scriptures. It should be remembered that those who are set apart for the undertaking are busy men, and they cannot readily assume extraordinary labors. Many things have to be done by correspondence, and the process is a slow and difficult one. The hope is here expressed that no extemporized scheme, hastily devised to meet a supposed emergency, will be accepted by missionaries. To present Divine truth in a way that shall best cope with the ignorance and prejudice of heathenism, and at the same time deal fairly with the denominational views represented in China, requires large contribution from the best sources at command. *Festina lentè* should be the motto of all concerned.

In preaching the Gospel, alike to untaught heathen and to nominal Christians, great prominence should be given to that fundamental element of revealed religion,—the doctrine of regeneration. The preacher can have no doubt as to the Divine authenticity of his message; but it may be a source of satisfaction to know and a confirmation of faith to believe that it rests on a scientific basis. In the realm of vital and animate nature, first forms of life are rarely complete forms. Embryonic existence, vital seed, are only the possibilities of larger life; and so the intellectual, social and religious nature of a man, at first within very narrow limits, must undergo quickening impulses from the touch of another spirit. As one writer says: "A first form of life and a second form of life, a first birth and a second birth, a first kingdom with a low and limited range of vital correspondence and a second kingdom with a higher and wider range of vital correspondence, are common facts in nature." Man in his

natural state needs a quickening contact with the man from heaven before he can receive the things of the Spirit and enter the kingdom of God. It is in entire agreement with a law of nature and with the eternal fitness of things when Christianity affirms that a man must be born from above. How many of our Chinese converts experience a change of heart? Do they show evidence of regenerate character? How far may we, in the work of evangelism, depend on a mere process of education? These are questions well worth pondering.

THERE is one peculiarity about a recent phase of the opium controversy in England that deserves a passing notice. Offensive epithets were freely spent upon 160 members of Parliament who followed the gallant leadership of Sir J. Pease in scoring a vote expressing an opinion that "the system by which the Indian opium revenue is raised is morally indefensible,"—such as "geese," "childish," "vicarious virtue," "hypocrisy," &c. It would seem rather late in the day to ignore the fact that the conscience of a nation can be aroused, and that there is such a thing as moral stamina among the people. Those who regard with skepticism the idea that men cannot be guided by moral convictions, and that, where a question of right or wrong is insisted upon, the opinion or action represents only a cheap form of virtue, would do well to remember how, in 1833, Englishmen of all classes and parties cheerfully agreed to raise a loan of £20,000,000 for compensating the slave owners in West Indies, so that national complicity with the curse of slavery should at once and forever cease.

THE Viceroy at Nanking issued, early in the month of June, a strong proclamation against the Kolao Hui, threatening death to all members who did not at once renounce their connection with that secret society. Although it has been affirmed on Chinese authority that eight-tenths of the vice-regal army are in league with the prohibited order, there is no conclusive evidence that such is the case. The Kolao Hui, originally a benevolent military organization, is now thought to be a re-production of the old Taiping rebellion, having for its prime object the expulsion of the Manchus. The programme calls for a decisive movement against French Catholics, in the hope of involving the government in serious complications with a foreign power, when the long sought opportunity of bringing in a native dynasty may present itself. It is possible that the steps recently taken were premature, hastened, as they apparently have been, by the action of the Viceroy in refusing to pension a large number of hangers-on who had been retained at enormous expense by his predecessor in office. Popular superstition and ignorance are skilfully played upon by designing men. For example: at a town on the Grand Canal the mob carried about the bodies of children with mutilations, which they declared were the work of Europeans. Placards were posted up in the vicinity of Chinkiang, informing the people that a number of kerosene oil tins had been dug up on the premises of the Roman Catholic Mission at Tanyang, and that on the tins being opened it was found they contained the bodies of Chinese children with their eyes and hearts missing. Similar stories were freely circulated at Ichang. Whatever may be said about our Catholic friends being primarily involved, it is evident that Protestant missions in the Yangtsze valley are, or have been, seriously menaced.

A writer in one of the Shanghai daily papers suggests that "some of our riverine troubles have been augmented, if not actually commenced, because missionaries and their families left their homes."—thereby showing a sign of retreat which had the effect of arousing the cowardly spirit of the populace into action. We know of no instance where trouble has originated in that way; and it should be recorded for all time that our missionaries, with rare if any exception, have exhibited courage and presence of mind in the face of danger. Even where ladies have fled to Shanghai or other places of refuge, it has been because their homes were actually destroyed, or because of positive intimations either from their Consuls, the captain of some gunboat, or the Chinese authorities.

The outrage at Wusueh was relieved somewhat by the kindly act of a native woman who took charge of a foreign infant and prevented its being hurt, and by the friendliness of several Chinamen in the mob, who, under pretence of doing violence to the ladies, really shielded them from blows and assisted them to places of safety. It is more and more evident that, on the part of many of the rioters, there has been only a pretended quarrel with Christian missions, their object being disorder and plunder. The Taotai at Shanghai has shown great vigor in his preparations for any possible emergency, and the two Viceroys have adopted a policy of severe repression.

The Emperor's edict touching current troubles is inspiration to all who believe in a providential ordering of events. It is a distinct recognition of Christianity; more than that, it gives assurance of protection to missionaries and native converts. We may not easily grasp the far-reaching importance of this pronunciamento from the Dragon Throne. While it is probably true that imperial authority has been weakened by the recent inauguration of economic measures and the growth of a disloyal element, there is abundant room for congratulation that the times have so far changed that the issuance of such a state paper is possible in China.

Missionary News.

—At the London Social Union monthly meeting the Rev. A. Sowerby of Shansi, speaking on "Social Life in China," made the astonishing statement that eight out of every ten women in the province where he had been laboring, were addicted to opium smoking.

—Japan can boast of a village of total abstainers; the people of Gojomura, Yasugori, of Omi, having united in a determination to abstain from saki in the future. This vow they have kept since the New Year, and each house now has a board on the door with the inscription, "Frugal in all things, liquors prohibited."

—At a recent meeting of the Missionary Board of the Canadian Methodist Episcopal Church, it was resolved to commence a mission in China. A batch of missionaries, including evangelists and medical men, has been appointed, with the Rev. Dr. Hart as superintendent. The long experience of Dr. Hart as Chinese missionary in connection with the Methodist Episcopal Church, makes him a suitable person for such an onerous position.

—We regret to learn, says the *Christian*, that early in March Mr. Stanley Smith, of the C. I. M., well known as one of "The Cambridge Seven," resident at Lu-ch'eng, Shansi, lost his beloved wife by death from typhus. Both were low in health, and purposed coming home for rest and change. Mrs. Smith was formerly a Miss Reuter, and entered upon mission work in China in 1886. Much sympathy is felt for the bereaved husband, who is left with a little one about one year old.

—At the Columbian Exposition there is to be a missionary exhibit. The circumstances of missionary effort and its obstacles are to be reproduced by paintings, photographs and models. The various societies will send photographs of their agents and their mission premises. The printing and Bible societies will furnish specimens from their presses. This department will afford in half an hour a more vivid conception of the relations of the Gospel to heathenism than could be acquired from books in a year.

—The excellent work of Miss Dr. Hoag, in the hospital for women and children at Chinkiang, is making a profound impression on the native population. A subscription list, recently circulated among the Chinese and headed by the wife of the Taotai for the benefit of the institution, realized the sum of $200.

—A great revival movement has taken place in the Baptist Mission at Ongole, India, among the Telegus, at the close of which 1671 were baptized. The remarkable statement is made that in exactly three hours and five minutes two native preachers immersed 1065 persons, while Revs. Clough and Johnson immersed 606 in one hour and twenty minutes.

—The Rev. H. V. Noyes, of Canton, tells us that whereas some years ago it took him three weeks to make the tour of out-stations under his charge at a cost of $20, now, by means of steam launches towing passenger boats, he can, if desirable, make the same trip in a few days and at a cost of less than $5.00. This is a good illustration of the progress

now being made in China on lines that are helpful to the missionary enterprise.

—Archdeacon Moule has been addressing large meetings in England, and has succeeded in awakening much interest in the story of his thirty years' experience of missionary work in China. He made the effective point in his Cambridge address that he had left "with perfect confidence" his work among the people of Shanghai in the hands of three young native pastors, who are practically unsuperintended. A book from the hand of the Archdeacon, entitled "Old China and New," has just been issued.

—The "short cut" movement, of which we have several conspicuous examples in China, has extended to Japan. Native Presbyterians of Tokyo have come to the conclusion that the work in their care requires not only all the men who can take the full theological course, but also those who, because of age and poverty, are unable to secure such advantage and yet have in them the possibility of usefulness. Accordingly, of their own free will, they have opened a school for evangelists, in which there are already between thirty and forty men studying the Bible and seeking instruction to fit them for the work of preaching to the common people.

—Some friends returning to China and Japan in the S. S "Gaelic" were very pleased to find among the Chinese steerage passengers returning to the province of Canton, a number of native Christians,—ten from the State of California and three from other States. Two of the number were native pastors, and led by them, the Christians on board held meetings among their fellow-countrymen. The addresses were earnest and faithful and were listened to attentively by a number of the passengers. Their foreign brethren on board were cheered and filled with thankfulness, at witnessing such bright testimony and aggressive work amongst passengers who were generally unsympathetic, if not openly hostile.

—J. H. McCartney, M.D., a young physician recently arrived in Chungking to reinforce the West China Methodist Episcopal Mission, writes thus in a private letter to the editor :—

"I like Chungking more and more every day, and find myself every day growing more and more busy. I have been pressed into the service long before I was prepared, but if it is the will of my Heavenly Father that such should be, I am ready. About six weeks after we reached here, I went with Rev. Lewis for a ten days' tramp into the country. I took medicines with me, and wherever we stopped I administered to the wants of the people.

"I saw as high as two hundred patients in one day. In fact, almost all the time was given up to the healing of the sick. Not long after we returned, I had a case in the country about 90 *li* away. To make this trip we were furnished with horses to ride and all our expenses, besides a present of ten taels. We stayed in this place one day, at the request of the man whom we went to see, and saw all who presented themselves for treatment.

"I am surprised at the readiness with which I am received into the families of the better class. I have had two very difficult and successful operations upon ladies of this class. The operations being done in their own homes.

"I did the first cataract operation ever done in Chungking, about three weeks ago. The man has returned home with his sight restored. I average from seventy to eighty patients every day at the dispensary. We are building a new hospital and opium refuge; the former to be constructed on the pavilion plan, with two brick wards, one for females and one for males."

—Rev. J. B. Thompson writes as follows of the American Board's Shansi Mission :—

"This mission has two stations—T'aiku and Fêncho Fu. It has been decided to occupy Wên Shui also, but the magistrate at the latter place privately forbad his people to rent to a foreigner. At present the place is worked from Fêncho Fu. The mission staff has been gradually growing larger. There are now six male missionaries, including two physicians, five married ladies and two young ladies, preparing to engage in school work and in work among the women. Two other families are expected out next fall, and others are booked to come in 1892. There is an interesting boys' school at T'aiku, and it is hoped to have another soon at Fêncho Fu. The Chinese appreciate good educational work, and the mission is feeling the importance of putting forth more effort in this direction. It is to be hoped that there will yet be a pretty general effort made to plant Christian schools all over China. It is a very effectual way of winning the confidence of the Chinese. The Sunday audiences are good, and there are a few regular attendants; but on the whole it is still a day of small things. We pray and watch and work; and what if people do not crowd into the Church as doves flock to their windows? We must simply go on sowing beside all waters, and by and by the rich harvest will come. Rome was not built in a day, and it was not converted in a day, either. A man has recently been baptized who gives

promise of considerable usefulness; but such promises often go unfulfilled."

—In a letter to a friend in this city, Rev. D. N. Lyon, of Soochow, says:—

"No outbreak has occurred here thus far. The officials seem to be vigilant; several arrests have been made for riotous talk. Guards are stationed at all the chapels. My chapel at the Chang-mai was stoned and a hole broken through the wall. The timely arrival of the magistrate prevented it going any further. I have just given orders to have the damages repaired with a view to presenting my bill to the magistrate afterwards. I expect to stay and see the end, which I hope will be a peaceful one. We hear a good deal of the Kolao Hui. And the officials seem apprehensive that there will be rebellion and revolution.

"Anything like an attempt on the part of foreign gun-boats to redress grievances, would probably be the signal for general slaughter of the foreigners who are scattered through the interior. I should hope that the naval commanders would confine themselves to pyrotechnic display, and not use shot and shell until they are sure of the support of home governments. If the object of these riots is to embroil China with foreign powers, then the latter should consider well whether they should espouse the cause of the assassin, as against the constituted authorities. The present government is perhaps as good as the Kolao Hui could give us, so we will pray that peace may continue."

—Rev. J. C. Ferguson, President of Nanking University, read a very interesting and able report of the institution under his charge at the late session of the Central China Mission of the Methodist Episcopal Church. By permission we give a brief extract:—

"We notice with much satisfaction the general advance in the higher education in our immediate vicinity. The Tung-wên Kwan connected with the Arsenal, and the school connected with the Foreign Office, have been seeking to make their instruction more thorough and to provide more accomplished teachers. A private school for instruction in English and mathematics was opened by an accomplished Chinese gentleman, a graduate of the Peking Tung-wên Kwan, and attracted many students, until the teacher was called to a higher position. Extensive buildings, including foreign residences, are now being erected near the steamer landing for the new Naval College, which is to be called 'Shui Sz Hio T'ang.' Not only, however, in our immediate vicinity has general advance been made, but throughout China the year has been one of unusual activity and progress. The organization of the practical educators of China into the Educational Association and the action of the General Missionary Conference in entrusting to its care the translation of the text books and all other matters affecting the progress of education in China, herald a new era. We may now be sure of more and better translations of scientific works, and may also hope for something approaching uniformity in scientific terminology. Another most favorable sign is the increased confidence which is being placed in young men who have been educated in foreign countries. The former distrust, which was so discouraging to persons who had hoped so much for these young men, is now being replaced by respect. Several of these gentlemen are now serving in high and important positions, reflecting credit on their training and helping to establish better relations between their native land and the outside world."

—Bishop Goodsell, of the Methodist Episcopal Church, while making official visits to missions in China, Corea and Japan, is writing a series of articles for the New York *Christian Advocate*. From the first of these we excerpt the following:—

"A very notable man is with us, whom I have found to be a mine of information. This is the Rev. Dr. Guido F. Verbeck, for thirty years a missionary of the Reformed (Dutch) Church in Japan. He is one of the first of living Japanese scholars, and speaks Japanese so well that an educated Japanese gentleman told me that he was more a master of it than he was himself. After two years' absence he returns to his field. The work he has done for the Japanese government for seventeen years must make him a man of wide influence, with easy access to the highest circles. His name is in the list of the official translators of the Code Napoleon, now adapted to and obligatory on the Japanese. From him I gained most valuable suggestions and information. He speaks highly of our work and workers in Japan, and is charmingly communicative. I had the pleasure of seeing his decoration given by the Emperor for services to the Japanese Senate. It is of the third class of the Order of the Rising Sun, and is, I believe, the second given to a foreigner. It is a beautiful jewel of enameled gold, with a ruby in the centre. Dr. Verbeck has also written a *History of Missions in Japan*, and has contributed extensively to the grammatical study of the Japanese language, and has translated the Psalms. Born in Holland of German parents, he was educated among the Moravians in a school where German, French, English and Dutch were spoken for a day at a time successively, and so he grew up to

his polyglot tendencies naturally. It has been pleasant to see him talk in Japanese as he promenaded the deck with the Japanese young men, and a moment after hear him rolling out German gutturals in the company of our one German lady passenger. Dr. Verbeck does better than Von Moltke, of whom it was said: 'He is silent in five languages.' My fellow-traveller is instructive and companionable in six!

"I rejoice much also in the fraternal intercourse granted me by the presence, on their return to mission work in Soochow, of the Rev. A. P. Parker and wife, of the Methodist Episcopal Church, South. How could one have a better help and opening of doors to Japan and China than in the long conversations with these eminent and consecrated servants of the Master? They have greatly enriched me by their glad communicativeness."

—A treaty has been negotiated between the Emperor of Japan and the Hawaiian government for the unrestricted immigration of Japanese subjects into the Hawaiian kingdom. Special inducements are offered to Japanese coolies and farmers, a free passage to the islands, exemption from taxation and a bounty of seventy-five Mexican dollars given to each *bona fide* immigrant. The first steamer, carrying 1000 farmers, sailed for Honolulu February 27. This movement will be the occasion of renewed and old-time missionary activity in the Sandwich Islands.

—Mr. W. S. Caine, of England, has returned from his tour through India, impressed with the temperance zeal that is aflame throughout the southern part of that country. A powerful propaganda of total abstinence principles has been set on foot, the chief apostle being a Hindu ascetic, who has exchanged religious contemplation for this more useful work, and promises in his way to be as successful in effecting conversions to temperance as Xavier was in promoting Christianity in India. In all directions guilds and castes are exacting the total abstinence pledge from their members. The movement has brought together adherents of opposing religions, and everything proves the remarkable progress already made.

—There is a Leper Asylum at Almora, India, with 112 inmates. Of the number, 79 are Christians, all of whom have embraced Christianity since entering this refuge for the unfortunate. An affecting incident was the recent communion service, when 33 of these our deeply-afflicted brethren and sisters in Christ surrounded the table of the Lord to commemorate His love. So helpless were their state that they could not take the bread in their hands, for they had none; but with their stumps of hands they each held up a portion of their clothing to receive the bread. A hospital assistant, who acts as deacon in this leper Church, passed round amongst them, pouring the wine into their open mouths. Says the missionary in charge: "Solemn and touching is the way in which these people take the cup, and it has often reminded me of the spiritual attitude we are counselled to adopt by God in order to receive His blessings: 'Open thy mouth wide and I will fill it.' The utter helplessness and dependence of these folks on others is a continual picture of the way sinners have to come to God and get His blessing."

—Rev. W. H. Lacy has kindly forwarded a table of statistics of the Foochow Methodist Episcopal Mission for 1890-91. As this form is not adapted to our narrow columns, we take the liberty of condensing as follows: Number of Ordained Preachers, 67; Unordained Preachers, 86; Helpers of Women's Foreign Miss. Society, 69; Members, 2706; Probationers, 1774, total membership, 3480; Baptized Children, 1366; Regular Attendants on Service, 3373; Average Attendance on Sabbath Services, 4947, Conversions, 763; Adult Baptisms, 364; Infant Baptisms, 185; Sunday-schools, 117; Sunday-school Scholars, 3077; Boys' Day Schools, 46; Scholars in Boys' Day Schools, 728; Girls' Day Schools of W. F. M. S., 51; Scholars in Girls' Schools, 903; Chapels, 81; Value of Chapels and Parsonages, $32,272; Rented Places of Worship, 32; Collected for Benevolent Purposes, $151.50; Collected for Missionary Society, $366.10; Collected for Self-support, $1364.32; Collected for Building and Repairs, $636.20.

—A rather unusual incident occurred during a recent visit to the Churches and stations in the country. At one place two or three church members were in a chronic state of discontent and ill humor, because they could not "run" the Church according to their own wishes. This state of things had been growing in intensity for several years, and had at last reached a crisis. They wished an interview with me, which I very readily granted. When admitted, they began, according to the usual Chinese custom, with profound expressions of humility, and desire to receive instruction from the *muh-sü*. At first I was much at a loss to understand what it all meant, but suspected that it was preliminary to something to come. At length one of the number, a little more bold than the rest, made known the object of their visit. They proposed to pull down the chapel.

"*Pull down the chapel!*" said I, in astonishment, "Why do you wish to do that?" "Oh," they replied, "When this building was put up about two years ago, we contributed largely in labor and material, and as we cannot worship any longer with the congregation, we only desire to get back what is our own." "But," I replied, "We have no such custom in our Church as the pulling down of a chapel, whenever a church member wishes to take leave of us. If such a custom were established very few chapels would be left standing in the province." They insisted that the chapel must come down. They must have back the material which they had contributed.

"But," I said, "this is a grave matter, much too serious to be decided here; we must refer it to the Presbytery. You can state your case as fully as you like, to that body, and let them decide. If they order the building to be demolished, we will return and hold a service of prayer and praise, and then proceed immediately to pull down the chapel."

This was a view of the subject which had not occurred to them, and they were non plused. They said at once that they could not present the case to the Presbytery. "Very well," I replied, "There is no other way. All such cases must be submitted to the Presbytery for decision." They had nothing further to say, and immediately withdrew.

One of the three had been a professional gambler, but was thought to have reformed when he entered the Church. He had for a time conducted himself in a very exemplary way, but his old habits had returned with more power than ever, and he was then under sentence of suspension. As he was rather a desperate character, I was apprehensive that, after I took my leave, they might, under his leadership, proceed to extreme measures and put their threat into execution. I had occasion, however, to visit the place soon afterwards again, and I found the chapel still intact. On making inquiry I found that not a word had been said afterwards about "pulling down the chapel."—J. A. LEYENBERGER.

Resolved:—That the North China Mission of the American Board earnestly recommend to all those preparing calendars for circulation among the Chinese, careful attention to the following points:—

I. *Absolute Accuracy of Dates.*—Many of the calendars for 1890 were altogether in error for an entire month. The hour of eclipses has sometimes been wrongly given. Mistakes of this nature are very prejudicial to the reputation of Christianity.

II. *Foreign Months and Sundays.*—In calendars for general use the notation of the days for the foreign month is not necessary and tends to confusion. It is ordinarily sufficient to indicate when the foreign month begins. When the days of the foreign month are given in detail, the Sundays should be plainly designated by numerals, and enough space should be used to avoid confusion to the eye of those unaccustomed to Chinese calendars.

III. *Attractiveness to the Chinese.*—It is very desirable that the circulation of Christian calendars should supplant the use of the kitchen god as an ornament on the walls of Chinese homes. This can only be accomplished by securing, not only high excellence in the calendars, but variety in style and price, to suit varying tastes as much as possible. The illustrations should be good as well as instructive.

—An exchange fittingly says of Alexander Mackay, whom the London *Times* called "The St. Paul of Uganda":—

"He built, cut type, translated, printed, engineered, navigated, diplomatised; he denounced crime, preached the Gospel, acted as schoolmaster and doctor; he befriended Emin Pasha, Junker and Stanley; and strove, alas in vain, to save Hannington from the results of unconscious but heroic folly; he controlled the court so far as it could be controlled; protected the brave Christian boys,—and in a word, through baptisms of blood and fire, won a Church in the wilderness for the dear Lord and Master whom he served with an absolutely single eye. No such story of Christian heroism has ever been told in our day. The boys of Uganda who died in horrible tortures rather than deny their faith, will rank with the noblest martyrs of Christian history. Every line in our Lord's Sermon on the Mount finds its illustration and confirmation in this extraordinary history. The latest phase of the Uganda revolution—the flight of Mwanga, his appeal to the Church he persecuted, the victory of the Christians, the return of Mwanga, and his re-establishment in the kingdom surrounded by chiefs and councillors professing the Christian faith—is a chapter in praise of meekness and mercy. In Uganda to-day the 'meek inherit the earth' and forgiveness is proved to be the noblest revenge."

—Our readers will remember the enthusiasm excited several years since by the report of the labors of Father Damien among the lepers of Molokai, in the Pacific Ocean, to whom he devoted his life, finally taking the fearful con

tagion, and dying among the wretched creatures whom he came to comfort and relieve. It was a thrilling tale of heroic self-sacrifice and self-denial, which deserved all the praise which it received. Only, it should be added, for the honor of our common Christianity, that it does not stand alone, but that Protestant missionaries have shown themselves as devoted as Catholic priests. In India our missionaries have, for a long time, labored in the leper hospitals and settlements, and with encouraging success—labors of which the world, and even the Protestant world, seem to know but little.

We are reminded of these facts by reading in a recent India paper that the question of the proper housing and care of lepers has recently attracted, and is still attracting, a large measure of public attention. At a public meeting, recently held in Bombay, a committee was appointed to frame a plan for those purposes. It already reports that subscriptions to the amount of 12,000 rupees (about $4800) were promptly received, and that the success of the project seemed assured. The Calcutta Health Society, in an earnest address, urges that all leper asylums should be scientifically regulated and be under Government control.—*The N. Y. Evangelist.*

—The ninety-second annual meeting of the members of the Church Missionary Society was held on the 5th of May at Exeter Hall, Strand, under the presidency of Sir J. H. Kennaway, M.P. The attendance was so large—the great hall being filled to its utmost capacity—that an overflow meeting had to be held in the lower hall. The annual report stated that the additions to the roll of missionaries in the past year had numbered seventy-nine and referred *inter alia* to the demand of the Shanghai Missionary Conference for 1000 additional missionaries for China from the Church of Christ; to the extension of medical mission work in the Fuhkien Province of China; to the plans for a new mission in the remote western province of Sz-chuen, to be begun by a pioneer party under the Rev. J. H. Horsburg; to the presence in the new Japanese Parliament of fourteen Christians, and the election of one of them to the presidency of the Lower House; and to the recent visit of Bishop Bickersteth, of Japan, to the village of Oyamada, where four years ago the name of Christ was unknown, and where he now administered the Holy Communion to seventy-six persons. The Archbishop of Canterbury moved the adoption of the report. The motion was seconded by Archdeacon Moule, a missionary from Mid-China, and agreed to.

Personal.

Rev. T. P. Crawford, D.D., lectured in the Y. M. C. A. rooms on the occasion of his recent visit to Shanghai. He presented, in an interesting manner, his well-known views on Bible chronology.

Mr. R. B. Lockwood, of Leadville, Colorado, U. S. A., gave a popular address in Union Church on the evening of June 18. This gentleman, notwithstanding his age of over seventy years, is a traveler of wide experience in many lands. He made a trip through the country from Canton to Chinkiang without any serious misadventure.

The first number of *The Messenger* under Dr. Edkins's editorial supervision, gives promise of good things to come. The learned and veteran Doctor appears to be as vigorous in mental grasp and abundant in labors as when we first knew him twenty-two years ago.

Rev. Griffith John, D.D., has sent us a deeply interesting article on the people of Hunan, apropos to a subject that just now fills the public mind. We are compelled to postpone its publication until next month. It is proper to state here that the conditions of work in the printing office are such that we can never engage to insert in the forthcoming number a communication of any length that reaches us later than the 18th instant of each month.

Bishop Goodsell desires to publicly acknowledge the generous kindness of Dr. Douthwaite, of the China Inland Mission at Chefoo, in attending Mrs. Goodsell while ill of malarial fever, at Chefoo, which was contracted at Tientsin. The Bishop believes that such Christian deeds should receive public recognition as well as private gratitude.

Diary of Events in the Far East.

May, 1891.

9*th.*—Earthquake in Shansi Province; motion east to west. Several houses thrown down.

25*th.*—Shock of earthquake felt at Tokio, Japan; duration 1 m. 10 s.

June, 1891.

1*st.*—Anti-foreign riot at Tanyang, about 20 miles S. E. from Chinkiang. The Catholic property destroyed. No lives lost.

2*nd.*—Two rioters implicated in the recent disturbances at Wuhu, decapitated at that place.

3*rd.*—Failure of the firm of Messrs. Russell and Co. announced.

5*th.*—Anti-foreign riot at Wusueh, near Hankow; foreign property destroyed and a missionary, Rev. Mr. Argent, of the Wesleyan Mission, and Mr. Green, of the Customs Service, assassinated by the mob.

7*th.*—Riot at Kiukiang; mob dispersed by the foreign residents and sailors from the gun-boats.

8*th.*—Destruction of the French mission property at Woosih, near Soochow.

9*th.*—Attack made on some mission premises at Soochow, but the rioters were dispersed. All the ladies and children leave for Shanghai.

13*th.*—In answer to the collective note of the Foreign Representatives at Peking, an Imperial decree is issued, eulogizing the Christian religion, and commanding the officials throughout the empire to preserve quiet and to settle up promptly the claims arising out of the recent riots.

14*th.*—The French China squadron is ordered to the mouth of the Yangtze. (*N. C. D. N. Special Telegram*).—In consequence of a report that an attempt would be made to fire the oil godowns at Pootung (Shanghai), a force of marines were sent to patrol the premises.—C. I. M. property at Shahsi burned down.

15*th.*—Formation of a German corps of volunteers in Shanghai.

19*th.*—Serious gunpowder explosion at Taiku; a number of houses destroyed and several lives lost.

20*th.*—Riot at Haimen city, near the mouth of the Yangtze. Catholic property destroyed and pillaged.

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MARRIAGE.

At Bhamo, April 16th, Mr. T. Selkirk, of C. I. M., to Miss F. D. Manning, of A. B. M. U.

BIRTHS.

At Chefoo, June 10th, the wife of Rev. A. Eason, of a daughter.

At Chefoo, June 11th, the wife of Dr. E. R. Jellison, M. E. Mission, Nanking, of a son.

At Shanghai, June 14th, the wife of Rev. W. J. Knapp, of the International Missionary Alliance, of a daughter.

At Shanghai, June 22nd, the wife of Rev. W. P. Bentley, F. C. Miss. Society, of a daughter.

At Chefoo, June 23rd, the wife of Dr. A. W. Douthwaite, of a daughter.

DEATHS.

At Wusueh, June 5th, Rev. Mr. Argent, of the Wesleyan Mission (assassinated by a mob during a riot).

At Ping-yao, June —, Mr. Abrahamson, of C. I. M., of typhus fever.

DEPARTURES.

From Shanghai, May 5th, Rev. G. F. Fitch, wife and three children, and Miss Jewel, for U. S. A.

From Shanghai, June 12th, Rev. W. B. Bonnell, of the M. E. M., South, Shanghai, for San Francisco.

From Shanghai, June 12th, Mr. Rosenquist, of C. I. M., for America.

From Shanghai, June 26th, Mrs. S. J. Woodbridge and three children, of the Presbyterian Mission (South), Chinkiang.

THE

CHINESE RECORDER

AND

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The Diary of Marquis Tseng.

BY REV. A. P. PARKER, D.D.

(Concluded.)

HE arrived at Hongkong on the 2nd of the 11th moon, which was his birthday. Here he remained three days, visiting and receiving visits from the various British officials of the colony. The Governor, Sir John Pope Hennessey, received him with every mark of kindness and respect, and he records his high appreciation of the courtesies shown him.

At noon on the 5th the ship resumed her journey, and soon after getting out to sea, his whole party was laid low with sea-sickness ; and he says of himself that while he was not called on to pay tribute to Neptune, yet to either sit or stand made him very tired ! On the 6th the sea was very rough, and he spent his time in lying down and going around to see the members of his party. On the 7th they passed through a very severe typhoon, in which they were pretty badly shaken up. Great seas constantly washed over the ship from stem to stern. Having been unable to see the sun for two days, the Captain lost his reckoning and had to drift with the wind, while black waters rose like walls around them. On the 8th, after the storm had abated somewhat, he found that his baggage had been badly damaged by the seas that had washed into his state-room during the storm. They reached Saigon on the 9th, four days from Hongkong. He called on the French governor and was received with proper respect. He notes that there are some 20,000 Chinese in Saigon, and that they live in much cleaner and more substantial houses than do the native Annamese.

The ship remained one day in Saigon and then left for Singapore, where she arrived on the 12th. On the way down, the Captain discovered that some members of his party had taken some dried

meat into the state-room with them and he became very angry at this violation of the rules of the ship, as the meat caused a bad smell and annoyed the passengers. So the Captain ordered that the meat be thrown overboard. The Marquis says he attended to the matter and had his servants throw that part of it away that smelt badly and keep the rest. He evidently did not propose to lose all of his meat. Some of his party, no doubt, had some fears as to the prospects for something good to eat in the strange countries to which they were going and wanted to take a supply along with them.

He thought Singapore had a healthy climate, though it was very hot, being so near the Equator. He complains that the Governor of Singapore did not receive him with proper respect or fire any cannon in his honor. He says he was obliged to conclude from this that Singapore did not in reality have any governor, as he seems to have lost the authority to fire salutes which belongs to that office.

He reached Ceylon on the 18th, four days from Singapore. The ship stopped a few hours at Point de Galle. A great many dealers in tortoise shell, imitation precious stones, &c., came on board in swarms like ants, he says, to sell their wares ; they all spoke English. Going on up to Colombo they stopped there one day and he went ashore to see the town. Here he got a sight of the catamaran, which he said he had read about, but could never understand, till he saw it, how such a thing could be used as a boat. He notes that the trade of the place is all carried on by Europeans and Hindus and that he saw no more Chinamen (after leaving Singapore). He notes the construction of an extensive breakwater for the improvement of the harbor at Ceylon and also the newly-opened railway from Colombo to Kandy. The distance from Singapore to Colombo he states to be 5606 *li*. Leaving Colombo on the 19th he reached Aden on the 25th, a distance of 7332 *li*. Going ashore here he notes the barren rocky appearance of the place, and as it is said that it seldom rains there, he wonders how the few people that live there and the sheep and camels that he saw, get food and water sufficient. But as it commands the entrance to the Red Sea the English have taken possession of it and fortified it securely.

They reached Suez on the 30th, a distance of 4384 *li* from Aden. The Marquis notes the fact that the opening of the Suez Canal saves some twenty thousand *li* in the voyage from Europe to Asia. He says that before the Canal was opened the country in that region was always parched with drought, as it scarcely rained more than once in ten years. But now, since the canal has been opened, rains are more frequent, "because the earth's arteries are

open." "Westerners counteract the evils of drought by two methods. One is to dig wells, and the other is to plant trees; the object in both cases being to cause the vital forces of the earth to respond to the vital forces of heaven. Although the results are sometimes slow in appearing, yet there are many wonderful evidences of the success of the plan. England, France and other governments urge the people to plant trees, and when they destroy one, they are required to plant two in the place of it. This not only serves to counteract the drought but it also prevents much disease among the people. As the Canal is narrow, steamers are not allowed to go through at full speed, and when two ships are to meet, one must stop in a wide place and let the other pass.

Arrived at Port Said on the 2nd of the 12th month, he went ashore with some of his party to see the place and notes that it is a flourishing town of more than ten thousand inhabitants grown up in the desert at the northern entrance of the Canal. All the principal steamer companies have wharves there, and it is an important coaling station. He went into a beautiful pleasure garden that was made in honor of the Khedive of Egypt when he came to witness the opening of the Suez Canal. Some 5000 donkeys were employed to bring earth, trees, shrubs, &c., and the whole garden was completed in a few days. This is an instance, he says, of the energy and decision of Western people. He saw various articles on sale in the bazaars, made of a kind of fragrant wood, by the natives, and very dear. "They say that the wood grows on the mountain where the Lord of heaven descended to the earth and hence the Western people think a great deal of it."

His first two days on the Mediterranean were stormy, and he could not get any rest, sitting or lying down, and all his party were down with "boat-dizziness." The ship anchored at Naples on the fourth day from Port Said. He went ashore, of course, to see the sights as far as possible in one day, which was all they had for that place. The Marquis said he had been told that Naples was not surpassed as a beautiful city by either London or Paris, and he was prepared to believe it. He went to see the Aquarium and other sights. He and his party attracted a great deal of attention as they passed along the streets. The small boys followed them in great numbers, whooping and yelling after them, just as the Chinese small boy used to do when Europeans first came to China.

He reached Marseilles on the 8th and left there on the 11th for Paris. He notes with admiration the large, many storied houses in Marseilles. The hotel he stopped in contained nine stories, and the ascent was made by a carriage operated by machinery—an elevator. He got a fine view of the surrounding country from the

top of his hotel. On the way to Paris he passed through the city of Lyons, which he describes as the second city of France, containing some four hundred thousand inhabitants, large manufacturing establishments, including silk weaving, and employing six thousand workmen, public schools, public gardens, &c.

He reached Paris on the 12th about seven a.m., a distance of 1770 *li* from Marseilles, which they made in sixteen hours. He found the retiring Minister sick in bed.

After calling on and receiving calls from various French officials, he had an audience with the President [Pah-li-si-t'ien-teh] and presented his credentials and was cordially received.

Under the entry for the 19th, he speaks of the great advantages of the Patent Laws of Western countries in the encouragement they give to invention and industry. On the 25th he went to see the Cyclorama of the Siege of Paris, which he describes as a round building covered with a glass dome, and on entering which is like entering into another world. The bombardment of the forts, the burning of the houses, the killing and wounding of men and the general destruction strewn around, were as real as life, and you could not tell that it was painted.

He performed the ceremonial of the worship of the Emperor on New Year's day of the 5th year of Kwang Hsü. His wife also, having risen at ten o'clock and having completed her toilet, placed a table in the inner reception room and performed the New Year worship of congratulation.

He had a stormy passage across Dover's Channel on the 4th, and early in the morning of that day arrived in London, which was the end of his long journey. In the course of the next few days he had numerous calls from prominent Englishmen, officials and others, including the presidents of the Anti-opium Society, the Anti-slavery Society, &c.

We need not follow him in all the details of his observations and experiences while in London. Suffice it to say that he had an audience with the Queen and presented his credentials; saw the principal government officials, especially those of the Foreign Office, and went to see the many new and wonderful sights that are to be found in that great cosmopolitan city. I will only note a few of the observations that he records in the various entries of his Diary. As the Marquis was accredited to both the French and English governments, he spent part of his time in Paris and part in London. Accordingly, we find him returning to Paris after a ten days' stay in London. Remaining nearly a month in Paris, he again went to London. Among other things he states that when he wanted to take his family to see the Cyclorama of the Siege of Paris, he had

to select a day when no visitors would be there, so as to avoid the annoyance of a crowd. At another time he had some conversation with M. Gambetta on the subject of the frequent troubles caused by missionaries in China. He says that M. Gambetta was a just and upright man and would not shield the missionaries where they were in the wrong. He says also that since the Republic has been established in France, the Roman Catholic Church has largely lost its influence in the government and with the people, as compared to the days of the empire, and he judges from several things that he heard that cases growing out of missionary troubles would not be so numerous or hard to deal with hereafter as they have been in the past. The Marquis tells us that there are two things that the Chinamen that go to foreign countries cannot get used to, that is, the smallness of the houses and the dearness of everything they have to buy. He says that land is very valuable in the large cities, and in order to get enough room in their houses, they have to add storey to storey till sometimes they are eight and nine stories high, besides two or three stories under ground for kitchen, wine-cellar, &c. "But," he says, "while they are thus sparing of their ground in building, they do not set any limit to the space required when they go to lay out public gardens, parks, &c. This is in accordance with the political principle laid down by Mencius that if we divide our pleasures with the common people, they will not murmur against us—will be easily governed."

On the 22nd he went to have his photograph taken. He had to have nine different sittings before the photographer would let him go, because, he says, Westerners think more of reputation than anything else, and a photographer always wants to take a number of pictures of a customer and give him his choice of the best. From the photographer's he went into a store to buy a trunk for use in travelling back and forth between France and England. But the dealer demanded from ten to twenty taels a piece for them, and moreover, would not ensure them for three years, an illustration, he says, both of the costliness of everything in Western countries and the way baggage is smashed on the railways and steamers.

While in Paris he called on the wife of President Grevy, by invitation, and afterwards attended a ball at the Presidential Mansion, where he watched the men and women dance and hop about for a good while. He tells us that among Westerners marriage affairs are arranged by the men and women between themselves, and that balls are given for the purpose of bringing the young people together so that matches may be arranged. Balls are also given, he says, for the purpose of raising money for charitable objects.

He met M. de Lesseps, who told him of the details of the construction of the Suez Canal and also of the project that was just then taking shape for the construction of the Panama Canal. M. de Lesseps invited him to be present at a great meeting that had been called to discuss ways and means in connection with the Panama Canal project. He thought at first that all who attended the meeting would be expected to contribute something toward the opening of the Canal, and he therefore told M. de Lesseps that as his country was poor and he did not have the right to make a contribution from his government to such an object, he would have to decline the invitation to be present at the meeting. But on being assured that nothing of the kind would be expected of him, he went to the meeting. While in Paris he heard of a Chinese boy that had been brought there by a commissioner of the Customs from Amoy, and because the boy had displeased him, he had turned him out into the street. The boy had been suffering from hunger and had been caught stealing and put in prison. The Marquis hearing of the case, took it up and made the necessary arrangements for sending the boy back to China, paying his way out of his own funds.

During his stay in London he received a call from a noted English physician, who told him of some new discoveries that were being made in Western countries in the treatment of disease. Among the rest was the process of rapid breathing and the expansion of the lungs for the treatment of lung troubles, &c. "In China, books treating of the process of swallowing air, refining the body, preserving life and warding off disease, would make oxen and horses sweat to haul them and would fill a house up to the rafters, and but little benefit has ever been derived from them. Hitherto I have not cared to read them and have looked upon them as mostly stuff and nonsense. I was greatly surprised, therefore, to find that there were people in the West who believe in the theories propounded in those books. But Westerners are wonderful people for studying out new ideas and going to the depth of things, and it may be that they will take these old decayed theories and work out some wonderful and divine principle from them."

As an instance of how the Chinese attempt to account for things and preserve their sense of superiority over the people of the West, the entry under the 23rd of the first month is interesting, and I give it entire:—On the night of the 23rd I had a conversation with Sung Seng [one of his secretaries], in which he said that the political economy of Western nations is, in many respects, like that taught in the Chow Ritual. His idea was that as Lao Tsz was a historiographer of the Chow dynasty, he may have taken the Principles and Laws of the Chow with him in the Bamboo Books that he carried

with him when he disappeared in the West going across the desert. But it is a pity that we have not clear proof of this. What he (Sung Seng) said was really very new, and I was pleased to hear it. I said, in former times the inhabitants of Europe were all savages, and their literature, principles of government [*i.e.*, their civilization] must, for the most part, have come from Asia. Hence we see so much resemblance between the people of Europe and their customs and those of the Chinese in ancient times. I sometimes jestingly say to Fah Lan-t'ing [his French interpreter] that the history of China shows a constant succession of holy and intelligent Emperors, while the best of the Presidents [of France] are only [a reproduction of] Yao and Shun. Yet, although this remark was made in jest, it is plain that we have already had in China much that now characterizes the people of the West. We find that all their furniture, utensils and things in daily household use are elaborately carved, painted and decorated. This is only a reproduction of our carved wine jars, jade cups, &c. It may be said that in ancient times there were no steamers, railways and ingenious machines [such as Westerners have now.] [But those who talk that way] do not know that the increase or decrease in the production of machinery depends on the increase or decrease of material wealth. Where there is not much material wealth machinery is rude and imperfect, and where this is the case the rough and crude is better than the fine and ingenious. In ancient times China had a great many kinds of machinery. But material production gradually fell off, the people became lazy and indolent and the art of making machinery was lost. In the condition of Western countries to-day we can see the condition of China in ancient times, and in the condition of China to-day we can see the condition of Western countries in the future. For a time is bound to come when rudeness and simplicity will take the place of skill and ingenuity, because the productions of the earth are not sufficient to meet the demands made upon it [by the increasing population,] and the conditions will force [a retrogression] from skill to crudeness [in the production of machinery.]

In one of the entries the Marquis speaks of an interview that he had with Lord Beaconsfield, whom he describes as a man of few words though of kindly disposition and noble bearing. He says the people of England leaned on him as on the Great Wall [of China]. He speaks of the Treaty of Berlin, wherein solely through the determination and commanding influence of Lord Beaconsfield, Russia was prevented from gaining her objects in regard to Turkey and the possession of Constantinople.

In the entry for the 8th he records the substance of a conversation that he had with Dr. Macartney (his English interpreter) on

the difference between the Roman Catholics and the Protestants. He told Macartney that the use of a "Kiao," or system of teaching, was to keep the common people orderly and prevent crime. The sages and scholars originated the principles taught, and the rulers used them to exhort the people. Those systems which teach about heaven and hell may be somewhat different [from the teachings of the sages of China,] yet the result is really the same. The higher, educated classes are not bound by any system of teaching—"Kiao," —but they will not oppose the teaching of the same, because such teaching is a help in governing and makes up for the lack in the [efficacy] of rewards and punishments. Macartney told him that he frequently read the Christian books and was well acquainted with their contents, but there was much in them that he regarded as untrue, foolish and ridiculous. Still he would not publicly avow his disbelief in any of the teachings of the Christian books nor would he allow his children to learn anything contrary to the teachings of the Church. The Marquis says that Macartney's view of the subject was very much the same as his own.

On the 12th [of the 3rd month] he went to see a printing office and was astonished at the wonderful work that he saw there, the ingenuity and rapidity of which, he says, he is unable to describe. The most wonderful thing, he says, was that they could take Chinese characters and photograph them, put them on the press and print thousands of sheets, and the last was as plain as if it had just been written with a pen. There was also a sheet of paper twelve *li* in length made into a roll two feet in diameter and run through the printing press and came out printed on both sides and cut and stitched [as books or newspapers] all complete. What supernatural work is this! lit., "the hatchet of a spirit and the work of a god."

In the entry for the 24th he says he had heard that Tso Tsung-t'ang had borrowed Tls. 3,500,000 from foreigners to meet the expenses of the Mahommedan war in the north-west. He is very sorry for this, for two reasons. One is that the rate of interest—10 %—that the Chinese government has to pay is more than the foreigners charge for money, and he has no doubt that the extra charge goes "to fill the stomachs" of those who handle the money. The second reason is that when the Chinese government borrows money of its own people there is frequent failure to pay it back, and the people are consequently afraid to loan their money to the government. "Hence when we get into a tight place we are obliged to borrow of foreigners, and the interest on the debt all goes out of the country instead of back to our own people, which is very poor economy." He adduces Egypt as an example of the folly of borrowing money from foreigners. He says Egypt has borrowed a great

deal of money from England and France, and instead of using it to build railways, open mines, establish schools, &c., she has wasted it on big guns and other military equipment that was not needed. France and England, seeing that the money was being thus wasted and that there was danger of it being lost entirely, sent commissioners to investigate and make arrangements to secure the money. They soon found that the Khedive was seriously meditating the repudiation of the debt. This will likely lead to the invasion of the country by France and England in the near future. "Although China is a great and rich country and a little debt (of a few millions of taels) is not likely to involve us in any trouble with the foreigners, yet in order to become a strong country there are many things of much greater importance than gun-boats, soldiers, &c., and to make that urgent, which can be easily delayed and to delay what is really urgent, is a very poor plan."

On the 25th he heard of the attempt to assassinate the Emperor of Russia, and says that the Prince of Wales, whose wife was the daughter of the Emperor of Russia, went with his family into the church to offer thanks to the God of heaven for the preservation of the life of the Emperor. He went to call on the Russian Minister, as it was not proper for him to go into the church and present his congratulations on the failure of the attempt on the life of the Emperor. The Minister asked him if there were such things in Chinese history as this attempt to assassinate a ruler. He told him of the Emperor T'sin Shi-hwang, whom a man named Poh Lang-sha attempted to kill, and mistaking the carriage of the Minister for that of the Emperor, he slew the Minister. The Russian Minister also asked him as to the date of the origin of Chinese history, and he replied by telling him that from the eighth year of the Yellow Emperor, when Ta Nao made the Sexegenary Cycle to the present year, is four thousand five hundred and seventy-six years. In the course of the conversation the Russian Minister told Macartney that in all the five continents there was no kingdom that had been established earlier or was more famous for its civilization than China.

The last pages of the Diary give an account of the interviews of the Marquis with the Brazilian Minister, who desired to open up trade relations with China, and wanted the Marquis to authorize him to send a cargo of goods to China at once. But the Marquis told him that he had no authority to this until a treaty had been drawn up between the two countries. This treaty between China and Brazil was subsequently negotiated during the time of the Franco-Chinese war, in 1885.

Mahommedanism.

(修眞蒙引, *a Review.*)

BY REV. C. F. HOGG.

II.

THIS "Guide to the Rites of the True Religion" is a one-volume work of something more than sixty pages. It was originally published in Canton in A. D. 1668, and has been republished several times. The copy before me is dated 1842. It is written in Mandarin, and, according to the preface, its object is, "to exhibit the untiring efforts of the ancients to propagate religion and to cause their successors to be not ignorant of its origin; to maintain carefully the pure rites and to be diligent in the building of mosques; in a word, to attain to perfection in our religion." Of the sixty chapters which the book contains, by far the greater number are devoted to ritual; and, as every posture and every prayer has an Arabic name, at first sight it seems to be a mass of transliteration, promising little information as to the beliefs and practices of Chinese Mahommedans. However, a patient search may add something to our limited knowledge of the subject.

Into the washings, divers baptisms, posturing and so forth, herein described, I need not enter. Suffice it to say that the directions given are most minute; absolute accuracy in detail being indispensable. For example: after a long and precise description of the various attitudes to be assumed, and the manner and order of moving the different parts of the body to be observed whilst assuming them, we read concerning head knocking that "the forehead, the tip of the nose and the two feet must all be in contact with the ground, and must rise and fall in order. First, let the knees touch the ground, then the two hands, then the nose and forehead. In rising, first the forehead and nose are to be raised, then the hands and knees; let there be no left and right, no first and last; nor may this order be altered."

From this store of "vacant chaff well meant for grain" I will sift one or two items worth recording. The belief that Mahommedan women have no share in religion, no hope for the future, is widespread; but in China, no more than in the West, do their books countenance this error. The "Guide," in its modifications of ritual and numerous directions for female worship, affords irresistible evidence that this is not the case. Indeed we are herein expressly told that the true Mahommedan must worship five times daily, and that no exception can be made in favour of poor or rich, young or old, male or female.

Prayer for the forgiveness of sin is frequently enjoined; the ritual directing that supplications are to be made, not only for oneself but for one's parents, living or dead, and for all men (一切世人). The

prophet (once described as 不識字的聖人, the sage ignorant of letters), is the Saviour of sinners, but not by atonement,—simply by his intercession at the last day. Merit cannot take away sin; nothing but the free unmerited grace of God can do that (我無力辨功不能撇罪除是憑清高尊大的主成全; and again 要有即有要無即無主怒饒我我方得脫離). There is to be a great day of judgment, described as the day on which the faces of good men shall be white, and those of bad men black. The Christian conceives of God as a Being of infinite evenness of character, to whom "all's love, yet all's law;" but not so the Mahommedan, who begs for that mercy, which is possibly only to an uneven character, however good or kind. Thus we read in an exposition of the symbolism of ablution, "Wash the right arm and pray, asking the Lord to put the book into your right hand and to judge you leniently. Washing the left arm; pray the Lord at the end of the world not to put the book into your left hand, nor to give it you from behind, neither to examine you too closely."

No effort is now made to propagate Mahommedanism in China, and few Chinese have any acquaintance with the Mahommedan idea of God. Yet these chapters afford repeated indications that proselytism was contemplated by the compilers, as witness the saying: (人言莫善於勸人歸主) men speak no better words than those with which they exhort others to submit to God.)*

Divination and fortune-telling of every description, whether by character, analysis, lot drawing, physiognomy, or other method, are strictly prohibited.

A co-religionist may not be held as a slave, but slavery as such is permitted. It is meritorious to liberate a slave of one's own or to purchase the freedom of another man.

Adam, for eating the forbidden fruit (違禁食麥果) was cast down from Paradise into the world. Thereupon heaven and earth were darkened, husband and wife separated. The livelong day they repented their sin, not ceasing to weep for upwards of three hundred years. At last the Lord pitied them and the heavens became bright. When our ancestor saw the light, he gave thanks for the grace of the Lord, and to this day the devout Mahommedan, like the Hebrew Psalmist, prevents the dawning of the morning, but he must be careful not to begin his devotions just as the day breaks.

Abraham and Isaac are frequently mentioned. In the incident of the sacrifice at Mount Moriah, Isaac gives joyful consent to his own immolation, stipulating only that his eyes be bound, lest through natural fear he rebel against the Lord. Of landed and house

* In another place reference is made to recent converts: 外道初入教者.

property tithes are to be given to the poor annually; property of other description is taxed differently. No one worth less than two hundred ounces of silver, is expected to give. Those worth that amount are supposed to set apart two and a half per cent. per annum for almsgiving. Owners of cattle, etc., give in kind. Each distributes his own bounty, but on no account must any one seek to advantage himself, as by using the due to cancel a bad debt.

The ritual for ceremonial purification is frequently suggestive of Leviticus, both in its methods and in the causes which necessitates it. Water is, of course, the ordinary agent; but, under certain circumstances, earth may be substituted. A distance of two miles' from water, or the absence of a suitable utensil whilst travelling, or serious illness, or skin disease, or great cold with no facilities for warming water, the body being too weak to resist the cold, or war or wild beasts cutting off communication with the source of supply,—any of these untoward circumstances would warrant the use of earth instead of water, which must otherwise be used for both "great" and "small" purification (大小淨).

A chapter is devoted to ineffectual worship, and eighteen things that destroy worship are enumerated (壞拜事十八欵). Here are some of them:—Speaking, blowing dust or straws off the person, yawning, laughing, "hawking," looking round, moving from the exact spot on which worship was begun, chewing any remnant of the last meal that may have been left in the mouth, making a mistake in repeating prayers, moving the hands to remove an insect or brush away a fly or to scratch oneself; any of these misadventures will interfere with the efficacy of worship. So will the arrival of water if earth has been used in purification. So will intentional thinking of other matters, and last but not least, so would childbirth. Worship thus "destroyed" must be made up before another diet can be taken part in by the offender, except in the last mentioned case.

Mahommedans fast one whole month in the year,* eating only between sunset and sunrise. The object of fasting is to "purify the heart and reduce the desires" (清心寡慾); it is "the sign post that warns from "hell," and must be observed most rigidly as the decree of heaven (天命). To destroy the efficacy of the fast is by no means difficult,—finding that the day had broken whilst one was eating, or eating before the sun is actually down (日頭入地), swallowing particles of food or other matter held by the saliva, forced vomiting, dropping oil or medicine into the nostrils, water passing into the throat whilst washing the mouth for purification,

* From the 3rd day of the 3rd moon of the current year, the 16th of Kuang Hsü. The fast does not begin until the new moon is actually seen.

or inducing a sneeze whilst cleansing the nose, lewd conduct or childbirth,—should any of these happen during the month the fast must be begun over again. Some incidentals that do not destroy its efficacy are also enumerated; we need only mention two: uncontrollable vomiting and the accidental swallowing of smoke.

Worship in the mosque is twenty-five times more valuable than worship elsewhere; indeed if a man will not go to the mosque he cannot be a true Mahommedan. Four things are essential during worship: clear enunciation, soundness of body and mind (this excludes all deformed people, blind, lame, deaf, dumb, etc.), acquaintance with the ceremonies and the foundation, *i.e.*, faith.

The first chapter of the Guide is called *The Root and Source of Learning.* It opens with a statement of the Prophets to the effect that it is God's will that all men and all women should learn. Learning is defined under two heads,—knowledge of the unity of God and knowledge of the rites of worship. "To know that God is one, that the true God is without color, form or semblance, without beginning or end, most pure, greatest and most honorable, creator of heaven and earth and of the two primordial essences, true Lord of all creatures, natural, spiritual and inanimate; real knowledge of the true God is the learning that traces all things to their source." The rites are the oars by means of which we have access to God, the plank across the stream for him who would walk in a straight path.

The second chapter is devoted to the discussion of faith, a word which appears to have as broad a meaning with the Mahommedan as with the Christian. It opens with a quotation from the Prophet:—憑我的主認我的主若不是我的主認不得我的主, which means that it is only as the Lord bestows faith (Iman) that we can know Him at all. One asked whether Iman had been created, and received a negative reply; for, according to the Koran, Iman is the effulgence of God. If a man obtain the knowledge of the true God it is because His light has shone upon him. "Iman has, first, true belief in the heart, then confession on the tongue and then performance by the person; these three are the laws and activities of Iman. The activities (動靜) of Iman are called Islam, and Islam is the junction (用) of Iman. Iman, again, is the substance (體) of Islam, and if one of these three be lacking, Iman is incomplete. Though we have knowledge, if in our own persons we do not perform, great is our shortcoming."*

There are six verifications (徵驗) of Iman: First, belief without sight (未見歸信), natural theology, belief in the personality and

* According to Sak (Preliminary Discourse, sect. iv.) Iman is one of the divisions of Islam. "The Mahommedans divide their religion, which they call Islam, into two distinct parts: Iman, *i.e.*, faith or theory; and Diu, *i.e.*, religion or practice.

unity of God on the evidence afforded by creation; second, belief, in judgment in the next life. As there is a day so must there be a night, and as every dream has its awakening so another world must succeed this, in which goodness shall be rewarded and sin punished; this is the testimony of all the Prophets; third and fourth, fear and hope, for if men fear the condemnation of the Lord (懼怕主罪) and hope for His mercy, they will reform, seek good and eschew evils, hence it is said that Iman lies in fear and hope; fifth, obedience to the commandments; and sixth, deference to prohibition.

[*To be continued next month.*]

Collectanea.

Japan and China.—Bishop Fowler thus compares Japan and China: "In architecture Japan is a tinder-box; China is a stone quarry. In character Japan is a squirrel; China is a tortoise. In courage Japan is a bantam; China is a bull-dog. In social habit Japan smiles; China meditates. In the great campaign for the capture of Asia, to take Japan is to take the outer forts that may be turned to use; to take China is to take Asia itself."

* * *

Chinese Justice.—The Chinese say that two hundred heads have been demanded for the murder of the two Englishmen at Wusui, and that the officials are capturing innocent and guilty alike, —mostly poor people. By paying a hundred taels any one can buy himself off. These are Chinese stories, but I expect there is some truth in them. It is generally understood that the real offenders are not natives of the place. Chinese justice is a queer thing. The other day a soldier went into a porcelain store and bought a teapot, or rather bargained for it, and then refused to pay the price. Of course the merchant would not give up the article in question; whereat the soldier complained to his officer and the case was carried to the Hsien. Result: the dealer in China received forty blows and the scamp secured his prize. The Hsien himself paid for the teapot on the sly. Everyone seems to be afraid of the soldiers.—[*F. W.*]

* * *

What it costs to murder in Tibet.—I had arrived at Kanzé in an evil hour, in the midst of the festivities of the 15th of the fourth moon, when the people from far and near congregate there and the chiefs review their men, and drinking and fighting are the order of the day. In Tibet nearly every crime is punished by the imposition

of a fine, and murder is by no means an expensive luxury. The fine varies according to the social standing of the victim—120 bricks of tea (worth a rupee a brick) for one of the "upper ten," 80 bricks for a person of the middle class, 40 bricks for a woman, and so on down to two or three for a pauper or a wandering foreigner, as Lieutenant Lu Ming-yang kindly informed me. He said that there was hardly a grown-up man in the country who had not a murder or two to his credit; and later on Mgr. Biet, the Bishop of Tibet corroborated this statement.—[*Century*.]

* * *

Concerning Charms.—In the front verandah of one of the Brahmin houses we have seen a black monkey sitting. That is for luck. The sight of a black monkey first thing in the morning is supposed to bring good luck for the whole day; therefore it is kept by some of the people. But a more common and equally lucky face is that of the cow. The late Rajah of Mysore used to have a cow taken into his bedroom as soon as he awoke in the morning, in order that he might have the pleasure produced by such a sight of its fortunate face. This is quite a practice with some of the Hindus, many of whom have cows always about their premises. A string tied to the cow's neck, with shells attached to it, is to bring good luck to the cow. And the strings tied near the feet are to prevent mishaps; or they are tied "to keep off the evil eye." The neck-string will make the cow flourish, grow fat and give plenty of milk. And the foot-string will prevent sickness, leanness, loss, straying and all kinds of accidents,—in short, the various evils which would otherwise be sure to result from some one seeing and saying or thinking "What a fine cow!"

Another custom with Hindus is to look at their own faces first thing in the morning, and for this purpose they have small hand-mirrors or looking-glasses kept ready. There are many notions and rules about "lucky" and "unlucky," which we have not now space and time to mention. India is not the only place in the world where people are superstitious. There are still house doors in England with horseshoes nailed behind them, and houses in Ireland where refreshment is placed for fairies at nights—so much the better for the rats.—[*Rev. Geo. Fryar*.]

* * *

A Peculiar Superstition.—One little incident in my itinerant work seems worth relating. Recently Mr. Stuart and myself were working among the villages S. W. of Kiah-yin. About 8.30 p.m. one of the boatmen went ashore to ask our way in a small village. We were quietly reading, when suddenly our boatman rushed back and leaped on board amid a clash of bamboo poles and a burst of angry abuse.

It was so unexpected, we were quite at a loss to understand the situation; and to all our queries we could get no replies, as one party was too intent on getting out of reach and the other on administering what they evidently regarded a well-deserved drubbing, before they should do so. Out of reach of the bamboo poles, a perfect storm of stones, brickbats, clods of earth, clam shells, etc., etc., came hailing down on our boat and through the open windows. In their haste and confusion, our men ran into a canal, which abruptly came to a head, and we had to "right about" under a heavy fire and retrace our steps. Things now seemed so serious that I went to the door and called out that I was armed and would fire in case they did not desist. They treated this statement with indifference, either because they considered me of like passions with themselves *and lying,* or else were reckless; so in order to show that I did not deal in empty threats, I fired into the air. They called out that they were not afraid of foreign guns, but they checked up all the same after one parting volley. I was afraid, for the old rusty pistol had lain loaded in my valise for ten years perhaps. The boatman now had time to give us an idea of what our offence was. It seems that the silkworm is an exceedingly wise little creature. It knows the voice of strangers and either refuses outright to work at all, or else does very inferior work, when one is around. The offence then was serious, when our man not only intruded where they were feeding at that unseemly hour, but actually proclaimed to the very dullest invertebrate in the whole village that he was a stranger *by asking the road.* This was too much, even for long suffering Johnny, for it touched the pocket, that region about which the most sensitive nerves draw to a focus, attesting thereby the unity of the human race. Of course this event has no connection with recent riots, for it is quite likely the villagers did not even know that there were foreigners on the boat when they began the attack. It is instructive, however. It shows how *practical the Chinese are in their superstition.* It would be very inconvenient to have visitors at that busy season. Their houses are crowded, too, with the vessels in which the worms are feeding. So the superstition comes in to protect them from their neighbors. Again, it shows how easily we may, in our ignorance of their superstition, run into dangers of which we are not aware. From how many of these our Father's watchful care shields us, we shall never know, till our eyes are opened in another world. Let us seek that shelter at all times.—[*Rev. G. W. Painter.*]

*Griffith John in Hunan.**

ADVENTUROUS JOURNEYS INTO THAT REGION.

SIR,—A brief account of a recent visit to Hunan may not be altogether devoid of interest to many of your readers. The following narrative will give them an insight into the present state of things in one of the most highly favoured provinces of the Middle Kingdom, and throw a ray or two of new light on the political, social and moral condition of the Chinese people at large. It will also widen their view of the obstacles which the missionary has to contend with in his attempt to plant the Tree of Life in such a soil as this is, and help, it may be, to call forth a deeper and more intelligent sympathy with him in his efforts to accomplish his gigantic task.

A NOBLE PROVINCE.

I left Hankow, in company with Mr. Archibald, of the National Bible Society of Scotland, on the 8th March and returned on the 4th April. The furthest point reached by us was Chang-teh, one of the largest and most important cities in the empire, and distant from Hankow about 350 miles. In paying this visit to Hunan I had two objects in view: (1.) I wanted to have a good preaching tour; (2.) I wished to do something towards opening up that magnificent province more effectually for missionary operations. Hunan is a noble province, and worthy of our best efforts. It abounds in agricultural productions and mineral resources. Its people are comparatively brave, manly and straightforward. They have more character than the people of this province (Hupeh). "Hupeh men," say the Hunanites, "are made of bean curd, but Hunan men are made of iron." The suppression of the Tai-ping rebellion is to be ascribed principally to the skill and courage of the Hunan people. Everywhere are the Hunan men to be seen occupying the very highest positions as civil and military officers. The great Tseng Kwo-fan, the father of the present Chinese Minister in England, was a native of Hunan, and so is the grand secretary Tso, the conqueror of Kashgar; Kwo, the first Minister sent by China to England, and Peng, the famous admiral of the Yangtsze, and many more whose well-known names might be mentioned. There are living in the province itself a host of red buttons among the retired officers, many of whom are men of great influence, on account of their past services to the State as well as by reason of their high official rank.

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HATRED OF THE FOREIGNER.

Whilst all this redounds much to the credit of Hunan, we have to confess that it has been found hitherto to constitute a formidable barrier in the way of free and happy intercourse with its people. It has made them proud, exclusive and anti-foreign to a degree that is extraordinary even in China. Their hatred to the foreign barbarian is a provincial characteristic. The gentry and scholars of the province look upon Hunan as the palladium of the empire, and the ultimate expulsion of the hated barbarian is a fixed article in their creed. It is a real grievance to them to see the foreigner showing his "impish head" within their precincts; and it is their fixed policy to so embitter his experiences when he does so, as to make a second visit impossible. Even travelling in Hunan has been attended with many and peculiar difficulties. Not a few of the cities are still closed against us, and nearly all of them are approached with a certain degree of peril. What an attempt to effect a settlement among the people would involve may be inferred from the following narrative. That God in His providence will open Hunan, I have no doubt; and it may be that the day is not far off. It must be admitted, however, that present appearances are not very encouraging. For the time being, all that we can do is to pay the province an occasional visit, preach the Gospel and distribute books wherever it is found practicable; take advantage of every fresh opening as it presents itself and hold ourselves in readiness to enter in and take full possession the moment it becomes possible for us to do so.

THE COMMON PEOPLE PEACEABLE.

The principal ground of hope in respect to Hunan is the fact that the root of the opposition we meet with there is to be found, not so much in the feelings of the people, as in the policy of the governing and literary classes. The people of China, whether in Hunan or elsewhere, are usually peaceable and harmless, save when moved by their superiors. They do not cherish any particular affection for us, but they are not averse to all intercourse with us. If left to themselves, they would gladly enter into any relations with us that promised them certain obvious benefits. But they are ignorant, and under the control of the gentry and scholars; and are, once their suspicions are excited and passions roused, most cruel and revengeful. When a foreigner visits Hunan, at most of the places he comes to, placards are issued in great profusion by these men, in order to inflame the people and secure his immediate expulsion from the place. All these documents evince the intensest hatred. The charges brought against us are simply monstrous, and the language is often too vile for translation into any living language. Christian-

ity is represented as a system which aims at the subversion of all order, and is the enemy of all virtue. The foreign teachers are denounced as perpetrators of the most unnatural crimes—crimes, so far as I know, that do not exist except in China.

LYING PLACARDS.

One of the placards brought by me from Chang-teh opens thus: "The English rebels have their vile abode on the margin of the sea. Their ruler may be either man or woman. As to their species, they are half men half beasts. In the "Book of the Hills" they are called *Lo Chung* (naked vermin), and in the language of China *Shih Jen* (mud-fish)." Then the placard goes on to draw a frightful caricature of both the "foreign devil" and his religion. Another placard, taken down from the walls of the same city, contains the following sentiments: "From the creation of the world till now, what has given China the headship on earth is her reverence for the orthodox doctrine (Confucianism). Where this doctrine is, there is order; where it is not, there is confusion. Where this doctrine is, there is preservation; where it is not, there is destruction. There never has been an instance of forsaking the orthodox doctrine and following the heretical, which did not end in extermination. How much more must it be so when the conscience is annihilated, modesty cast aside, public morals corrupted, the fundamental principles of government ruined and the cardinal relations of life brought to an end, as is the case in what is called in this age the *foreign religion*. The desire of the foreign devils is to defile China with their religion; and, therefore, there is not one among us, in whom a particle of a man's heart remains, who does not deeply hate and sorely detest them, and who does not feel that he cannot stop till his hope for their complete extermination is gratified." The placard closes with the proposal that a band of men be engaged to waylay foreigners, and so treat them as to render it impossible that they should have the hardihood to return. "Moreover, a large number of men, in whom both skill and courage are combined, should be secretly engaged; and, having been liberally supplied with travelling expenses, they must be sent to patrol the water-courses and highways; should they come across a foreign devil, they must act as may be most expedient in the circumstances, and rob him of his money, or strip him of his clothes, or deprive him of food, or cut off his ears and nose." Exciting placards of this nature are scattered over the whole of the Hunan province. Gradually an impression is made on the popular mind, and in course of time the people are brought to look on us and dread us as veritable incarnations of everything that is monstrous in nature and vile in morals. In some places in

Hunan, the people seem very much surprised to find that we look, after all, so much like human beings. "Why! they are the same as ourselves, only their clothes are different." Such exclamations may be heard sometimes. But I must give you some account of my journey. The foregoing, however, will help you to understand what follows.

IN A DANGEROUS POSITION.

The first city we come to in Hunan is Yoh-chow, situated at the mouth of the Tung-ting lake, and distant from Hankow about 150 miles. There was a time when it was dangerous for a foreigner to step on shore at this place, and even now he cannot enter the place without exposing himself to a certain amount of ill-treatment. No sooner did we arrive than we left the boat and walked right into the thickest part of the busiest suburb. Having spent some time there preaching and selling books, we went into the city, where we attempted to carry on a similar work. At first the people conducted themselves very well, and we had no difficulty in delivering our message. It was not long, however, before we were made to feel that we were in Hunan, and that we had to deal with elements very much less controllable than those we had just left behind us in Hupeh. The cries *shah* (kill) and *ta* (beat) were getting to be uncomfortably frequent. Soon the pelting began, and we were made to feel that our work, so far as this visit was concerned, was over. We found it necessary, in order to prevent further mischief, to call at the Mandarin office and procure an escort to accompany us to the boat. The magistrate, being only too thankful to get rid of us, readily granted our request. Whilst we were negotiating, a large crowd assembled in front of the office, and among them there were some who seemed bent on mischief. On our way to the boat some stones were thrown after us; but, with the help of our escort, we managed to get off without damage.

PERILS BY WATER.

Our next piece of serious work was crossing the lake. The Tung-ting is the largest lake in China, being about 220 miles in circumference. It is divided into two parts, Eastern and Western. Three years ago Mr. Archibald and myself crossed the Eastern division on our way from the province of Kiang-si; but to cross that is regarded as very much less formidable than crossing the Western. Fortunately the pirates who used to infest the Western lake, have been scared by the government cruisers, and the stories which the boatmen love to tell of their depredations have a reference to a state of things which no longer exists. Nevertheless, crossing the Western lake is still looked upon as a solemn business. It is about 70

miles across, and there are only two anchorages between the opposite shores. When the lake is full, ordinary boats skirt the shore, the risk of crossing being too great. Even at this time of the year, when the water is low enough to afford an anchorage almost anywhere, it is difficult to get the skipper to move, unless the wind happens to be prefectly fair and sufficiently strong to render the prospect of making the regular stage quite sure. Boats have often to wait many days for fair wind. The lake robbed us of five precious days, three of which were spent in the midst of it. I shall not soon forget my first night's experience on the Tung-ting. We started with a fair wind in the morning, passed the first regular anchorage early in the day and pushed on, hoping to reach the second before night. This, however, we failed to do. The wind changed, a severe storm came on, and we had to drop anchor in the midst of the lake. Had the water been deep, I don't know what would have become of us in our ricketty old craft, still it was deep enough to allow of a tumult sufficiently great to render the situation very uncomfortable for us. But there was another enemy not far off. Mr. Archibald went out about midnight to see how things looked, and found, to his consternation, that we were dragging our anchor and drifting we know not whither. It was clear, however, that we were getting into the mud, and it looked as if we might find ourselves in the morning hopelessly stuck, unless something could be done at once to hold the boat at rest. We had already passed boats which had been caught in this way, and were doomedto rest on mud banks, high and dry, for months to come. Fortunately a happy thought struck Mr. Archibald. There happened to be a large sack on board. This Mr. Archibald filled with stones, and, having made it fast to the prow, dropped it into the mud. When the morning came, we were rejoiced to find that we were free from all danger, in spite of the trying night through which we had passed.

ORDERED TO DEPART.

The first place of importance we came to, after crossing the lake, is the city of Lung-yang. In order to make what follows intelligible, it is necessary that I should mention the fact that a Roman Catholic priest happened to be at Lung-yang when we arrived. He was on his way to Hankow from Chang-teh, where he had been making an ineffectual attempt to purchase a house and establish himself. Living in his boat, and anchoring on the opposite side of the river, the people and himself had seen nothing of each other during the seven or eight days he had been at Lung-yang. It would seem, however, that the magistrate and the gentry had made up their minds that he had come there with the view of attempting a settle-

ment among them, and that they were resolved to give him a warm reception should he venture on shore. I may state that we knew nothing of his movements beforehand, and that we saw nothing of him during our short stay at Lung-yang. It was late in the afternoon when we arrived, and therefore did not land that day. Next morning, about 9 o'clock, we went on shore and began our work of preaching and book distribution. For some time everything went on very quietly, and I thought that I had never met with a people more inoffensive than the citizens of Lung-yang. Soon after entering the city gate, a man passed me with a long slip of red paper, which turned out to be a placard, denouncing the foreign barbarians and calling upon the people to rise *en masse*, and cast them out of the city. I turned round, followed the man, and saw him post the placard on the wall. I deemed it advisable, however, to take no notice of it, and went on with my work. By-and-by another came up to me with a handful of placards, which he was going to scatter over the place. He shook them in my face and told me that I must get out of the city at once. I told him that I had a perfect right to be there; that my object was not to rent houses or buy grounds, but simply to preach the Gospel and distribute good books; and that before leaving the city I must see the magistrate and explain matters to him. He told me that it was a matter which concerned the people and not the magistrate, and that the people insisted on my leaving the city at once. I called his attention to the fact that the people were as quiet as they could be, and that he and two or three more with whom he appeared to be associated, were the only persons who showed the least objection to our presence in the city. He then took hold of me, and, dragging me by the coat, declared that I must go out of the city at once. The others went in for Mr. Archibald and made a similar attack upon him. By this time a crowd was gathering around us, and becoming every moment more and more excited. Among them I observed three or four soldiers, and now and again I could hear them say, almost in a whisper "*mo ta*" (don't strike). These were evidently sent by the authorities to protect us from severe injury whilst in the hands of the mob; and this they did not from a desire to do us an act of kindness, but to save themselves from a possible scrape should anything serious happen to us in a city under their immediate jurisdiction. We showed our passports and endeavoured to explain matters to the people; but the few men who had been acting as ringleaders from the beginning, were inexorable. Nothing would satisfy them but our immediate exit from the city and departure from the place. We asked these men to show us the direction of the magistrate's office; but they positively

refused. We asked the people, and they declined from fear. We then went in search of the office, and, with the help of the boys, who were following in the crowd behind us, we manage to find it.

BAREFACED FALSEHOODS.

At the office an attempt was made to keep us out; and, having got in, another attempt was made to persuade us to leave without seeing the Mandarin. After long waiting, however, and much useless quibbling on the part of the underlings, we were introduced to the great man. You have been often told how sadly wanting in truthfulness the Chinese as a people are, and how much in their element they appear to be when telling a barefaced falsehood. We had a striking instance of this moral rottenness at the Lung-yang office. A dispatch was sent by the magistrate of Yoh-chow to the magistrate of Lung-yang respecting us. We had a conversation with the messengers on their way thither, and met them again on their homeward journey; so there can be no doubt as to the dispatch having been sent and delivered. When the attention of the Lung-yang magistrate was called to this fact, and pointed to as a reason why he should have known who we were, and whence we had come, he flatly denied that any such document had ever been received at his office, and got all the underlings of the establishment to join him in the denial. "Did any dispatch reach this office from Yoh-chow?" The question was put with much show of indignation. "No! No! No!" was the prompt and emphatic reply. It was a sad spectacle. But it would have been useless to argue with men who think no more of perjuring themselves than they do of sipping a cup of tea.

OFFICIAL DISTURBANCE.

Gradually the fact that we were not connected with the priests, and that we had not come to Lung-yang to purchase property and settle down at the place, dawned upon the mind of the magistrate. He seemed somewhat amused when the mistake became quite apparent, and expressed his willingness to allow us to remain in the city for a day or two and do our work. He then sent for the constables of the place, in order to explain to them the object of our coming to Lung-yang, and to give them instructions respecting our safety. As they made their appearance one after another, we had no difficulty in recognising them as the very men who had been troubling us in the streets. "Why," said I to the magistrate, "These constables are the very men who have been doing all the mischief. They have been doing their utmost to inflame the mob. Even the placards have been carried about the city, and posted on

the walls and gates by them. It is very clear to me that the uproar of to-day has had its origin in this office, and that these men have been acting under instruction." The magistrate did not attempt to deny the fact, but simply excused himself and the policemen, on the ground that it was done in ignorance of our non-identity with the priest, and of the object of our visit. He then sent for two of the leading gentry. Whilst he was explaining to them the nature of the mistake which had been made, it became still more clear to us that the entire scheme had been hatched in the magistrate's office by the gentry, with the magistrate himself at their head. I endeavoured to point out the meanness, wickedness and danger of such a course. But they evidently looked upon it as an excellent stroke of policy and begged us not to be offended, as it had not been *intended* for *us*.

AN EXCITED MOB.

By this time the large square in front of the office was crowded with an excited mob, and it became clear to us that no more work could be attempted in the circumstances. The gentry and authorities had succeeded in rousing the fears and inciting the rage of the ignorant people to a pitch which no ordinary methods could control. The one question of importance to us now was how to get to our boats and away from the place without further molestation. We therefore expressed our willingness to leave the city at once, and asked for an escort. The magistrate himself felt the gravity of the situation and sent for a number of soldiers from a camp hard by. We owe it to these men that we reached our boat without being seriously bruised. Something worse might have happened to us. Even with the help of this strong guard we escaped with difficulty. One fellow, who looked a perfect cut-throat, made a rush at me in the street, and would have prostrated me in an instant, but for the prompt intervention of the braves in charge. I shall never forget the sight which the square in front of the magistrate's office presented as we emerged from the inner court. It was thronged with thousands of people, among whom there were not a few who would have rejoiced to imbue their hands in our blood. A narrow path was cleft for us in the midst of that dense mass by the soldiers and policemen, and, with the help of the military mandarin and his braves, we passed through, and ultimately reached our boat, without receiving any injury. We were obliged to leave the place at once, for any attempt at delay would have led to an assault on the boat. Just as we started for Chang-teh the priest also weighed anchor and left for Hankow.

NEED OF GREAT PATIENCE.

Chang-teh is about thirty miles above Lung-yang, and it took us nearly two days to make this short distance. "Ye have need of patience." I know of no passage that comes up in my mind so often as that does when travelling in China and dealing with the "*heathen Chinee.*" No sooner did we arrive than we heard that the Roman Catholic priests had been there; that a house which belonged to the Roman Catholics had been demolished, that another, which they had succeeded in purchasing from a native, had been locked and sealed by the magistrate; that the streets had been placarded, and that the priest himself had been compelled to fly. I secured a copy of the placard which was issued on the occasion. It reads thus:—"A foreign devil arrived on the 23rd. In the Kia-kiai street, at the west gate, there is a man named Kwo, one of the black-legs of the place, who has already given up his house to be turned into a Roman Catholic chapel. The sign is about to be put up and the chapel opened for the propagation of the depraved religion of Jesus. In the Kia-kiai street there are people guarding the river, so as to prevent the devil landing. We, the gentry, scholars, merchants and people have fixed on the 28th day for a general gathering at the City Temple. There we shall deliberate and then proceed to the said street. We shall take the devil and drive him out of our boundaries; the black-leg, Kwo, we shall beat to death, and the house we shall demolish, and thus cut off the root of this calamity. Public announcement." Immediately on our arrival at Chang-teh we sent our cards to the magistrate, together with an explanation of the meaning of our visit. His reply was to the effect that he would communicate with the prefect, and let us know the result in the course of the day. No reply came that day. On the following morning we sent word to him again. His reply was to the effect that he could not give us any *ostensible* protection; that the priest had been obliged to leave without receiving assistance from the office, and that it would not do for him to treat one foreigner in one way and another foreigner in another way. Seeing that the policy of the magistrates was to ignore our presence at the place, that the people were in a state of considerable excitement, and that if we went on shore we should be left to the tender mercies of the mob, we resolved to turn our backs on Chang-teh on this occasion without landing. We did so with much regret. We hope, however, to visit it again before the end of the year, when, I trust, we shall find the aspect of things somewhat changed for the better.

NO ABIDING ALLOWED.

I wish it to be understood that the opposition to the priest, both at Lung-yang and Chang-teh, does not spring from the fact that he is a Roman Catholic, but from the attempt he has been making to establish himself at the latter city. Any foreigner, whether Protestant or Roman Catholic, attempting to effect a settlement in that region, would meet with a similar treatment. There are cities in Hunan into which no Protestant missionary has been allowed to enter and carry on any kind of work. Lung-yang and Chang-teh were not among them. Both cities have been visited repeatedly, and missionary work has been carried on, even within the walls. It was only when an attempt was made to rent or purchase houses, with the intention of establishing a mission at the place, that this bitter anti-foreign feeling broke out; and the result is, that even the ordinary work of preaching and book distribution can now be carried on in that part of the province only with much inconvenience and no little risk.

DISCOURAGED BUT NOT HOPELESS.

The Lung-yang case throws no obscure light on the way most of the rows with which foreigners in travelling in China have to do, are got up. The people, by means of placards, are inflamed, an assault is made, the foreigner has to run and the news of a righteous uprising and a glorious victory is noised abroad. The placards are always issued by the gentry and scholars, with the full cognisance of the magistrates, and simply fathered on the people. In the magistrate of Lung-yang, and the two scholars we met at his office, we had unquestionably the very authors of the placard issued on that day; and the very spirit of the storm which threatened our destruction must have come forth from the office itself. Such is a brief record of some of the experiences of this somewhat eventful journey. *We* are not discouraged by rebuffs such as these; for we know that the work is God's work and that He is with us. We are also confidently looking forward to the time when all obstacles shall have been swept away, and when the glorious Gospel of Christ shall have free course, and be glorified in all the provinces and cities of the land.—I am, yours faithfully, GRIFFITH JOHN.

Hankow, China, Feb. 23, 1883.

The Opium Question.

REPORT OF COMMITTEE ON OPIUM TRAFFIC.

Canton Conference, June 3rd, 1891.

Committee: Dr. J. G. Kerr (Chairman), Rev. E. Z. Simmons and G. Hargreaves.

YOUR committee, in presenting a report to this Conference on the opium traffic, does so with mingled feelings of thankfulness and solicitude.

1. It would record its thankfulness to God for the recent arousing of the Christian conscience that has taken place in Great Britain respecting the opium traffic and also the awakened interest manifest in India, Ceylon, the Straits Settlements and China.

2. It would record its thankfulness also for the victory gained by the friends and members of the Society for the Suppression of the Opium Trade in the House of Commons on Friday, April 10th, when the motion to negative Sir Joseph Pease's resolution for the abolition of the non-medicinal opium traffic was rejected by a majority of thirty.

3. It is with pleasure that your committee records the statement made by Sir James Ferguson, the Under Secretary of State, speaking on behalf of the government, that 'if the Chinese thought proper to raise the duty on Indian opium to a prohibitive extent, or shut out the drug altogether, this country would never expend a sovereign or send a soldier, or go to the cost of a single gunboat to enforce it on them.'

On the other hand your committee records with feelings of deep solicitude the facts, based upon observation and statistics, that the cultivation and consumption of native opium in China are rapidly increasing. For the evidence of these facts we refer you to the testimony of missionaries and native Christians in China and the report of Sir Robert Hart of 1887. Sir Robert tells us that the consumption of native opium has assumed large proportions during recent years. From the report it appears that foreign opium is used in a small degree compared with the native, which fact proves that the consumption of opium is largely on the increase, for we learn from another part of the report that in several places where the native opium had put in an appearance that it did not affect the sale of that which came from India.

It will thus be seen that the time for relaxing our efforts has not yet arrived. Yea the call is for still more strenuous efforts. The magnitude of the task before us in seeking to abolish the opium traffic is brought the more vividly before us when we remember that not only is a large proportion of the Indian revenue derived from the opium traffic, but also considerable portions of the revenue of Hongkong, Singapore, Penang and other places directly governed by Britain or under British protection.

Owing to the falling off in the number of emigrants and other causes, the opium farmer at Singapore was losing money very heavily. The government decided to reduce the amount paid him by $20,000 per month or $240,000 per annum. The rent of the opium farm, formerly agreed upon, was $1,351,000, which is now reduced to $1,111,000 per annum, and the farm is leased to the same farmer for three years, viz., 1892, 93, 94, at the same rental.

In Hongkong the opium farm is leased for a period of three years, from March, 1889, at $477,600 per annum, as against $182,400 per annum for the preceding three years. This increase in rent is said to be largely due to the prevention of smuggling.

In India the nett annual revenue for the last few years has been about £4,500,000.

In other places also large sums are raised for revenue from the opium traffic.

The magnitude of the evil and consequently the magnitude of the task before us is also seen in the fact already partially alluded to, viz., that the practice of indulging in opium is largely increasing in India, Ceylon, China, Burma, the Straits Settlements, Borneo and the islands of the Pacific. In Japan and Corea opium has been rigorously prohibited. Whether as a result of that, or not, we do not pretend to say, but the fact remains that the commercial prosperity between Great Britain and Japan furnishes a striking contrast to the stagnation or even retrogression of the commercial relations between China and Great Britain. The difference between the feeling entertained towards foreigners in China and Japan, the prospects of mission work in the two countries, cause us to reflect and ask whether the difference is not, to some extent at least, to be accounted for by the fact that Japan has been left free to exclude opium, whilst pressure has been brought to bear on China to admit it. Again the Russians are allowed to cross the borders into China and Thibet, whilst the British and other residents in India are carefully prevented from passing into Thibet or Yünnan.

It is not the intention of your committee to present to you the long list of the evils arising directly and indirectly out of the opium traffic. The above are presented with a view to set forth the magnitude of our task and the responsibility resting upon us as preachers of righteousness to arouse still more thoroughly the public conscience of so-called Christian England.

In 1833 the British government raised a loan of £20,000,000 for the purpose of compensating slave owners in its West Indian dominions. The debt was not felt, it has long since been discharged, the trade and commerce of Great Britain have since then been

trebled and the revenue of the country has been increased two-fold. Your committee firmly believe that if again the nation could reach such a height of Christian magnanimity and self-sacrifice regarding the opium traffic, she would be still more blessed with that exaltation which is promised to the nation that worketh righteousness.

Your committee would therefore suggest :—

1. That each member of this Conference be hereby requested to collect information relating to the importation, cultivation and consumption of opium in China and communicate such information to your committee.

2. That as the Christian Church in China is practically an anti-opium society, the evils of the opium traffic be statedly brought before its members, and that they be exhorted to do all they can to save the victims of the opium habit and prevent others from becoming victims thereto.

3. That your committee be empowered to communicate in the name of this Conference to the public press, secular and religious, Chinese and foreign, some or all of the facts contained in this report, and also such information as shall from time to time receive the adoption, approval or acceptance of this Conference.

4. That members of the Conference who have not yet become subscribers to some or all of the papers now laid on the table, become such, and seek to disseminate the information contained therein. (*Friend of China, The Sentinel, National Righteousness.*)

5. That as far as possible we seek to prevent the young from becoming ensnared in the opium habit, and urge upon parents and guardians of children to keep from temptation those committed to their charge.

6. That as a Conference we press, as opportunity shall present, upon the Chinese government the desirability of suppressing the production of the native opium, and of effectually stopping the importation of the drug from India.

7. That from time to time we join with other communities in China and elsewhere in petitioning the British Parliament to suppress the opium traffic, and so release us, as preachers of that morality which teaches us to do unto others as we would they should do unto us, as well as release the foreign mercantile community of the incubus and stigma under which we at present labour.

(Signed) J. G. Kerr,
Chairman of Committee.
Grainger Hargreaves,
Secretary.

The Holy Spirit a Speedy Instructor.

BY REV. WILLIAM N. BREWSTER.

ONE Saturday afternoon of last February we went out to a village a couple of miles from this city, with several native preachers and Christians, for an open air meeting. There was apparently nothing unusual in the occasion nor crowd of listeners, except perhaps that the preaching was with more than usual spiritual power.

One man asked at the close, where and when he could hear more of this doctrine. He was invited to come to the Church in the city the next day.

As it was still early, we went to another place half a mile further out. One of our best native preachers spoke, and we noticed this same man standing as near the preacher as possible, and listening as a condemned criminal might to the reading of his pardon. He had never heard it before. He could not keep still. He eagerly asked if the preacher meant that "God would save any man who was willing to be saved"? Here was a revelation! Religion to him had always meant a system of doctrine found in the sacred Chinese books, and sealed to him, because he, like most Chinamen who are too poor to make a business of it, could not read one page of them. But here was a religion he did not have to learn all about before receiving the benefits of it. The preacher explained in simplest language that God had made provision for forgiving all his sins, and to-day save him for time and eternity, if he would repent and believe in Christ as his Saviour now.

We hoped to see so eager a listener again, and were not disappointed. Next day he was early to Church, and occupied a front seat. The pastor preached a plain Gospel sermon; and then the elder, who had explained the way of salvation the day before, exhorted those who had not yet done so, to repent and believe and be saved now. The crowd was very large. Our man was among the first on his feet, when seekers were invited to arise. Then followed a remarkable season of prayer. I know not how many of that kneeling company then found peace with God, but I know that when we arose, the face of this man, who had heard the Gospel for the first time less than twenty hours before, shone as Moses' face when he came down from Sinai. Five months have passed, and it is shining yet.

He lives four miles from the Church, but never misses a Sunday. He told his brothers and their families the glad news. The

neighbors have heard it. Now that village has 15 or 20 happy Christians. Though a day labourer he subscribed 200 cash a month for the pastor's support. These are the fruits of the Spirit. The influence of that one open-air service will affect hundreds of immortal souls forever. One becomes dizzy in trying to estimate "whereunto it will grow."?

This incident confirms the theory the writer has long held that men do not have to know all, or even much *about* Christ, in order to know *Him*.

The theory that the heathen must be taught all about the doctrines and person of Christ, before they can be real Christians, has done much to clog the progress of modern missions. As much perhaps as the prejudice and superstition of the people. It has hindered in two ways. It has led those who have learned the doctrines to think that they are Christians, though not born of the Spirit. And it has no doubt caused multitudes to think that they cannot be Christians until thus taught. They cannot read. All their time is consumed in the struggle for food and shelter. It seems to them an impossible task. They have not the courage to try.

We have reason to believe that this error is widely prevalent among the native workers of all societies in China.

They too often think that it is their sole business to make Christians by teaching the catechism.

By all means let the catechism be taught: but let this *follow*, rather than precede repentance and saving faith in Christ. With heart all aglow with the joy of conscious pardon, and filled with love for God and man, our new converts will learn the doctrines with marvelous rapidity. They then have the Spirit's light and help.

China is ready to be thus evangelized.

HING HWA CITY, CHINA,

O. P. Foochow.

The Wives of Missionaries.

BY DR. ASMHORE, A.B.M.U., CHINA.

THE man will do scant justice to woman's work out here who does not take into account what the wives are doing. Their work is not always reported, and not always reportable, but it has to be done all the same. They are busy at something all the time, helping on in a score of unnumbered and unsentimental ways. They look after schools, and teach Bible-women, and send them out, and

take their reports. They look after the women of the Churches — old folks, young folks, well folks, feeble folks and all sorts of folks who need bits of help, and odds and ends of good advice and wise suggestion. Besides that which cometh upon them daily,—the care of their little families,—they have to provide for all the strangers that come along (of whom I was one). They have to fit up the provision chests of their husbands every time they go off on tours to the country. Some of them would starve if their good wives did not look after them. If there are any social amenities to be observed, in order to good standing in the community, the wives have to see to them also, or they won't be done. Ostensibly the husband is here to do a little civilizing, as a sort of secondary work (though I challenge the wisdom of the whole attempt), but his wife often has to keep her eye on him to prevent his being barbarized while he is about it. He would go round with sleeves out at the elbows and shoes careened over on one side. He would get to taking his breakfast in the pantry or on his writing-desk. Every time he comes back from the jungle his wife has to put him through to make him presentable and a credit to the Missionary Union that sent him out. Nor does that begin to be all of woman's work for missions that the wife has to do; she is expected to be a compendium of all sorts of small but important information. She is the general supplementer of all manner of minor unfinished items in the round of missionary life. She mixes medicines, spreads plasters, gives out doses of painkiller, warns the children against green fruit and colic, puts on patches, sews on buttons, deals out bits of thread and needles, asks the children how their mothers are, and the mothers how the children are, keeps count of the baptizing gowns, looks after the preparation for communion service, keeps the desk supplied with postage stamps, forwards the letter to her husband in the country, tells him where he left his hat when he cannot find it, reminds him that his coat has not been brushed nor his shoes blacked, when he is going to make a call, and so on, with twenty other things of no great account in making up a "report," but all of which are valuable items of solid missionary usefulness.

Mahommedanism.

Remarks on Hwei Hwei Shwo.

BY J. EDKINS, D.D.

THE origin of the term Hwei Hwei is not fully understood by the Mahommedans through their not being aware that it is a Turkish race-name like Ottoman, Seljukian and Kirghis for example. In this state of unconsciousness the Chinese Mahommedans speculate on the meaning of the word Hwei (回), which has in it a notion, being self-contained or returning upon oneself. They reason that death for instance is such a return and they are ready to appeal to it to throw light on the teaching of Confucius. The longer of the appendices says, when Ki Lu asked the sage concerning death, he had said in reply, "ignorant as we are of life how can we know death ?" The Mahommedan writer says of this answer of Confucius: "There is nothing in this utterance to show that the sage considered death an unsuitable subject for enquiry. He feared only that the principles of life might be neglected. Both are important and both are included in the one character Hwei" (回).

On this opinion thus expressed Mr. Hogg remarks: "The contents of this book would seem to justify the conclusion that the origin and history of the term Hwei Hwei are unknown to the Chinese Mahommedans." This leaves it open to them to etymologize as they please. They took advantage of what they found in dictionaries. The word Hwei is one of those terms which suited Babylonian philosophy. That philosophy, transplanted into China, retained its love for self-contained revolution leading to the evolution of the universe.

The character 回 is in the Shwo Wen said to be a picture of revolving and returning combined. This is a statement of the second century, near the end of the Han dynasty, just before the age of the three kingdoms. In the tenth century, Sü Kiai, when commenting on the Shwo Wen, added to the explanation of this character the following remarks: The breath of round heaven connects heaven with earth the one being within the other. Heaven is spherical and completely encompasses the earth. Between them the principles of light and darkness, with the five elements, continually return and revolve. This idea, thus expressed, was currently connected with the word Hwei when the Mahommedans were, through the spread of the trade caused by the Caliphate, coming fast into China. They, therefore, when the Chinese character Hwei

(回) was adopted for their religion, naturally interpreted its sense in this way.

In the Tang dynasty the Wigurs were called Weigur (回 紇). Weigur are the old sounds of these two characters according to the Syllabic Spelling. We obtain this phonetic valne for the last of these two characters by changing final *t* to *r* as the Coreans do to this day. By taking the central China pronunciation we obtain Wei for the sound of 回. The initial seems to have been prefixed later. As a nation they had relations with the Tang Emperors in the seventh century. In the eighth century they often asked for a Chinese Princess as a wife to their chief ruler. In the twelfth century the Sung dynasty broke off relations with them.

The Syllabic Spelling gives us a weak *h* as the initial in each character in the old name used by the Chinese for the Wigurs. Afterwards the final *t* or *r* was dropped. Thus 回 紇 became Wei Wei, and in modern pronunciation Hwei Hwei.

The knowledge of Mahommedanism came to North China through the Wigurs, that is, the Turks of Chinese Turkestan and through them the trade in Persian drugs, Persian rose water and pearls, from the Indian Ocean, was carried on, while the Arabs traded in these articles at Canton proceeding there by sea. Thus we are furnished with a satisfactory explanation of the origin of the word Hwei Hwei. It is a Turkish race-name applied to tribes occupying the country from Kashgar to Hami, now made into the Chinese province Sin-kiang. Persians were much mixed with them, and both together have given origin to the Chinese Mahommedans. As the Persians took the chief place in trade, the colloquial medium for the commerce carried on through the Wigur country became Persian in the Ming dynasty. At that time there was an official school for teaching Persian to mandarin linguists in Peking. In the caravans that came and went, Persian would be spoken a good deal, as was the case when Marco Polo was in Peking, who spoke it, in fact, himself. The Persian tongue was then known in China as the Hwei Hwei language. The reason of this is found in the fact that the Wigur nation became Mahommedan under Persian teaching. The Chinese name for the Wigurs thus became a name also for the Arabian religion, and for the Persian language. Mahommedan mosques in China and in the Wigur country were supplied with Persian teachers, because the Turks were not intellectually competent to teach the Koran, and when they were born in China, they forget their own language and adopted Chinese in place of it.

Appealing to the Secular Arm.

BY REV. W. D. RUDLAND, T'AI-CHEO.

IN the March number of THE RECORDER Dr. Baldwin has called attention to this subject and given us the arguments for and against. Would it not be well now to have from some of our older missionaries short papers giving their own *practical experience* in this matter? Young missionaries are continually arriving; new work is being opened up and such information would be of great value. There must be plenty of material on hand if our older brethren will only bring it forward. These are the thoughts which ran through my mind on reading the Doctor's article. Acting on this suggestion, I now send you a few notes on the subject:—

Coming to this city in 1870, when there were only two native Christians in the whole district, things went smoothly for a time. But no sooner were three more added to our number than persecution began. The temple of the god of war was to be repaired, and the native Christians were expected to contribute. This they refused to do, saying that as they did not worship idols or believe in them, they could not contribute towards the support of idolatry.

This so much offended the headman of the temple that he went to the magistrate, who sent for me in order that he might enquire about the matter. I went and explained the case to him; and, though he promised not to deal unfairly with them, no sooner had I left the yamên than a warrant was issued for their apprehension. Seeing that no dependence could be placed on his word, and that he was determined to make them pay, I wrote to the Consul at Ningpo stating the facts and asking advice. He at once took up the case, and our members did not contribute towards the temple repairs.

The affair having been settled in this way, gave rise to others, in which the native Christians thought I ought to appeal to the Consul, but from that time I have not done so. We have had many cases since of various kinds, but they have either been settled between the parties themselves or by my acting as middleman.

About two years ago a female member was, when on her way home from the Sunday services, set upon by these men, heads of a temple, because she refused to contribute towards a theatrical performance. They beat her, tore her clothes, threw her into a ditch and left her there, some of the neighbours having to pull her out and lead her home. She was so badly bruised that it was

two weeks before she could walk again. We tried in every way to settle the affair with the offenders. They, however, only abused us, saying that this was but the beginning, and others would soon fare worse. After a good deal of prayer I went to the magistrate, who said if her husband would send in a petition in the ordinary way justice would be done. He did so, and the prefect issued a proclamation, stating that native Christians are exempt from contributing to idolatry. This he ordered the offenders to have cut in stone, and it now stands at our chapel door.

About six months ago a member came to this city to enter a petition at the prefect's yamên, because he had been unfairly treated in a law case entered against him about some property. On hearing his report I did not think he was likely to gain much by this course of action, so after having prayer together, I advised him to return home and get some one to act as middleman and endeavour thus to settle the matter, telling him that it would be the cheaper way and more likely to be productive of peace in the end. He left undecided, but came back in a few hours saying he would do as I had suggested. He returned, got a few Christians together, told them about it and had a prayer-meeting, asking the Lord for guidance. The other party sent a middleman a few days after to make peace, and it was soon satisfactorily arranged. The man was so pleased with this that he gave the $3, which it would have cost him to enter his appeal, towards the repair of the little chapel he attended, as a thank offering to God. His wife and daughter, who before were opposed to Christianity, are now candidates for membership, as a result, for their gods "did not answer prayer in this way."

Two other cases we have had within the last two months. The first was a Christian man to whose house some yamên runners had gone demanding taxes. These having been already paid and the receipts all in due order, they then asked for deeds of ground to stamp. He remonstrated, saying no ground had been bought for years and the deeds he had were all stamped. "But," they said, "we must have $30 or we will not go." The man came to me asking what he was to do. It was our weekly afternoon prayer-meeting, so we made it a subject of special prayer that the Lord would overrule all for His glory. I then advised him to take his tax receipts and deeds to the tax officers and state the case to them. This he did, and they told him to go home and they would see to it. The next day a messenger was sent to order the yamên runners to return at once.

These cases have given our native Christians a firmer faith in a prayer-hearing and prayer-answering God.

Missionary Intelligence.

To Fellow-workers in Heathen Lands, Greetings:

FOR a long time I have been racking my brain about some method to increase the interest of people at home in the great cause of the evangelization of heathenism. We hear on all hands that the brethren are generous; they have the love of God in their hearts, but distant empires are far from their thoughts; hence they do not think how very accessible they are, nor of their responsibility to them.

"Turn on the light," give them the knowledge you have and there will be a change. When we came to Japan we were asked if "the Japanese did not speak a dead language;" it was very funny to us at the time, but since it has troubled us a good deal to think it was so dead to us or we to it!! There are no difficulties that cannot be overcome, whether of language or of environment. They can all be conquered by the help of the Lord and the Gospel can be planted wherever there is a human heart to receive it. Love will find a way. To a man living in Indiana or Illinois, the dwellers in Africa, India or China seem like denizens of another world, yet in truth they are our neighbors, and if we love them, we can do them good. To arouse interest in our work we must keep people informed of the state of the heathen world, of the work and of openings; and their privilege and duty of partaking in the work should be kept before them. The religious press is ready to our hands; college presidents and professors have hundreds of young people under their influence. Letters can be sent out; but to write many letters is a great task, and something to multiply copies is necessary. Lately I bought an Edison's mimeograph, which works nicely and can be used for printing for the S. S. or any other work on the field. It consists of a small slab of steel covered with hard sharp points, on which a waxed stencil paper is placed; the writing is done with a steel stylus, the points piercing the paper under the point of the stylus, then the paper is put in a frame and copies can be struck off rapidly. If a couple of extra steel plates were bought and set in board frames, several persons could write at the same time, and all the printing could be done on one machine. Plenty of paper and ink should be ordered. By this means one letter can be sent to a number of papers, or to a number of auxiliaries; private letter writing is greatly simplified and a great work is done. Bro. Wharton found great

ignorance of missions in Australia; we, on the the field. can dispel much of this ignorance as others cannot. The year-book is necessary to furnish addresses. Believing this line of work will be productive, I submit the suggestion to your careful consideration, hoping that it may meet your approval. If machines are wanted doubtless Bro. McLean can get them at a reduction. The extra steel slabs are important where several are to use the same machine. Japanese can be written with it very well. This letter is also written on one.

With many prayers and Christian love,

Your brother in Christ,

CHAS. E. GARST.

SHONAI, JAPAN, *March 9th*, 1891. (*Foreign Christian Mission*).

Correspondence.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Not a few of the missionaries in these parts are now turning their eyes towards Hunan as the real source from which the present riots have sprung. The enclosed letter (published elsewhere—Ed.), which appeared in the London *Christian World* of April 19th, 1883, gives a faithful account of the state of things in that province eight years ago. Matters have not improved during the intervening period, but have rather grown worse. The people are as hostile as ever, and the anti-foreign feeling is as fierce as ever. During these eight years a perfect stream of the vilest pamphlets and placards have been pouring into this and other provinces from Hunan. The Roman Catholics are charged with unutterable abominations, and Christianity itself is spoken of as inculcating impurities and atrocities of the foulest kind. Year by year this literature has grown in magnitude and virulence; and that which is now circulating among the people of this valley is by far the most inflammatory I have ever seen.

At the beginning of last year the attention of the Hu-kwang Viceroy was called to the existence of this source of danger; but, so far as I know, nothing radical was done to put an end to it. And I am convinced that, as long as Hunan is allowed to maintain its present isolated and defiant attitude in regard to foreign intercourse, nothing radical can be done. Hunan will have to be humbled and two or three of her great marts opened to foreign trade, before these periodical disturbances can possibly be brought to an end. I think it will be found that at the root of every one of these riots there is a Hunan influence, and that behind every mob there are Hunan men. Let the representatives of the Foreign Powers do what they may, in order to put down the present disturbance and prevent its recurrence, I am convinced that they will do nothing radical and permanent as long as the Hunan factor is ignored. Sooner or later it will

have to be dealt with, and I should say, the sooner the better; the better for China as well as for ourselves.

In the present state of things, the enclosed letter would probably be read with some interest by your readers. If you think so, please insert in THE RECORDER.

I am, Dear Dr. Wheeler,
Yours faithfully,
G. JOHN.

HANKOW, *June 1st*, 1891.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: A few months ago I made a count of the number of instances in which the American revisers of the N. T. indicate a difference of opinion from the English revisers as to the correct reading of the Greek text. Of the American committees' foot notes of all kinds there are just about 300. Only 16 of these refer to changes in the Greek text. Fourteen out of the 16 would have the Greek of the text, and that of the margin change places. There are 8 other foot notes which refer to the Greek text of the margin only. There are also four cases where the two committees differ as to the punctuation of the Greek text, in which the translation turns on the punctuation. Of the remaining foot notes, about 200 refer only to the proper translation of the Greek. The two committees agree better as to the Greek text than as to its translation.

The English revisers give in the margin about 400 varieties of the Greek text. The American committee would reject three or four of these, and add three or four others; and in 14 cases would have the margin and the text change place. There are, in addition to these, some cases where there are in the Greek text differences of such a nature as not to affect the translation, and hence they are not noticed in the margin or the foot notes.

In regard to the Greek text of Matthew, Mark and Luke the two committees hardly differ at all.

Now in view of such close agreement as this between two independent committees, and in view of the two-thirds rule by which the English committee finally settled all cases of departure from the Textus Receptus, it does seem as if the revisers' text is a thoroughly safe basis on which to work. Why should it be needful to go back of this and thresh over that bundle of straw? Yet, no matter; it is a small thing to concede for so good an end as harmony.

J. E. WALKER.

FOOCHOW, *June* 23, 1891.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: Permit me to add my testimony that Mr. Murray's system for teaching the blind in China with Braille's symbols is an admirable one.

Over a year ago I reduced the system to meet the needs of the Wen-chow-fu local patois, and on trial have found it to work most successfully. The tones were ignored (in accordance with most Romanized books) and no difficulty was experienced by my pupil in readily writing and reading anything submitted to him.

I am sorry pressure of other duties has kept me from doing so much as I desire in this line of work, but I am hopeful of doing more soon.

I heartily concur in the views expounded so well by Mr. Blodget in THE RECORDER for June.

Yours most sincerely,
ROBERT GRIERSON.

[The writer of the main article referred to is Rev. J. H. Lowrie. We printed the MS. exactly in the form as written, including signatures.—Ed.]

To the Editor of

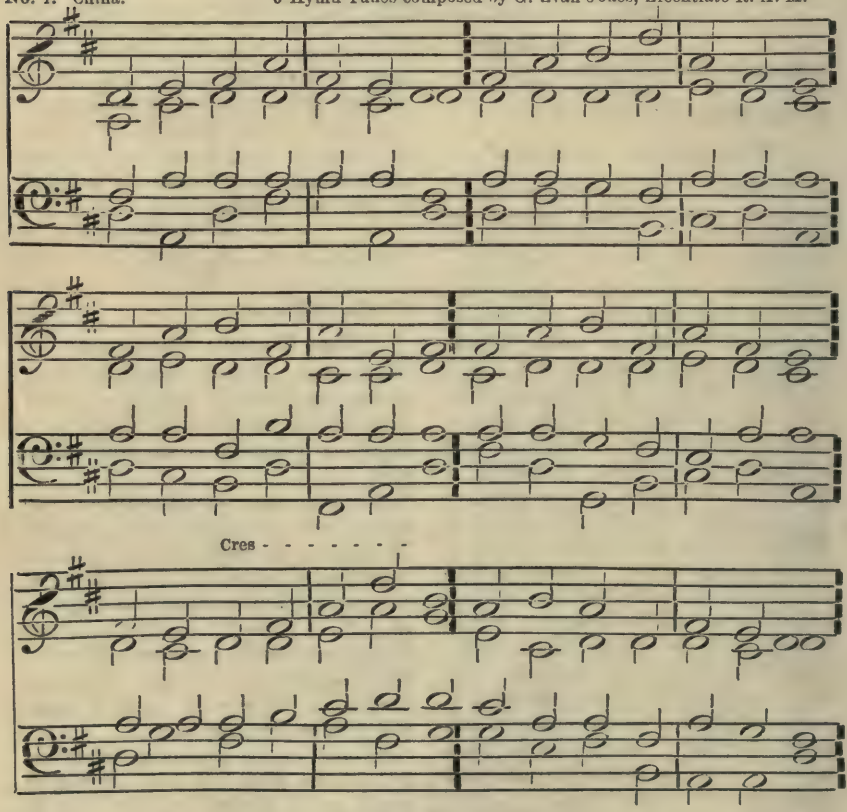
"THE CHINESE RECORDER."

Herewith a few more tunes without semitones. If you could find a page for them in THE RECORDER, they would be welcomed by many missionaries whose ears are sadly pained by the way our Chinese congregations sing the ordinary tunes.

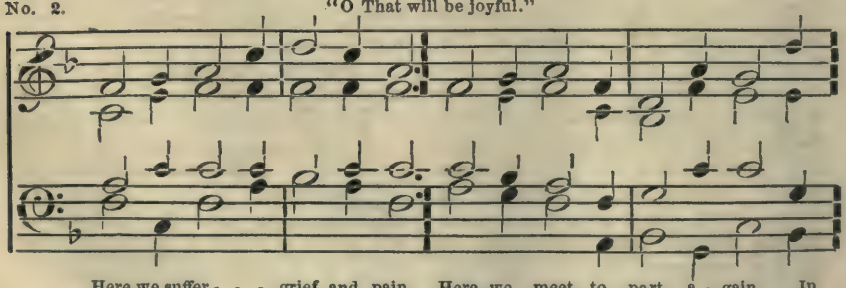
Yours very truly,
MARY RICHARD.

"Rock of Ages."

No. 1. China. 6 Hymn Tunes composed by G. Evan Jones, Licentiate R. A. M.



No. 2. "O That will be joyful."



Cres . . . . . *f* chorus.

heaven we part no more. O, that will be joy - ful joy - ful joy-ful joy - ful

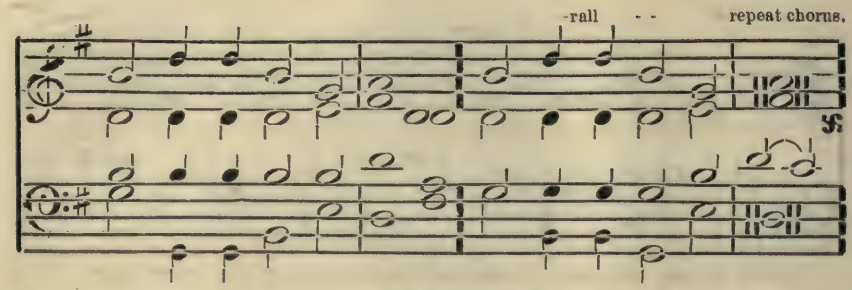
(rall & dim.)

O, that will be joy - ful when we meet to part no more.

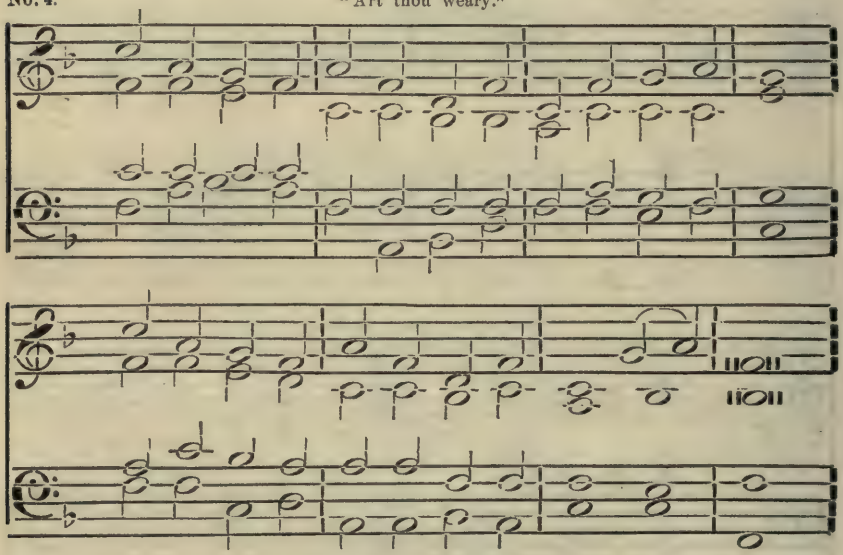
No. 3. "Safe in the Arms of Jesus."

(Chorus.)

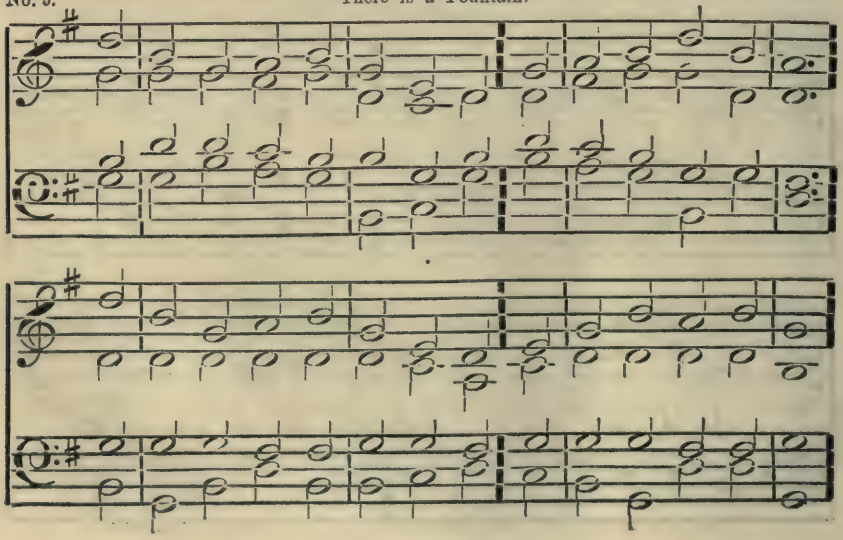
Fine.



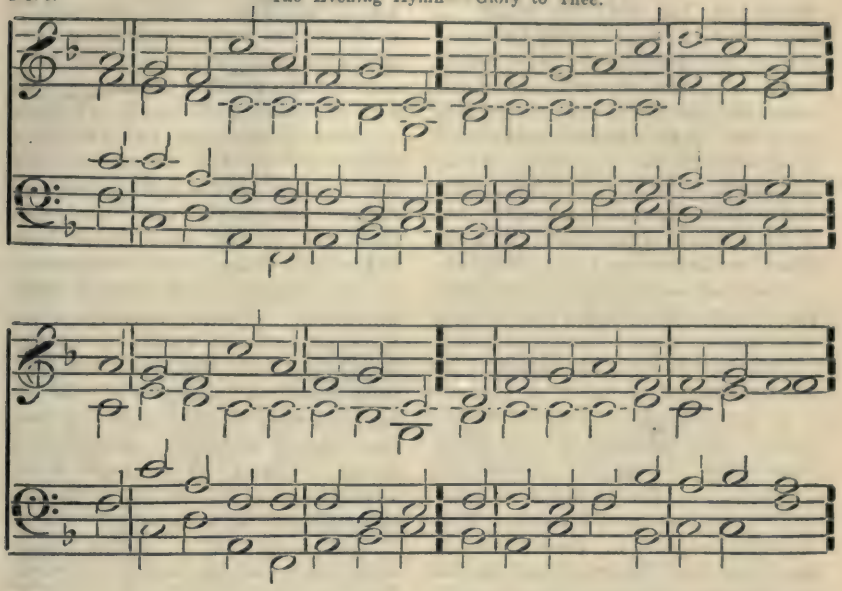
No. 4. "Art thou weary."



No. 5. "There is a Fountain."



No. 6. —The Evening Hymn—"Glory to Thee."



To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I turned with interest to the article in the July "RECORDER," called forth by my short note on the terms of address in prayer to God, read on with growing disappointment and closed with stupefaction that such could really be the arguments forming the lifelong conviction of a successful missionary of experience and well-deserved respect, whose identity is sufficiently revealed by the initials C. W. M. As there are only a few hours to catch the last post which can gain insertion in the August number, I cannot answer as I would; I beg, however, to make a few remarks, leaving the more scholarly and technical discussion on one side. Surely C. W. M. misses the whole point of the objection to *Ni*. Its use is exactly parallel to praying to God as *You* in English.

What boy, save the very coarsest, in China, addresses his father as 你? And where does human relationship lead most directly to the idea of true religion than in the son's love and respect for the father?

The Salvation Army encourages the use of *You* in prayer in England on exactly the same grounds as those brought forward by my critic. "It encourages nearness." "It shows affection." "These Christians . . . . *most thoroughly converted* . . . . lay least stress on avoiding the use of *Ni*." Now, by our memory of the prayers of Holy Mothers and Sainted Fathers in Israel, who drew in inmost nearness to the mercy seat and who would have shuddered to call God *You*, we protest against and deny the Salvation Army theory. We are

convinced that, could C. W. M. depolarize his Western ideas, he would realize that exactly the same protest and exactly the same denial are to be given to his theory of the need of using *Ni*. It may help some of the coarsest and most ignorant of the Salvation Army converts on their very first entrance into God's presence in prayer, but shall a whole Church be brought down to their level for their exclusive and very temporary benefit? Nay, but for them as for the Chinese converts to quote from my critic, "Adapt *them* to Christianity, not Christianity to them."

At home we have had to differentiate our address to the deity from that of familiar friendship. There is no time to enter into the history of the use of *Thou* and *You*. The one survival of *Thou* is in the fact that God deserves and claims a different address from that of any human relationship. And if the reverence of the West has crystallized into a separate pronoun, if the saints of the English language frame their tongues to a reverence of address unknown to familiar friendship, if the very seraphs use but two wings to fly while four are used to veil in humility face and feet, why check the fair young shoots of Chinese Christian reverence, with difficulty pushing themselves through the accumulated rubble of centuries of indifference? Is reverence inconsistent with affection? I trow not. And it is just possible nineteenth-century Christianity needs the lesson of reverence more than the lesson of affection. If the usage of Western Christianity is to guide the spirit of the Chinese Church, I contend with vehement confidence that C. W. M. is departing from the inheritance of antiquity and introducing Salvation Army irreverence without its counterbalancing advantages into China.

What the parallel to the exclusive use of *Thou* will be in Chinese remains to be seen. Perhaps a recurrence to old simplicity and the forcible introduction into the spoken language and exclusive adoption of 爾 may solve the difficulty, though the artificiality of the remedy is its almost fatal objection. Till the centuries settle the term of the future I totally deny, as far as my experience, goes, that the "avoidance of *Ni* is indirect and distant and requires the use of awkward periphrastic forms." Has C. W. M. tried it for a couple of years, or did he decide the question before trying?

Meanwhile let us realize that, when we introduce sitting in prayer because some bodies of Christians did sit or do sit in the West, we are asserting the unimportance of forms in an age and a land where Christian form is barely trembling into existence; when we lead our young Christians to address God as 你, we are ignoring the centuries, whose intervention alone has made Salvation Army terms of irreverent affection to be possible without destruction of the spirituality of the Catholic Church; when we introduce, with C. W. M., the mention of the possibilities of a Christianity seamed by lucky days, ancestral tablets and the like into this discussion, we unjustly prejudice the whole matter, and we show but little faith in the presence of God's Holy Spirit leading into all truth in His Chinese Church.

W. T. A. Barber.

Editorial Comment.

We believe with the *Christian Union* that the time is likely to come when China will afford a wide and coveted field of activity. In that auspicious day for the Far East, it would be strange indeed if America were accorded any privileges. The States may very properly claim the right to regulate immigration, but the manner in which immigration has been regulated, is nothing short of studied discourtesy accompanied in repeated instances by unconcealed brutality. The Chinese government, therefore, shows a proper sense of dignity in refusing to receive Senator Blair, who has been offensively prominent in the anti-Chinese legislation.

When Prof. Drummond was in Japan, he had a reception given him by a number of native ministers in Tokio. The professor asked them as to the shaping of their future theological opinions. After some hesitation on the part of those to whom the interrogatory had been addressed, Mr. Yokoi ventured to speak for his compeers and said that they would hold to the divinity of Christ, but that they would follow the results of the "higher criticism." This is significant. The destructive critic in Europe or America, assuming to be a teacher of Bible truth, sends out an influence that reaches far beyond the limit of his auditory. The method is sure to have early imitations in Japan and India, and later in China, with many Oriental vagaries superadded.

An esteemed correspondent writes to the editor a letter of protest against two brief articles in the June Recorder. He would relegate to *limbus fatuorum* the deliverance on the Christian Sabbath, beginning with p. 276. Was not the able and conclusive paper which immediately followed a sufficient antidote to any error that may have proceeded? Besides, is it not something that we are informed of the new and strange views that are being propagated by some of our missionary brethren? Another thing to which exceptions are taken is found on page 267, under the caption, "The Grace of God which bringeth Salvation,"—the condemned utterance being a condensed reproduction from a standard missionary magazine and the writer a well-known orthodox divine. The soul of our friend waxes hot with indignation at the bare idea of the possibility of saving help for any of the more serious-minded heathen. And yet, it was not and is not denied that "the grace of God brings salvation"; and we must heartily believe that "Jesus only" is the hope of sinful men. But who will dare to say that among the millions now sitting in the region and shadow of death there is not one, who, seeking to know the truth that saves—our Lord said, "I am the truth"—and obeying such light as he may have, shall certainly perish, because he has not known the historic Christ? The best theology at home teaches no such doctrine; and that the inspired Apostles did not, may be inferred from John i, 9; Rom. ii, 14-15.

It is assumed that every intelligent reader understands that the editor does not and cannot hold himself responsible for every utterance of contributors. He aims himself to write and excerpt nothing inconsistent with sound Biblical teaching, at the same time giving such liberty to others who write for the public as will impart a comprehensive view of current events and trend of thought. If in any instance heresy is put forth, these columns are open to courteous rejoinder.

The American Bible Society celebrated its 75th anniversary in New York May 13th-14th. A number of eminent speakers graced the occasion, and several of the addresses were of great interest. Dr. Storrs, President of the American Board of Commissioners of Foreign Missions, according to *The Independent*, "brought out this idea that the missionary societies, with all that they were able to accomplish in the Christianizing of the world, were very largely dependent upon assistance received from the American Bible Society, an assistance that had always been most cordially given and gratefully received."

The representative of the Tract Society emphasized the bond of fellowship that existed between it and the sister organization as being "all undenominational, or rather interdenominational, binding the different denominations together and representing thus that unity of church work toward which all are looking." The great economy with which the Society's operations have been conducted is apparent from the fact that on taking the entire income for 75 years, a copy of the Scriptures has been issued for every 38 cents received ; and this includes the cost of manufacture and distribution, part ot the cost of translation ' the agencies in home and foreign fields and the expenses of administration at the Bible House.

It is said that Darwin, in conversation with a friend, once expressed himself gloomily as to the future of humanity, on the ground that in our modern civilization natural selection had no play and the fittest did not survive. It is true that in the race for wealth neither the best nor the most intelligent are apt to succeed, while the most prolific source of population is by no means the so-called "highest classes." It has been supposed that education, hygiene and social refinement had a positive and cumulative action that would lead to a steady improvement of all civilized races; but the fundamental causes to which heredity is due are so persistent, and have such a wide range of influence, that deterioration in many directions may be feared. The researches of Herbert Spencer seem to show that with civilization the average duration of life increases, producing a greater fertility than is needed under improved conditions. If survival of the fittest means the extinction of the unfit, as our scientist would have us believe, the theory is not workable as applied to human kind, because the stream of life is largely renewed from the lowest classes. Our hope for race-improvement does not point to progress on material lines, but to those moral processes which stimulate and develop our human as distinguished from our animal nature. The greatest benefactors of humanity, therefore, even in the sense of intellectual and physical advancement, are those who, neglecting none of the ordinary graces of culture, labor most of all to bring men into harmony with the Divine Will, that source and end of being which finds expression in "the first and great commandment,"—and the second, "which is like unto it."

We publish in another place an able report to the Canton Missionary Conference on the Opium Traffic. It is fitting that this comprehensive presentment should come from the pen of an Englishman. More than a century has passed since Warren Hastings, the first Governor-General of India, established the Anglo-Indian opium system. For over a hundred years vice-regal authority, supported by all the power of the home government, has fostered the production and sale of the drug. Efforts have been made from time to time to show that opium is a mild and gentle narcotic, never producing harmful results except in rare instances as the consequence of too free indulgence. But the civilized world has branded this traffic as evil and only evil continually. There can be no dou bt that the Chinese government has at length come to look with tolerance on the cultivation of the poppy for the sake of the revenue it brings. The comparatively weak locally-grown opium, however, cannot easily supersede the drug from India, which has been "improved" by skilled chemists until it is stronger and more poisonous than any other; and it is said on good authority that the consumer, both in India and China, having once begun to use English opium, always uses it.

The annual meeting of the Society for the Suppression of the Opium Trade was recently held in Exeter Hall, under the presidency of Sir Joseph Pease, M.P. From an account of the proceedings we take the following :—

"The Chairman moved the adoption of the report and the re-election of the Executive Committee, and in doing so referred to the circumtances under which

the vote was taken in the House on April 10 last, and commented on the speech made on that occasion by Sir James Ferguson, who, it should be remembered, had distinctly stated that if the Chinese thought proper to raise the duty on Indian opium to a prohibitive extent or to shut out the drug altogether, this country would never expend a sovereign, or provide a soldier, or the cost of a single gunshot, to force it on them. The Rev. Canon Wilberforce, in seconding the motion, expressed the opinion that the recent vote in Parliament had doomed the traffic, and said he was very glad to find that the Christian Churches had taken up the question. The motion having been adopted, a series of resolutions that had been drawn up at a conference held earlier in the day, were carried on the motion of Archdeacon Moule of China. One of these was to the effect that the meeting, while calling on the government to carry out the resolution passed in the House of Commons with the least possible delay, asked it at once to deal with the Abkari (excise) branch of the opium question by (1) closing opium dens throughout India, as had already been done in the Central Provinces; by (2) prohibiting the sale of ganja, chang and other narcotic drugs prepared from hemp, as had already been done in Burmah; and (3) by restricting the retail sale of opium to medicinal use, according to the principle recognised by legislation in force in this country."

It would be interesting to know what the Permanant Committee on Opium appointed by the General Conference is doing. Is it not possible for every local mission association to do something to shed light on a still controverted subject, and to give impetus to the great movement now in progress in England and in India? Some of our missionaries have been getting photographs of opium-smokers and sending them to societies in England. Let thousands of these photographs from all parts of China be sent to England and America, that the people may see with their own eyes something of the waste of body caused by the evil habit; and any one will infer the waste of money, of time, of mind and soul necessarily associated with it. Now is the time to send home floods of literature on the subject. Old arguments re-vamped, new facts tersely put, illustrations from real life, are all in place.

Missionary News.

—It is said that of the 250 organized Protestant Churches of China, 94 provide entirely for their own spiritual and material wants.

—Dr. Kerr, in connection with his far-famed hospital at Canton, during a period of thirty-six years, has treated over 520,000 patients, prepared 27 medical and surgical books and trained 100 assistants, chiefly Chinese.

—Over two hundred African converts in Uganda and the regions round about have suffered death rather than give up their faith in Christ.

—Dr. William R. Lee, who went out to Siam in connection with the Presbyterian Board of Missions, has resigned and become physician to the royal family with residence at Bangkok.

—The Brahmins of Benares are concerned for the future of their religion. It is stated that they are preparing a petition for presentation to the government, in which they ask that books calculated to destroy the Hindu faith should not be read in schools or colleges.

—A convention was recently held in Burmah of native Christian Karens. Over two hundred baptisms were reported for the year. One of the teachers gives annually one-fourth of his income to the work, and others more than a tenth for missionary work. During the convention it was one morning announced that some Bibles had arrived, when the mission tent was besieged by those anxious to purchase the book.

—James A. Greig, M.D., of Manchuria, speaking of one of his patients, relates this incident: "I asked, 'Have you ever heard of Jesus?' 'Never.' 'Have you ever heard of heaven?' 'Never.' 'Of hell?' 'Never.' Yet here he stood, as thousands in this dark land, on the brink of eternity; the future dark and unknown, the present hopeless. After simply explaining to him the way of salvation and urging upon him its

acceptance, he left us, bearing with him John iii, 16 as an epitome of all we had said. He left, but his *Never* remained. It sounded and resounded through our ears and in our brain."

—The ninety-second anniversary of the Religious Tract Society of England was celebrated on the 26th May at the Canton-street Hotel, where a public breakfast was given in connection with the foreign missionary work of the society. The chair was occupied by the Lord Mayor, who was accompanied by the Lady Mayoress. The meeting was addressed by the Rev. Dr. William Wright (recently in China) and the Rev. J. E. Cardwell (of the China Inland Mission).

—Rev. W. N. Brewster, Methodist Episcopal Mission, writing from Foochow, tells of a very zealous and acceptable local preacher, who, at a recent Quarterly Conference, reported having preached to the heathen 30 times during a short quarter of about two months, and this without a cash of compensation. There are in Sing-iu county four prosperous circuits, which have recently enjoyed, within the space of two months, a remarkable ingathering of about 400 souls.

—When a Church member dies in the islands of Samoa, they still keep his name on the books and put a mark after it, denoting a word-picture which means: "We cannot think of him as dead either to us or to the work. We shall give a contribution in his name, that the cause may not suffer by his removal hence." We don't know if the tide of devotion and liberality has reached as high a water-mark anywhere the wide world over.—*Herald of Mission News.*

—The Rev. Mr. Mackay, writing from the island of Formosa, on the South-east coast of China, describes an extraordinary turning from idols on the part of the people of Ka-le-oan, a village, or rather a congeries of villages, recently visited by him. A native assistant had commenced work in that district, and when Mr. Mackay went to see what progress had been made, he found many of the people having a clear idea of Gospel truth. Nearly 500 idolators cleaned their houses of idols in his presence. They also gave a temple built for idols as a house of worship for the living and true God.

—A "Heavenly Foot Society" has been formed by Chinese women in Amoy. Rev. John Macgowan, while in England on a visit, in a speech delivered at Manchester, stated that this Society was the result of his persistent teaching that the Chinese custom of binding the feet was in open violation of the precepts of the Gospel. It is his belief that the example will be extensively imitated, and that the final result will be a death-blow to the barbarous practice.

—A writer in the *Presbyterian Review* of Toronto, a friend of the late Dr. Alex. Williamson of China, says there were three brothers—Alexander, James and Henry—all missionaries to China. After Alexander had been some years out, James and Henry followed. Henry broke down in health on his way out and returning died. James spent several years in China. His wife left for home, and he was to follow. The last night of his expected stay in China he spent in his mission boat on the river. In the middle of the night a knock came to the door of his cabin. Without thought he opened it, was stabbed and his body cast in the river. It was never found.

—We mean to push on and evangelize this prefecture if it takes seventy times seven years before the blessing comes. Not that we expect ourselves so long a time of service, but to fulfil our part of it and exhort others to follow on. I fully believe we shall see fruitage sooner. But it does try one's faith sometimes to stand up before a heathen crowd and preach to these avaricious, idol-worshipping scoffers the great truths we hold. Some of the truths stick though. Last Sunday we were at a village nine miles away, and after talking to the people in the street some time at different places, I heard one young man say to another, "He says 'after death we are to live again.'" It seems to me that talks of this kind must be something like grape-shot: put a lot of effective truths together and scatter them; some of them will hit somebody.—*Rev. F. M. Foster, Swatow.*

—No missionary agency is more deeply indebted to the British and Foreign Bible Society than the Church Missionary Society. It owes to it upwards of sixty versions. It supplies a large proportion of its translators and revisers, and, in the persons of its missionaries, is either the originator or the helper in innumerable new versions that are every year springing into existence. In India it owes to this great Bible Society, and is continually using established versions, such as the Hindi, the Mahráti, the Telugu, the Tamil and the Malayálam versions. In Africa it employs the Swáhíli, the Hausa and the Luganda versions. In North-West America it enjoys the privilege of the Cree, the Tukudh and other versions. These are merely samples of the indebtedness of the Church Missionary Society to its beloved sister, the British and Foreign Bible Society.—*Henry Morris.*

—You have already published the fact that we Canadian Presbyterians have

succeeded in establishing ourselves in the North of the long hostile province of Honan. Last fall we rented a compound in the Chang-teh Fu prefecture, at a market-town called Ch'u-wang, and almost immediately had trouble; although through the intervention of the Viceroy Li Hung-chang, the authorities made full and expeditious compensation and issued a satisfactory proclamation. I now write to inform you that, after negotiation openly carried on for nearly nine months, we have been fortunate enough to secure premises at another market-town, Hsin-chên, in the adjoining prefecture of Wei-hui Fu, with continued signs of goodwill from magistrate and people. At both of these pioneer stations the medical work is in the charge of fully qualified practitioners. *Rev. J. H. MacVicar.*

—"I always carry a Scripture roll with me wherever I go," said a gentle Christian woman. "If I stay only a night in a hotel, I hang it up in my room; we never know how much good may come from somebody's reading even one verse for the entrance of His word giveth light." In illustration of this she told us the following incident: "A missionary was sent to Burmah thirty years ago to make inquiries about the languages. He spoke Burmese and traveled far up in the country many hundred miles. One night he encamped near a small village. Here he heard prayer going on in Burmese, and to his astonishment heard not the name of Buddha or any idol, but the name of our Lord Jesus Christ. He was the more surprised because he knew no missionary or white man had ever been there; so he went out to make inquiries. He found that the headman of the village had some years previously been down to another village, miles distant, and had bought an article of food which was wrapped up in Burmese printed paper, which happened to be a single page of the word of God, with a piece torn out of the corner. He read it, and having long desired to put sin away, he rejoiced to find in this page an announcement of that Saviour, who is the Son of God and able to cleanse from sin. He called his friends together and read that piece of the word to them. The entrance of the word gave light and led to further inquiry, and when this missionary found them, they had for six years been praying to Christ as the Saviour of sinners."

—At the bottom of page 35 of the "*Records of the Missionary Conference held at Shanghai* 1890," is a notice of the Delegates' Version of the Bible, in which occurs the passage: "The whole * * * * ranks high in the estimation of native scholars." The reading of that passage the other day called to my mind a couple of episodes in the earlier experience of one of the oldest (if not the oldest) of the native Bible colporteurs in China which I have heard him relate. I will here retail them.

One incident occurred in Soochow. Colporteur L. was working in that city, and during his stay, waited on the various officials there, following the native custom in so doing. With the exception of one, all made purchases. At the yamên of the *hsien* the door-keeper told colporteur L. that the magistrate did not want foreign books. A few days afterwards the officials met one another at some periodical official religious ceremony. They all talked about the books that had been brought round to them and which they had purchased. This particular *hsien* magistrate knew nothing about the books, and doubtless thought it strange that they had not been brought to his attention. On his return he set up enquiries concerning the books. Eventually the door-keeper was asked about it, and he confessed that some out had brought "foreign books" to the yamên some days ago and he had sent him away. The *hsien* in surprise and indignation exclaimed, "*Wen-ch'ang!!* * and severely reproved the offending door-keeper. Eventually four messengers were sent out in different directions, and each with the requisite money for the purchase of the books, to hunt up the colporteur.

The other incident occurred at the *hsien* city of Dzang-dzoh. Here literati are plentiful; there also being a particular tea-shop, which was the great resort of these gentlemen. At this tea-shop a scholar who had passed the highest literary examination in the empire, bought a Bible. He talked about the same to his literary friends, praising its high moral teaching, but confessed that there were things in the book which were too deep for him to fathom. This confession astounded his friends, and all of them wanted to secure a copy of the wonderful volume, which even one of greatest scholars in the empire confessed was too deep for him to fathom; and they came to colporteur L.'s lodgings to secure a copy. The result was that his stock of Bibles and Testaments were soon exhausted. Then another gentleman came and was much disappointed at not being able to secure a copy. But he happened to see the old coverless and dilapidated Testament that the colporteur himself used. This he secured, and would take no refusal, paying the price of a new copy for it.—D. J. L.

* *Literary Essay.*

Diary of Events in the Far East.

June, 1891.

—Chinese telegraph office in the Tsinza district, Hunan, entirely destroyed by the populace, and about 50 telegraph poles burned.

—H. R. H. the Czarevitch formally opens the great railway that is to connect Siberia with St. Petersburgh.

17*th.*—The first foreign-owned junk (Messrs. Butterfield and Swire's) under the terms of the Chefoo Convention, leaves Chungking with a cargo of silk and Szchuen wax, for Ichang, where the vessel arrived on the 26th.

22*nd.*—The Shinobu stone bridge, in Japan, completed in 1885 at a cost of $80,000 from the designs of the late Mr. Mishima Tsuyo, collapses; three of the thirteen arches falling in.

23*rd.*—Meeting of foreign residents at Canton, at which arrangements were made for concerted action in case of riots.

25-26*th.*—Riots were attempted at Tsing-kiang-pu and at Hunan-fu on the Grand Canal, but were suppressed by the officials; no serious damage being done.

29*th.*—Two of the men who were implicated in the late assassinations at Wusueh, executed.—The Catholic chapel and schools at Yau-kao, near Tung-chow, on the Yangtse, looted and burned down by a mob.

30*th.*—The sea breaks over a gallery of the Takashima coal mine, Nagasaki, causing the death of 12 men.—During the last four days four Catholic chapels have been destroyed near the city of Fuchow, in Kiangsi.

July, 1891.

3*rd.*—A Chinaman brutally murdered in the Shanghai native city by some Japanese students.—A number of villages, inhabited chiefly by Roman Catholic Christians in the neighbourhood of Fatshan, Canton, looted; the inhabitants have fled.

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BIRTHS.

At Liang-cheo, May 29th, Mrs. W. F. Laughton, C. I. M., of a son.

At Shanghai, June 30th, the wife of Dr. W. E. Macklin, of a son.

At Newchwang, July 8th, the wife of T. C. Brander, M. B. C. M., Edin., Irish Presbyterian Mission, of a son.

At Shanghai, July 11th, the wife of Rev. T. A. Hearn, M. E. M., Soochow, of a son.

DEATHS.

At Chinkiang, July 18th, Miss Carlos, associate of C. I. M.

At Shanghai, July 20th, Mrs. Kate Roberts Hearn, of the M. E. Mission, South, Soochow.

ARRIVAL.

On July 3rd, Miss F. Young, from Australia, for C. I. M.

DEPARTURES.

On July 3rd, Messrs. S. P. Smith and N. W. Frost, of C. I. M., for Canada.

From Shanghai, July —, Rev. J. E. Walker and Miss McCarlton, of Foochow, for U. S. A.

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What is the Best Practical Training we can give our Theological Students?

BY REV. CHARLES SHAW.

I TAKE it for granted that we are all agreed that training students is an important adjunct in mission work. It seems to me there could not be any more responsible work given to a man to do; this, though, is not generally the view which our Home Committees entertain; they are disposed to think that itinerating work is more scriptural and more effective; fixing their minds on such passages as "Preach the Word," "Be instant in Season and out of Season," "Woe is me if I preach not the Gospel," etc., etc.; they are willing to send out as many men as they can procure for extension work, but they seem to grudge both the men and the means for the educational department. Now I do not wish to undervalue in the slightest the work of the itinerant missionary; it is a noble and a grand one; but, at the same time, I believe, that the foreigner is of very little use in itineration, unless he is accompanied by one or more of those native brethren who have been trained by the educational missionaries. The Rev. H. H. Lowry, of Peking, in his paper delivered at the Shanghai Conference, made the following remarks on this subject; he had been referring to itinerant preaching. He says: "Another condition of success in this form of work is that the missionary should be accompanied by a number of well-trained native preachers. This I consider of great importance in securing the best results. The advantages are many. The character of the Chinese is such that a foreigner cannot easily gain their confidence. Suspicion, pride and conceit, combine to keep them aloof. That a foreigner will travel through the country at his own charges, preaching and distributing books, without some

hidden or selfish motive, either personal gain or the accumulation of merit, is scarcely a possible conception to a Chinaman; and it seems to be a part of the constitution of this people to use a middle man on every transaction, serious or trivial, and we cannot afford to ignore this fact when we desire to win souls. No matter how much we should prefer the direct, manly method of standing up face to face to state an objection or make a request; that is not the way things are done in this country. It is a waste of time and energy to quarrel with the conditions or attempt to change the custom. Where no moral principle is involved, success is surest along the lines of conformity to native methods."

With regard to the practical training of our theological students, I have arranged my thoughts under a few headings. I might just say in passing that we ought to be careful in selecting our students; very often the educational missionary has nothing to do with this; the material is chosen for him, and he is asked to make the best of it. Candidates ought to be well tested before they are admitted into the various theological colleges. The rule of the C. M. S. is that they shall have been voluntary workers for at least three years; they must show some aptitude for preaching; and must be willing to endure hardness; and even after all these precautions are taken, some, on closer knowledge, will be found to be lacking in many things which are necessary in faithful and devoted workers. We ought to put it down as a *sine qua non* that, as far as we can judge, our students are converted men, men who can say like St. Paul, "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." Such men God will use, whether their talents are many or few.

I. My first point is that we ought to give our students a good training in the Word of God. We know how ignorant our Christians are; few of them are able to read, and those who can read are not able unaided to understand the hidden mysteries of the Word. Now if the catechists or teachers are ignorant of this Word themselves, how can they teach the people? *We* have so many helps to the study of the Bible which we can read for ourselves, that if we are ignorant, we are without excuse; but the Chinese have not these helps. Consequently it devolves on us as a sacred duty to try and give our students a good drilling in the Bible. From what I have said I think it will be seen that if our students are to be faithfully taught the Scriptures, they must have a foreigner to teach them. However imperfectly he may speak, I am sure he can do this part of the work far more efficiently than any native can. I have often been told by our Christians that it is useless to ask the

natives to teach the Scriptures yet; they have very few commentaries to read, and consequently cannot throw any light on many of the abstruse points which are in the Bible.

Most of our students, when they come to us, have had very little previous training; they stay with us for a period of three or four years; if we are to give them a systematic scriptural training during their residence in college, we cannot afford much time for other branches of study, and although it is most desirable that they ought to be cultivated and educated men, yet for the present it seems to me that we must be content if we can succeed in giving them a good practical knowledge of the Word of God: "Besides it is true of the Bible as of no other book that its study is itself an education. He who knows it well can neither be unintelligent nor uncultured. And it affords extraordinary opportunities for the teacher, even as regards general knowledge. The vast range and variety of its subjects make it, in competent hands, the most suggestive and interesting of all books, even apart from its higher claims." By-and-bye as our training schools turn out young men who have got a comparatively good education and are conversant with their Bibles, we may hope that they shall be able to take up a wider curriculum and shall receive a more finished education.

II. Our students ought to be trained in the art of street chapel, and open-air preaching. Both of these are very important, and are exceedingly helpful when they leave our colleges and are appointed to district work. The complaint is often made that our students are unable to preach to a heathen congregation; they become flurried and excited, lose their heads in fact, and are able to say little to any purpose; practice makes perfect, and in order to give them facility in speaking and readiness in answering objections, they ought to be systematically trained in this kind of preaching. Open-air preaching must have been largely practised by our Lord. John the Baptist preached in the wilderness of Judea, and after Christ's Ascension, His disciples went everywhere preaching the Word: open-air preaching, too, has been practised for centuries by the Chinese; crowds will gather together to hear a man explain the classics; and I myself have seen a large crowd gathered in one of the principal streets of the suburbs of Foochow to hear a man reciting some poetical effusions long after midnight. This kind of preaching has the two-fold advantage of giving nerve and fluency to the students and also of disseminating the life-giving word. I have not myself had much experience of open-air preaching with our students; we have such a large number it would not be practicable to take them with one when itinerating, besides it would be a very serious interruption to their studies. Rev. J. C. Hoare, of Ningpo,

has been able to do a good deal of this kind of work and with very marked results. He has only some five or six students altogether ; these he takes with him in his boat ; the mornings, I believe, are spent in studying, and the afternoons to preaching and house to house visitation. Of chapel preaching I have had a good deal of experience, and I am sure it is a most wholesome training for our men: one sees how they improve week after week ; besides, this kind of preaching must tend to counteract the deadening influences of study. Crowds of people are gathered together, all "without God and without hope," and one's heart is drawn out towards them. Truly "in watering others we are abundantly watered ourselves." As the students repeat over and over again the simple story of the Cross, it must take a greater hold of their own hearts and tend to deepen their own spirituality of life. Both in open-air and chapel preaching it is necessary to combine the "wisdom of the serpent" with the "harmlessness of the dove." If possible older catechists ought always to accompany these preaching bandsmen who are ready in argument and have some literary standing ; the stores of knowledge which the students can accumulate, in listening to these, will be exceedingly helpful afterwards when they are battling with heathenism alone.

III. I would say we ought to teach our students the art of singing. Psalmody, according to Geike, was one of the principal studies in the "Schools of the Prophets." If singing played such an important part in the tabernacle and temple services, it is meet and right that it should form an integral part in our services now. We all know the wonderful effect music, when well rendered, has on ourselves; probably there is nothing so elevating, so exhilarating, and nothing which draws us nearer heaven. In heaven, we are told, the redeemed "sing the song of Moses and the Lamb," and then, too, in vision the beloved apostle saw "the harpers harping with their harps." Wonderful blessings have attended the singing of Sankey, Philip Phillips (the Singing Pilgrim) and of others too numerous to mention. As the surging masses have listened to those wondrous strains, all hearts have been softened, and many a troubled anxious one has had his fears removed, and his perturbed spirit has been hushed into an eternal calm. Why should it not be so in China? Why has God given the Chinese their vocal powers? Is it not that they may be used in His service? And, although, at present Chinese music is not the sweetest sounds one can hear, yet with cultivation the Chinese can be made singers, and it is well worth the effort. As an exhilarating and ennobling exercise, I would say, teach our students music, and also as a means, and a very valuable means, too, of evangelizing the heathen. I believe singing ought to be taught to our students.

I know some people object to sing hymns to a heathen congregation, but I confess I can never see anything objectionable in it. We invariably begin our preaching services in the city with a hymn; while the hymn is being sung, a number of people gather, then we preach the Gospel to them: and if after a time we see the attention flagging and the people preparing to take their departure, we sing again, and always with very salutary results.

IV. I would say our students ought to be encouraged in house to house visitation, and also in visiting the sick. Paul not only "taught publicly," but also "from house to house." In this way people can be dealt with individually, objections can be refuted and help can be given to those who have difficulties in accepting the Christian religion; care, of course, ought to be taken not to violate any of the rules of propriety, conversations (unless under exceptional circumstances) being held only with the male members of the household. With regard to visiting the sick there are ample opportunities in Foochow in the various hospitals, and every facility is given by our doctors for doing so. The Chinese are not naturally sympathetic; they take very little interest in people outside their own family circle. We ought to try and infuse some of this disinterested love into their hearts.

We ought to teach them by example to be patient and loving, unselfish and long suffering. Some of our Christians prefer that their relations should die alone and unattended rather than that they themselves should run any danger from infection. The Master's Words, recorded in Matt. xxv: "I was sick and ye visited me," "Inasmuch as ye did it unto one of these my brethren, ye did it unto me," ought to be a stimulus to us all in this matter.

V. I would say there should be a weekly sermon; the students in rotation preaching on a given text. While open-air and chapel preaching will teach them how to deal with the heathen, this kind of preaching will help them in their pastoral work; they will, in this way, be taught to build up and edify the Christians. Such sermons ought to be criticised in a kindly manner, and here, I would remark, that if the foreigner is indispensable as a Bible instructor, he is also indispensable as a sermon criticiser. Chinese teachers will not criticise; they will supplement the sermon with long effusions, but will rarely give any practical hints. The style, composition and doctrinal inaccuracies must all be pointed out by the foreigner; this, if done in a friendly way, will be helpful and guard them against repeating the same mistakes.

One might refer to punctuality, cleanliness and orderliness as also being important matters to teach our students, and intensely practical ones, too; it is hardly necessary for me, though, to say much

on these heads, but merely to refer to them in passing. Chinese are not punctual; they have little idea of the value of time, we ought to be scrupulously careful to keep all appointments at the time fixed. We ought to begin our classes exactly at the hours arranged. We ought to be neat in our persons and orderly in our habits. I believe all these things are very practical; they are a training and disciplining, and it is hoped our students may thus be led to "redeem the time" and may be imbued with a desire to do things decently and in order. In conclusion I would say that the life of the teacher will also be a practical training for our students. It will be an "object lesson" every day. How careful then we ought to be, and our constant prayer should ascend to God to help us "in all things, to show ourselves patterns of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned." When we remember the character of the ideal teacher, as pourtrayed in the native classics, it is enough almost to overwhelm us with the greatness of our responsibility. The ideal teacher is thus described: "He is entirely sincere and perfect in love; he is magnanimous, generous, benign and full of forbearance; he is pure in heart, free from selfishness and never swerves from the path of duty in his conduct; he is deep and active, like a fountain sending forth his virtues in due season; he is seen and men revere him; he speaks and men believe him; he acts and men are gladdened by him; he possesses all heavenly virtues; he is one with heaven."

Another thing I would say to all of us, Let us not be downcast. Our work may seem to move slowly; we may think we are making very little headway against the great mass of heathenism around us. "Assuredly, this religion of human nature is still a strong citadel entrenched behind the formidable forces of pride and passion, prejudice and ignorance. Yet the walls of the fortress have numerous weak places, which the wise missionary, armed with the still more powerful forces at his command, will endeavour to discover and quietly undermine. By patient and quiet working we must win the day. With man speed and rapidity of action are supposed to be the chief evidences of progress and the chief factors in success. The evangelist, on the other hand, is a worker for God and a fellow-worker with God, and ought not to be discouraged with the tardy advance of the truth which he advocates. We may have our moments of despondency, but we have only to look around and observe that God works everywhere throughout His own universe by slow and almost imperceptible processes. The ripe fruit falls down from the tree in a second, but its maturity is not effected without a whole year of gradual preparation."

Mahommedanism.

(修眞蒙引, *a Review.*)

BY REV. C. F. HOGG.

III.

SOME of the concluding chapters are peculiarly interesting, and I shall give a brief *resumé* of them. One is devoted to sacrifice. The animal offered, large or small, according to the family, must be straight-horned and otherwise perfect. The presence of every member of the family is required, and prayer is to be made that the sacrifice may be accepted, even as was Abraham's. Then the animal is to be divided into three portions—one for the poor, one for relatives and friends and one for the family's own use.

The meaning of the word sacrifice (transliterated 古兒巴你) is 'approach' (一近字). "Approach to what? Approach to God. And how may God be approached? By subduing all desires and all selfishness, so that the heart may be cleansed from every stain and approach the Lord as at the beginning." Abraham's was the first sacrifice, and it was offered in this spirit.

The duties of parentage are next dealt with. First a name (經名) must be given to the child. Within seven days after the birth, if the family is rich, a sheep must be slain—two if the child is a boy—and guests feasted and the poor fed with its flesh. The name is to be selected in the following manner: The father, standing up, holds the child with its face toward the West and repeats the Paukeh (a prayer) twice; first in the child's right ear, and then, more loudly, in its left. Taking a copy of the Koran he repeats two other prayers, and turning over any seven pages from the seventh word of the seventh line of the seventh page, gives the name.

When the child is four years and four days old, he is to be taken to the school to read a portion (一日) of the Koran, that his intelligence may be estimated. At seven he is to be taught to worship and is circumcised. At eleven he is to be taught more fully, and at puberty the doctrine of the knowledge of God is to be clearly explained to him; he is to kneel toward the West, and stretching out the second finger of the right hand, is to repeat the Words of Witness. The age of puberty is fifteen for the boy, fourteen for the girl, though other evidences occurring when they are younger, or the fact that the doctrine of the knowledge of God is thoroughly understood, may be accepted as proof that that stage has been reached. Then the children must be mated.

The social customs of a people are always interesting, consequently the chapter devoted to marriage would bear translating. What follows is something less than translation, something more than *resumé*.

In the first place thanks to the Lord and to the Holy Prophets are to be recited to the desired bride's family, for the union can be consummated only if it accord with the will of God, the doctrines of the sages and the rules of the virtuous and learned. Then must the matter be considered at a feast that the willingness of both parties be made evident. There should be neither secrecy nor compulsion, neither carelessness nor hurry. At the betrothal four things must be borne in mind. First, after the marriage is completed, the pair are to dwell together in harmony, and save for offences against the laws of the religion, the husband must not scold his wife. Second, within the first year the husband may not go on a long journey. Third, if he wishes to remove, he must consult his wife. Fourth, if after a time the husband desires to take a concubine, he must first beg his wife's consent (討妻的首肯).

Suppose, then, that it is desired to bring about a match between Mr. Chang's son and Mr. Li's daughter, her father's consent must first be obtained, and then that of the intending bridegroom's father. Then must the bridegroom's own consent be asked and given, and when this is done, a piece is to be recited, expressing gratitude to God for bringing about an auspicious marriage. Instructions for the wedding are then to be issued according to the social status of the contracting parties, for that is of the Lord's appointment. Said the prophet, "Marriage is a matter, concerning which I have received the Lord's decree: Whosoever rebels against it belongs not to my religion, for most certainly the Lord has enjoined marriage and forbidden adultery and kindred sins. Bride and bridegroom are alike the Lord's servants." The prophet has said further, "On your marriage and your descendants depend the spread of our religion. May the Lord sow the seed of concord in both your hearts." After this has been read in their hearing bride and groom must beseech forgiveness for themselves and for their relatives.

When the two retire each must enquire of the other carefully concerning Iman. Should either display ignorance, he or she must be diligently instructed before the marriage may be consummated. For the marriage relation is the foundation of society, and if the contracting parties, or either of them, does not understand Iman, how can their descendants, however numerous, follow the true doctrine. "Beware! Beware!"

After marriage death is dealt with. Broadly speaking the last rites are ten in number. 1. At the approach of death the Iman is

to be recited. At this hour the whole life comes to fruition, the past and the future meet. Here loss means eternal loss, and gain eternal gain. With what care shall we proceed. 2. A will is to be made, giving directions for such distributions as are necessary to make up deficiencies in worship and fastings and to satisfy all vows. 3. If alms have not been fully dispensed, or if there are outstanding accounts, let directions be given for their discharge. 4. (A transliteration) washing the corpse. 5. Preparation for burial and invitation of guests. 6. (A transliteration.) 7. Rites at the grave. 8. Alms-giving for the deceased. 9. On the evening of the burial prayers to be read and worship performed for the deceased. 10. On the seventh and fortieth and one hundredth days and at the completion of the first second and third years after death and on the anniversaries of birth and death, prayers are to be recited and alms distributed.

Birth and death alike are of the Lord's appointment and can neither be delayed nor hindered. Father, mother, wife and children must learn to acquiesce, not cherish feelings of resentment, for if resentment be allowed a place for a moment, Iman is injured; hence the necessity for extreme care. If one's heart grieve for his parents, he can perform rites, read prayers and distribute alms for them, honour all their behests and beg forgiveness for them of the Lord.

The succeeding chapter contains directions for making up the deceased's deficiencies in worship and fasting. This is done by the distribution of wheat, measured according to the kiau-kwei-kin (教規觔), which weighs twenty-six ounces (Chinese.) False oaths are expiated by the liberation of a slave or by a gift of clothing or food to ten poor people; we are warned, however, that the recipients of this bounty cannot make reparation for the deceased's shortcomings; alms-giving is but a means of beseeching remission of sins from the Lord. Worship is the pillar of Islam, defalcation is no light matter; hence these punishments, which to an outsider appear to fall upon the wrong shoulders!

The last offices for the dead are described with great minuteness. Whilst they are being performed the Iman sits on an elevated seat and recites prayers in a low tone. In the case of those who die other than a natural death, all these are to be dispensed with. The bodies of children are to be treated as the bodies of adults.

The sixth item referred to above as a transliteration is the coffining of the deceased. Whilst it is being done, the Iman recites a prayer as the hands and head are alternately raised and lowered. In the absence of an Iman the person in charge of the obsequies may act for him. In these prayers forgiveness is sought for all,

living and dead, young and old, male and female; that the living may live in Islam and the dying die in Iman.

Should there be more than one corpse, the rites for the whole number may be performed at once. If one be a woman, her body is to have the upper place; the bodies of the men to be nearer the priest. Still-born infants (未出聲死者, 'dead without crying') are not to be named, but simply buried in a piece of cloth. Children dying after birth, are to have a name given them, and the rites are to be performed for them as for adults. In the case of a person dying away from home, his family must perform the rites on receipt of the news.

At the funeral the body is to be carried out of the house head foremost, but on the way to the burial ground, feet foremost. On arriving at the grave no one may sit down before the body is lowered into the earth, and if the corpse is that of a woman, no person may look upon it, as it is transferred from the coffin.* In the grave only her own blood relations, preferably her sons, may arrange the body. As it is lowered into its last resting place, a prayer for forgiveness for the dead is to be recited by all present.

The grave itself is to be dug out like a bed, with an earthen pillow, and must be three feet high, to afford room for the deceased to sit up. After heaping some spices within, the body is to be lowered into the grave in the same position as that in which it has been kept hitherto, *i.e.*, with its head to the North and its face to the West. Head and feet must be unloosed and the face uncovered. Three pieces of earth are to be put on the right side of the body—one at the head, one at the feet and one in the middle. In covering in the grave, which is to be left hollow as above mentioned, burnt bricks may not be used. Whilst it is being closed other prayers are to be recited.

The top of the grave must be square and is to stand five inches high, lest the locality be forgotten. Or, if preferred, a stone may be erected, but no name (名) is to be engraved thereon. When the place of interment is subsequently visited, on the way thither, the whole heart and mind must be given to earnest prayer for the forgiveness of the departed. The grave must be approached from the West and a salutation be made to all the dead. Then, sitting down, the prayers may be repeated; that finished, a position is to be taken up on the East of the mound facing the West, where, sitting again, another prayer is to be said. The concluding chapter recapitulates twenty rules for ensuring the acceptance of worship: 1. Sincerity of purpose, not seeking a name amongst men. 2, 3, 4,

* It will be remembered that Mahommedans do not bury the coffin.

Purification of person, clothes and place. 5. Burning of incense.* 6. Propriety in sitting and kneeling. 7. Heart, eyes and mouth to give undivided attention. 8. The prayer for absolution to be recited first. 9. The 'Praise of the Prophet' to be recited three times. 10. Transliteration of titles of three prayers. 11. Every letter and every sound to be read and uttered distinctly, neither slowly nor quickly, nor may tricks be played with the voice. 12, 13, 14. Rules to be observed when certain letters are met with in recitation. These are given in Arabic. 15, 16. Rules to be observed when such words as a 'God,' 'Mahomet,' 'world to come,' 'grace,' 'covenant,' 'punishment,' 'fear' and several others are met with. The remainder give directions about certain prayers and so forth. To be able to dispense with the book at worship is to attain to a good degree.

* The writer has never seen or heard of incense burnt (焚香) in a mosque in China.

Collectanea.

HEATHENISM DEGRADES WOMEN.—When Mrs. Armstrong, laboring among the Telugus, sought a winding-sheet for a dead woman, she was asked: "Was she a saint or a sinner?" The question meant: was she married or a widow; if a widow, she would not be buried in cloth of such quality as if living with a husband. And when she asked one of the many sects of Hindus if there was anything on which they agreed, he said, "Yes, we all believe in the sanctity of the cow and the depravity of woman."—*Christian at Work.*

* * *

WORSHIPPING THE CREATURE MORE THAN THE CREATOR.—Leaving that village I had to pass near another large place, and being tired, was very much tempted to leave it untouched, but the folly of coming ten thousand miles to deliver my message and then going home again without delivering it, flashed up before me, and I at once turned into the place. I there met a very interesting man, a man who professed deepest love and reverence for all good men, and who, when I twitted the villagers with worshipping a 'foreigner' (viz., Buddha), at once defended them by declaring his willingness to worship myself as one who went about to do good. I left him some tracts and showed him the folly of such worship, whereby they worshipped the creature but neglected their Creator.—[*Rev. Herbert Dixon*, in Shansi Province.]

SUPERSTITION ABOUT THE SOUL.—Our woman, Mrs. Chang, has been very ill with her chest since she went out one wet day. To-day we received a message to ask whether her daughter might come to our compound to "call back her mother's soul." It seems that the Chinese imagine that a fright can cause a person to lose one of the three souls which each person is supposed to possess. One day Mrs. Chang was carrying little Colin in our court-yard, when she tripped, and was much startled, lest baby had been hurt. He was not, but she thinks that then one of her souls dropped out, and has been wandering about ever since; therefore she has been ill. Of course we firmly refused, as kindly as we could, to have any such ceremony in our court-yard. But our hearts are saddened to think of a woman who has heard the Gospel so long being still in so great darkness.—[*Miss M. Graham Brown, in China's Millions.*]

* * *

SUTTEE IN CHINA.—A case of suttee, which is unusual now in China, although it is regarded as a very great virtue, is reported from Foochow. The victim was a young woman, whose husband died of leprosy early in the year. She was childless, and had none but distant relatives to depend upon for support; she had, therefore, she said, no alternative but to commit this act of self-sacrifice, and as soon as her decision became known, grand banquets were given in her honor, and these she attended and enjoyed, as though there were no sequel. At the appointed time she ascended the scaffold, where the elders of the town made reverences before her, as before a saint, and then at a given signal she strangled herself, in view of the applauding crowd. A royal tablet, extolling her virtue, will shortly be placed in their temple.—[*Missionary Journal.*]

* * *

VAIN IN THEIR IMAGINATIONS.—In a land where newspapers are only beginning to be known, we look to the walls about the city gates and vacant places to see the thoughts of the people. Numerous placards cover the walls, some in writing, but most of them printed. Many benevolent individuals have had prescriptions for the cure of the disease printed and posted on the walls. Here is one professing to come from the oracle in a certain cavern; here is another purporting to be from the god of thunder; here the recommendation of a certain physician who has wrought wonderful cures; here a Buddhist placard, taking advantage of the excitement, to exhort men to practice fasting to avert the wrath of the gods, and here and there satires and attacks on the medical fraternity for not being able to check the disease, while advertisements of quacks and

drug shops, vaunting their medicines, appear on every hand. The other day the acting provincial treasurer put out a proclamation, saying that the epidemic was caused by bad water in the wells, and saying that he had provided 1000 wooden tanks in various public places and would have them filled with pure water, so that the people could have a supply. But the people are not satisfied with posters and placards; numerous processions have gone through the streets by day and night, in order to drive off the evil spirits that cause the epidemic. A large bell, from a famous temple, has been taken in procession through the streets, that the demons may be frightened away by its noise. Impressions of the inscriptions on it have been taken by rubbings, and these are sold as amulets and charms to ward off the disease. Charms of various kinds are sold for the protection of the person and the dwelling. Lions and dragons, with hideous mien and constant contortions, are paraded through the streets with drum and gong, and are welcomed as they pass with volleys of fire-crackers from shop and dwelling. Pilgrimages to temples go on and idols are carried through the streets in procession. The people seem at their wits' end.—[*Dr. R. H. Graves, of Canton.*]

* * *

A Vain Search for Happiness.—The *Hupao* relates that some days ago a bundle was found on the river bank near the French Bund and was taken to the French Mixed Court magistrate. It contained a monk's wearing apparel and a scroll of yellow paper, on which was inscribed the following:—"I am of good family and was educated to become one of the *literati*. But misfortunes came, of such a nature, that life became empty and tasteless to me. Many sins were on my conscience, which never seemed serious to me until I carefully examined them. I pondered over the road I ought to take, and I decided on repentance. Shaving my head and taking the cowl, the seclusion of a monk's existence suited my purpose. In a temple on top of a mountain I stayed for many years, praying to the gods for forgiveness and becoming oblivious of the busy world below my feet. I thought I had found the true happiness. I was indeed happy—free from anxiety, care and worldly thoughts. One night I had a vision. The assembled gods told me to go westward to find the truth and true happiness. For two long years I toiled along through many provinces, sleeping anywhere, without shelter from rain, snow, sleet, dew or frost, and living on charity. Many a time I was ready to give up, but I persevered, knowing that true happiness could only be derived from intense suffering and hardship. I reached Shanghai only a few days ago, weary and sick, both in body and mind. Everywhere I was ordered off; begging being for-

bidden. Where is the West? Where is the true happiness? May the gods have pity on me! I can go on the pilgrimage no longer. Life ceased to have any charm for me ever since the catastrophe of long ago. To the waves of the Whangpoo I commit my earthly body; my soul may fly whither it will. Farewell to this cruel world!" The unfortunate monk's body was found in the river on Sunday.

* * *

MULTUM IN PARVO.—In some parts of the Shaowu district the farmers have the custom of offering up the "first fruits." This is known here under the name of the *Shang-sin* (嘗新.) Recently while putting James into the Romanized Shaowu colloquial, I explained to my teacher the literal rendering of Jas. i, 18 latter clause and asked him if it could be put into colloquial. He gave me the following: 使我們在他所造的萬物裏爲新出獻供的粟米. This expression has a clear and definite meaning here, as much so, nearly, as the expression "first fruits" had to the Israelites.

For the expression "availeth much" in Jas. v, 16, the teacher preferred 頂見工 to 大有力量. It is very good Shaowu colloquial, but may not be as good mandarin.

The mandarin sign of the future is *huei*, which is represented by the character 會. Williams, in his dictionary, gives an ingenious explanation of how this word came to be the sign of the future, but there is another explanation. Here in south China there is a word used as the sign of the future, which is common to a number of dialects. At Foochow it is spoken *ă*[7], at Shaowu it is *hie*[2], south and west of Shaowu it becomes *hai*. These are all evidently different forms of the same word. In some of the T'iu[1]-chiu[1] and Kiangsi dialects *uei* is the sign of the future. This latter is easily identified with the mandarin *huei*. Can we find any warrant for identifying these two with the others? At Foochow 惠 and several other words are read *hie*, but are all read *huei* in the mandarin. These words substantially bridge the chasm. Other cause might be adduced.

In a large part of the Shaowu prefecture and adjoining regions in Kiangsi aspirated *t'* is changed to *h*. *T'ien* (天) becomes *hien* and 天竺 T'ien-chuh (Hindoo) becomes *Hien-tu*.

We often employ a mason from L'u-k'i[1] Hsien in Kiangsi, in whose dialect this change of t' to h exists along with the change of *h* and *s* to *hs* before i and u. One day he asked me for some *hsieh-hsien*[3], and I had to think two or three times before I perceived that what he wanted was *t'ieh-sien*, *i.e.*, iron wire—two characters for iron—鐵 and 鉄. In the former the phonetic seems to be *hsi*, theatre, pronounced *hi*[3] at Shaowu and *hie*[3] at Foochow. In the second it is

失 *shih.* The above mentioned peculiarities perhaps give us a clue as to why characters, variously pronounced *hie, hi* and *shih,* came to be used for a word usually pronounced *t'ieh.*

Why should the word for cup, *pei* 杯, be represented by a character made up of 木 *muh* wood, and 不 *puh,* not. The ancient sound of *puh* (不) seems to have been *put.* In the Shaowu dialect final *t* has changed to final *i* and *put* has become *pei.* The Shaowu people are largely descendants of immigrants from Honan. They claim that back in the Sung dynasty Shaowu was an important literary centre and produced officials and statesmen of the highest rank. The manner in which the peculiarities of the Shaowu and other neighboring dialects explain some of the anomalies in the use of phonetics in the classical, tends to confirm the truth of their claim. Butchering, wine and soi-making and silver smithing are the only trades the people of Shaowu city engage in. Carpenters, masons, blacksmiths, shop-keepers, etc., all come from abroad.

Most Chinese cities have a poetical name. Foochow is called 榕 城, *i.e.,* Banian city; Shaowu is called the Ts'ian^5-ch'ĭng^5 (樵 城) or wood-gatherers' city. Quite a large proportion of the inhabitants get most of their living by gathering wood and selling it to the outside traders, etc.

The Chinese also sometimes have sportive or opprobious names for the people of certain regions. In this part of Fuhkien there are many Kiangsi men, and one could hardly offer them a worse insult than to call out *Hia^5-ma^5,* toad.

There are many immigrants from south-eastern Fuhkien, in the Shaowu prefecture. The south-eastern prefectures are known as the *Hia-fu* (下 府) and these immigrants as the 下 府 人. Their own pronunciation of these words is *Ha-fu-lan,* and this Ha-fu-lan has become current as a name for them, even among those who cannot speak their dialect.

At Foochow the people are superstitious about any one dying in the house. It takes a large sum of money to hire them to allow a stranger, dangerously ill, to be brought into the house. At Shaowu, on the other hand, the people are superstitious about births. Money can hardly hire a native to let a pregnant woman move into his house. The Shaowu people are not specially superstitious as to deaths in the house, nor the Foochow people as to births.

Near Shaowu the road to Kiangsi passes along the foot of a hill called by the Chinese a *chung-shan, i.e.,* "bell hill." Where the bank slopes up from the road, there are a number of holes about six inches wide, from one to two feet long and one to ten inches deep, scraped out in the soil. These have all been made by the feet of Kiangsi travellers, who believe that scraping the foot in the soil of a

bell-shaped hill, will relieve the aching caused by walking too far.

Years ago I had a man come to me as cook, who seemed to me to have no ear for music. At family prayers he was always growling several notes below the rest. One day, while traveling on a sampan, I overheard him singing a tune quite correctly, only he was down half an octave below the proper pitch. Next time, at family prayers, I pitched the tune about three notes too low. The cook growled through the first stanza as usual; toward the end of the second he rose till his voice made a horrible discord, but by the end of the third stanza he came into accord with our voices. For the following three or four days I gradually raised the pitch, till it was within one note of the proper key, which was about all his voice would bear. Since then I have often found it a help to pitch a tune a note below its usual key.

Baptism.

"Baptize means to 'dip' in Chinese (蘸)."

A CIRCULAR, with the above title, came into my hands some time since. No doubt it was sent to most other missionaries. Its design was evidently to favor a change in the term for baptism in the revision of the Chinese Scriptures, or at least to bring the question before the minds of missionaries, possibly to test the question whether a consensus of opinion would favor such a change. Such a question, supported by the honored name of Dr. Chalmers, one of the revision committee, is deserving of serious consideration. With much said in the circular I cordially agree. This I need not stop to designate. What I wish to do is to point out one or two things not adverted to, which seem to me necessary to keep in mind, in order to make a faithful translation.

I. The first is, that few important words in Greek, or any Western language, will find a word in Chinese which will faithfully translate them in all their meanings, and *vice versa*. This is so evident to me that it seems almost a waste of time to illustrate it, still it has a bearing on the question at issue. Let us first take a common Chinese word, 皮, as an example. It means skin, fur, bark, shell, cream (of milk), any outside covering. Can we find a word in English that covers the same range? Or would we, because 皮 means skin, translate 奶皮 as "milk skin"? or 樹皮 as "tree-skin"? Dr. Chalmers has shown that *βάπτω* means to dip. I am not concerned to show that to dip is not one of its chief meanings, nor to deny that it is its original meaning. I might even admit every instance brought

forward by Dr. Chalmers (though some of them are questionable) and yet not be ready to admit that dip or 蘸 should always render *βάπτω* and its cognates. Do not these words have other meanings which dip and 蘸 can not translate? They also mean to dye, either by dipping or otherwise, as when a garment is dyed or stained by coloring matter dropped upon it. A lake was baptized with the blood of a mouse shed in it. A mind filled with fantasies is said to be baptized with them. There are other meanings; as, to wet, to glaze, to temper. *βαπτίζω* similarly has meanings which dip does not reach; as, when ships are sunk, the shore overflowed with the tide. It also means to wet, moisten, pour upon, drench. The drunken are *οἱ βεβαπτισμένοι.* Some of the instances mentioned by Dr. Chalmers are also conclusive. Was Nebuchadnezzar's body dipped with the dew of heaven? The "dyed garments" may have been dyed by dipping or they may not, but in either case the meaning is dyed, not dipped. As to the instance of Naaman, it is of interest to note that he was commanded to wash; he obeyed by baptizing himself. Is it not evident that to wash and to baptize in this case are the same? It would be more natural to suppose that Judith went to the fountain to wash rather than to dip herself, since, being situated in the camp, it would not be a very suitable place for a high-born maid to dip herself, even at night. In the Wisdom of Sirach, "baptized from a dead body," must surely be purified, not dipped. In Is. xxi, 4 we have *ἡ ανομία με βαπτίζει*; can we translate, "iniquity dips me?" But this is surely enough to establish the point.

II. But baptism is the name of a sacrament. When so important a rite was established, naturally, perhaps necessarily, the words referring to it would change in meaning and use. For this reason it seems to me not "needless to go on to the discussion of the New Testament," for it is only there that the sacrament appears fully developed. It is true that among these Jews there were "divers baptisms," which were effected by immersion, by effusion and by sprinkling, and the facts throw light on Christian baptism, but they were not Christian baptism.

The use of *βάπτω, βαπτίζω, βάπτισμα* and *βαπτισμένος* in the New Testament clearly shows that dip is not *the* meaning, but only one of the meanings. There is no word in Chinese that can render them in all their uses. Indeed, in some cases I think we must resort to a paraphrase, in order to give the meaning. The children of Israel are said to have been all "baptised unto Moses in the cloud and in the sea." Believers are baptized into (see revised version) (*εἰς*) the name of the Father and of the Son and of the Holy Ghost, What Chinese word can express the meaning? In the expression, "baptized with the Holy Ghost," will dipped express the meaning? both

it and 蘸 are equally out of the question. But why multiply instances? In order to settle the proper term, or terms, in Chinese for baptism and to baptize, we may profitably enquire what constitutes "faithful translation?" Is it not taking the thoughts expressed in one language and transferring them to another? It has much more to do with the meaning and power than with the form of expression. It may require changes from the abstract to the concrete, from positive to negative, from active to passive, from proverb to plain language, from direct statement to paraphrase. Sometimes a transference of the expression becomes the simplest method of reaching the object. A perfect translation from a Western language is often impossible, because there is no corresponding thought; such is the case with many Scripture terms, among which is "baptism." What shall we do in such cases? If we can not find a term which conveys the essential meaning, would it not be better to resort to a paraphrase or to transfer the term? Baptism is itself an instance of transference from Greek to English. There are many others. Messiah, Christ, Mammon, raca. The technical terms in English are in large proportion transferred from other languages. What are the essential ideas in baptize and baptism? "Wash" comes nearer than "dip," but I think "wash" sadly deficient. Purification is symbolized, but not less important is the thought of change of allegiance; from being an alien to the commonwealth of Israel, one is made a citizen of the heavenly kingdom, whose Sovereign is Immanuel, King of kings and Lord of lords. It is the public acknowledgment and sealing of a solemn covenant. If there is to be any change in the term for baptism, let it be in the direction of including this richer meaning, which would, I think, require at least two characters, or a transference of the term.

I have sought only to give a few hints, not to fully discuss the subject.

ANONYMOUS.

[The admission into our columns of the above must not be taken as an incentive to discussion of the much controverted subject of baptism. It is our opinion that the spirit and method which characterize this production, as well as the subject matter itself, are worthy of attention.—ED.]

Cruise of the "Bear" in Behring Sea and Arctic Ocean—1890.

A Visit to the Snow-covered Coast of Siberia—A Whaler crushed in the Ice—Starvation and Death—A Strange Primitive People—Herd of Fifteen Hundred Reindeer—A Sleigh-ride with Reindeer—Superstitious Rites—Shooting Seal—In the Ice.

BY SHELDON JACKSON, D.D., U. S. GENERAL AGENT OF EDUCATION FOR ALASKA IN THE "N. Y. EVANGELIST."

Siberia, the great exile prison house, the enforced home of some of Russia's noblest and most cultured citizens, the battle-ground of conquering Cossack and free-booting Promyshlenki in their century's march across Asia is, in its northern and north-western section, a dreary waste of low-rolling and frozen tundra or rugged, snow-covered and storm-swept mountains, the land of the fierce howling poorga, of wild beasts and scattered tribes of brave, hardy and half-civilized people.

Its bleak, ice-skirted, snow-covered shore north of Kamchatka was our next landing place. Off this coast on the 5th of May, 1885, the whaling back *Napoleon* was caught and crushed in the ice. The disaster came so suddenly that the crew had barely time to spring into the boats without provisions or extra clothing. There were four boats with nine in each. Four days after the wreck, two of the boats were seen by the bark *Fleetwing*, and their crews rescued, five of them dying from the effects of the exposure. The remaining eighteen men, after seven days' tossing about in the sea, took refuge upon a large field of ice, where they remained twenty-six days. During this time one-half of their number died from exhaustion and starvation. While on the ice all they had to eat were two small seals, which were caught. One of the men, Mr. J. B. Vincent, being unable to eat the raw seal, had not a mouthful of nourishment for eleven days.

On the 7th of June the nine survivors again took to the boat, and in three days effected a landing on the Siberian coast, to the south-west of Cape Navarin. The day after they landed, five of the remaining died, being so badly frozen that their limbs dropped off. Rogers, the mate, Lawrence, a boat-steerer and Walters, the cooper, were also badly frozen and helpless. They were cared for by the natives who, though in a half starving condition themselves, divided their living with them. The three men lived through the winter, subsisting on dried fish until March, when Lawrence died, followed the next day by Rogers and shortly afterwards by Wallace, leaving Vincent the sole survivor of the party. Vincent, being in better physical condition than the others, was adopted by a family having a herd of domesticated reindeer, and therefore had more to eat. With them he remained for over two years until found and rescued July 15th, 1887, by Captain M. A. Healy, commanding the U. S. R. M. steamer *Bear*.

While among the deer-men Mr. Vincent carved on a board with a knife the following message, and asked his new made friends on the coast to give it to the first ship they saw. On one side was—"1887 J. B. V. Bk. Nap. Tobacco give." On the reverse side was "S. W. C. Nav. 10. M. Help Come." This piece of wood ultimately reached Captain Healy and told the story—"1887, J. B. Vincent, of the bark

Napoleon, is ten miles south-west of Cape Navarin. Come to his rescue. Give the bearer some tobacco for his trouble."

Captain Healy was at Port Clarence when he received the message. With his usual promptness, he steamed over to the coast of Siberia, and after some difficulty in the fog, finally found and rescued the wrecked sailor.

During the following winter Congress made an appropriation for the purchase of presents with which to reward the natives for their care of Mr. Vincent and his comrades. Captain Healy was delegated to distribute these presents, and for that purpose we were *en route* to Siberia.

On Sabbath afternoon, June 22, we crossed the dividing line between Alaska and Siberia,—the United States and Russia, and in the evening we crossed the 180th degree of west longitude and passed from farthest west to farther east, thereby losing a day in our chronology. The next day instead of being Monday was Tuesday,—the Tuesday that eighteen hours later would dawn upon our friends in the eastern part of the United States. For convenience sake, in the narrative I will keep the old reckoning.

Monday, June 23rd, opened very foggy, but about 8 o'clock the fog lifted, and Cape Ñavarin and the coast of Siberia were in full view. A more desolate and dreary scene it is hard to conceive of. A range of mountains, with an elevation of about 2000 feet, lined the coast. Cape Navarin itself ended in a precipice 2512 feet in height, the base of which descended into the sea. Although it was so late in June, the whole country was still covered with snow, except bare spots here and there. Sleds, drawn by dogs and reindeer, were still in common use. Even while approaching the coast, snow storms were seen sweeping through the canyons of the mountains. The temperature on deck at noon was 45 degrees. A sharp lookout was kept for the native village which was located upon the map, but which was not found upon the coast. At length two tents were seen on the beach, and abreast of them we anchored at 2 p.m. The Captain and Mrs. Healy, Lieutenant Dimmock and myself went ashore. The Captain at once sent messengers in every direction on dog-sleds to gather the people together. The main distribution of presents took place on the afternoon of the 24th, and consisted of 1000 yards of drilling, 500 yards of calico, 100 packages of glovers' needles, 8 dozen hand looking glasses, 1500 pounds of ship bread, 2 half barrels of sugar, two barrels molasses, one chest of tea, six dozen combs, five dozen packages of linen thread, four dozen tin pails and pans, one dozen iron pots, two kegs of nails with hammers, files, gimlets, saws, braces and other carpenter tools, one dozen rifles and one-half dozen shot guns, 125 lbs. of powder, 300 lbs. lead, two bags of shot and 20,000 caps, 1000 cartridges, axes, hatchets and butcher knives, two dozen fox-traps, four dozen pipes, tobacco, snuff, one box goggles, one package fish-hooks and lines, beads and one box children's toys. Total value, $1000.

There are three tribes or families of natives on the Behring Sea coast of Siberia: The Kamtchatkans, occupying the peninsula of the same name; the Tchuctchees, occupying the general region west of Behring Straits and the Gulf of Anadir; and the Koriaks, occupying the country between the former two. Our visit was to the Koriaks, although I afterwards met the Tchuctchees at East Cape. The Koriaks can be divided into three classes: The civilized ones that have come more or less under the influence of the Russian settlements in the interior; the

coast men, who mainly subsist on the whale, walrus and seal; and the deer men, who live off their herds of domesticated reindeer. The latter two classes are more or less nomadic and pagan. They are said to offer sacrifices of dogs.

We met the deer and coast Koriaks. They are a good sized, robust, athletic and fleshy people, with prominent cheek bones, broad noses, black eyes and a pleasant, good natured expression. The men shave the crown of their heads, leaving a fringe of coarse, black hair, round the forehead and sides, giving them the appearance of so many monks. They are said to do this, that the flying of the hair in the wind may not frighten the wild reindeer when hunting. The women wear their hair parted in the middle, the two braids hanging down the back. Some braid strings of beads around their necks or pendant from their ears. The women are very generally tattooed down the centre of the forehead and along each side of the nose to the nostril, and elaborate designs cover the cheek. I also saw tattooing on the hands, wrists and arms. One girl had two waving lines from the forehead to the nostrils, and nine in a fan shape from the lower lip to the chin. Another, with other marks, had an X on the chin at each corner of her mouth. Occasionally the men were tattooed; I saw a husband and wife marked exactly alike. They were dressed exclusively in skins and furs. Neither on their persons nor in the construction of their tents, furnishings or bedding did I see as much as a thread of wool or cotton. Their clothing, tents and bedding are made from reindeer skins. Their food is largely dried reindeer meat, supplemented with whale and seal blubber. Their thread is reindeer sinew, and from the reindeer horns are made many household implements.

The dress of both men and women is made of a large skin shirt, so constructed that the fur can be worn outside or next to the skin, as may be desired, and a pair of skin pants with the fur inside. These extend to the knee. Those of the women are wide, so that when tied at the knee, they present a baggy appearance similar to Turkish trousers. Then a pair of fur boots, soled with seal or walrus, hide. The tops of the boots are tied closely around the bottom of the pants. Suspended by a string around the neck is a fur hood, which can be pulled over the head when needed. The babe is carried inside the parka, or fur coat on the back of the mother. A belt around the waist of the parka keeps the babe from slipping down too far. The dress of the babe consists of a single garment of reindeer skin, but this garment combines hood, coat, pants, shoes and mittens all in one. When dressed, only a small portion of the face of the child is visible.

The sleds are made of birch runners. Over these are a half dozen arches made of reindeer horns. These arches connect the runners and support the floor of the sled. At the rear end of the sled is a slight railing to support the back of the traveller. No iron is used in making the sled; all the parts are firmly lashed together with whalebone strips or raw hide. The runners are shod with bone. Before these are harnessed six dogs in pairs, or two reindeer. The reindeer are also driven side by side. The harness of the reindeer is very simple, being a strap around his neck connected with a trace between his legs.

The tents we saw are conical, like those of the Dakota Indians, the poles being covered with reindeer skins or walrus hides. In some portions of the country, where straight poles cannot be had, whalebones are used for frames, and the tents are oval in shape. Within the tents, for the sake of greater warmth, are small inner enclosures, made by

hanging reindeer-skin curtains. These small enclosures are the sleeping places. As they follow their herds from one pasturage to another, these tents are easily taken down, loaded on the sled, removed to the next camp and set up again.

They have two kinds of boats, consisting of a light frame of birch-wood, over which is stretched seal or walrus skin. The large, open boat, is called by the natives oomiak, by the Kamtchatkans, bidar. These will carry from twenty-five to fifty people. The smaller boat is intended for from one to three men, and is entirely encased in skin, except the openings left for the men to sit in. These are called kyaks, kaiak or bidarka.

In hunting whales, walrus and seals they use spears with ivory points set in bone sockets. Small birds and animals are trapped. Their gun is a miniature rifle with a barrel not over two feet long. To the stock are fastened by a hinge two light sticks, which are used as supports to the gun when firing. Powder and lead are so difficult to obtain and expensive that the hunter runs no unnecessary risk in using either. It is said that sometimes they hunt to recover the bullet in order to use it again. I tried in vain to purchase one of these guns. They seem to have no chiefs; their organization being largely patriarchal. If one man accumulates more deer than his neighbors, he secures a certain amount of influence on account of his wealth. Poor men, who have no deer of their own, join his band and assist in caring for his herd, in return for food and clothing. The only law that governs the community seems to be the natural law that is found in all barbarous tribes, that of retaliation. A few years ago a feud started between a band living on the coast and a band of deer men living in the neighborhood, during which the latter band was exterminated.

They impressed me as a very unselfish people. In the distribution of the presents none seemed to think that some one else was receiving more than he. The more frequent expression of anxiety seemed to be that no one should be overlooked. They also called attention to some who were unavoidably absent, and offered to take them their share. Evidently some of them had never been upon a ship before, and they were naturally curious to look all over it. Sometimes when a family came off in their boat, at first only the men came aboard. After a while, as if gaining confidence, the women and children would venture. Frequently as soon as they were on deck they would sit down as if afraid to stand up. One woman, reaching the deck in safety, expressed her joy by throwing her arms around her husband's neck, and they rubbed noses (their method of salutation in the place of kissing.)

I secured from them for the museum of the Society of Natural History and Ethnography at Sitka, a number of things, to illustrate their manner of living.

There being a herd of some 1500 reindeer a few miles up the coast; in order that we might visit them and the ship procure some fresh meat, after the distribution of the presents, the Captain got under way and sailed up to the reindeer herd, where he again anchored. Going ashore we found the herd on the beach, some of them apparently drinking the salt water. The winter, with its unusual amount of snow, had been severe upon them, so that they were very poor. They were also shedding their hair, and their horns were in the velvet, so they did not make a very impressive appearance. Off to one side two sleds were standing with two deer attached to each. Getting upon one of the sleds, by motions I made them understand that I wanted a ride, and

a short one was given me. The reindeer were much smaller than I had expected to find them; the majority of them being not much larger than the wild deer of other sections. The captain purchased four deer, which were slaughtered and dressed for him. When getting ready to lasso the deer, the owners' family seated themselves in a circle on the ground, where probably some rites connected with their superstitions were observed. Upon attempting to approach the circle, we were motioned away. After a little while the men went out and lassoed a selected animal, which was led out on one side of the herd. The man that was leading it stationed himself directly in front of the animal and held him firmly by the two horns. Another, with a butcher knife, stood at the side of the deer. An old man, probably the owner, went off to the eastward, and placing his back to the setting sun, seemed engaged in prayer, upon the conclusion of which he turned around and faced the deer. This was the signal for knifing the animal. With apparently no effort, the knife was pushed to the heart and withdrawn. The animal seemed to suffer no pain, and in a few seconds sank to his knees and rolled over on his side. While this was taking place, the old man before mentioned, stood erect, motionless with his hand over his eyes. When the deer was dead, he approached, and taking a handful of hair and blood from the wound, impressively threw it to the eastward. This was repeated a second time. Upon the killing of the second animal, the wife of the owner cast the hair and blood to the eastward. I did not remain to the slaughter of the other two. While the animal was bleeding to death, several women and girls gathered around and commenced sharpening their knives on stones, preparatory to skinning the animal, which they proceeded to do, as soon as the deer were dead. Engineer Meyers photographed the herd.

In Memoriam.*

GEORGE SMITH, OF SWATOW.

By his Comrade and Friend, the Rev. H. L. Mackenzie, M.A.

My Dear Mr. Matheson,—I read with interest your touching "In Memoriam" of our beloved brother, the Rev. George Smith, in the May number of the *Presbyterian Messenger*. In few words it contains what the Church and her missionaries, as well as his bereaved relatives, will regard as a most appropriate tribute to our departed friend. I am sure that you and the many friends of Mr. Smith will welcome, by way of supplement to your own fitting words, some affectionate reminiscences from me, his oldest and most intimate companion and friend in the mission-field. I feel that it is due to his honoured memory not only that you, as convener of the Foreign Mission Committee, should testify to his worth, and to the very high estimate formed of him by those at home who knew him, but that one of us also, his fellow missionaries abroad, should express our deep regard and affection for him, and our warm appreciation of the great work which the Lord wrought by him in the Swatow region.

I remember that on my first return from China, in 1870, after having spent more than nine years with Mr. Smith at Swatow, I wrote

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to you of his abundant labours and rare self-denial, remarking that I felt it to be a privilege to be associated with such a fellow-laborer. Twenty years and more have passed since then, and I have but to repeat, with additional emphasis and a still larger knowledge of my friend, what I then wrote.

George Smith was born in Glen Tanner, Aberdeenshire, on March 25th, 1833. In his early youth his parents removed to Aberdeen, and it was there that he was educated. He gained a bursary at King's College, and entered the classes at that ancient seat of learning in 1849. It was then our acquaintance began, and I still remember him as a class-fellow whom we all respected as a serious-minded, resolute student. From the first he openly declared himself a servant of Christ. He used to attend the meetings of the Students' Missionary Society, and otherwise also showed that the things of God and His kingdom were to him great realities. He was a keen and diligent student, and, in classics especially, he took a very high place. He was one of the three competitors for the Simpson Greek Prize, the highest the College had to bestow in classics, and though he did not win it, we all knew that the successful competitor had no easy task in beating George Smith. From King's College, where he took his degree of M.A. in 1853, he went to the Free Church College of Aberdeen, and completed his course there in the spring of 1857. I have often heard him speak of the great advantages he reaped from the instructions of the professors in the Free Church College, and his recollections of the late Principal Fairbairn and Professors Smeaton and Sachs were very cordial and grateful. In those days, too, he was a member of a club or society for reading and discussing Greek literature, Principal Geddes and other well-known men being among his fellow members. Even in China, long after his student days, he was careful to keep up his reading of Greek and, to some extent, of Hebrew also; and, so late as last year, I remember how in some efforts at amending Chinese translations of the Scriptures (a very difficult task!) he made use of his knowledge of the original Hebrew and Greek.

When I was a student at the New College, Edinburgh, in 1857, I met my old class-fellow on his way to China. A farewell meeting on his behalf was held in Free St. Luke's, and as, along with many others, I shook hands with him and wished him God-speed, I little dreamt that in less than four years I should be with him at Swatow.

His first destination in China was Amoy, and there he spent a year diligently acquiring the language and preparing for an entrance on the glorious work of preaching the Gospel to the heathen. He left Amoy for Swatow, chiefly in response to Mr. Burns' urgent desire that he should go to that needy and quite unoccupied field. He felt, too, that there was no such lack of missionaries at Amoy as to make it a necessity that he should remain there, and I believe that he eagerly responded to Mr. Burns' request, and with all his heart entered, single-handed, on the arduous task which awaited him. It was ever his way, bravely, and with an utter disregard of personal comfort, to follow what he felt to be the call of God. Mr. Burns had been in Swatow for nearly two years, from 1856 till the autumn of 1858; but though he had preached in Swatow and in a few places in the neighborhood, it cannot be said that he was the founder of our Swatow mission. That honor belongs to my beloved comrade, George Smith. And from the time he began his work there, in the end of 1858 until on the 15th of February of this year, the Master called him to his rest and reward, his desires and thoughts, his prayers and labors were full of the great and holy

enterprize. He longed with a growing longing for the ingathering of the heathen and for the upbuilding of the Church in the Swatow country, and to this double object he consecrated himself with an intense and sustained devotion.

It was not an easy field on which he entered. The rich and populous plains of Tie-chin (*i.e.*, the Swatow region), with their well-nigh innumerable towns and villages, all lying in gross darkness, afforded splendid opportunities for evangelizing. But the work was one in which much hardship and privation, and even danger, had to be incurred. Mr. Smith was not the man to flinch. He preached not only in the town of Swatow, but in many parts of the surrounding country, making long and fatiguing journeys and encountering all manner of abuse and contempt and opposition from the lawless and ignorant people. When visiting Tsng-lim, a market-town in the neighborhood of Yam-tsau, he was severely beaten with a carrying-pole, by a man who angrily rushed at him while he was preaching. At Am-pou the mob rose upon him and furiously stoned the little chapel in which he was, and began to shout out, "Kill him, kill him." He was only rescued by the prompt action of the mandarin and his subordinates. At Chao-chow Fu a large city of over 200,000 inhabitants, now one of the chief points of our mission, he was the first European who dared to enter the city unguarded, and he stood his ground for days, preaching the Gospel and reasoning with the people, who came in crowds and filled to overflowing the little chapel. Nor was it to quiet and respectful hearers that he spoke, but to proud and contemptuous (so-called) *literati*, who tried in every possible way to insult him and to make light of his message; and to the "roughs" of the city, who were but too ready, not only to mock him, but to treat him with shameless violence. But by his courage, his patience, his gentleness and his ready and effective replies, he won the day. The mass of the people were at first disposed to treat him with bitter scorn and hostility, but after awhile they "let him alone," and even the very mandarins, who a few years before had seized and imprisoned Mr. Burns in that city, now showed at least some outward respect to Mr. Smith, and at length even made provision for his safety. I remember well, too, his return from the district city of Kieh Yang, where we opened a station in (I think) 1866, and which he was the first to visit. I noticed that his face was marked with scars and wounds in several places, and I knew well what that meant. But he merely smiled and said that the people had been rough and hostile; the fact was they had stoned him, and the few native Christians who were with him, and behaved so outrageously that the wonder was that he and the others did not suffer more harm.

But I need not multiply instances of Mr. Smith's indifference to his own comfort and safety, if he could but speak for his Master. His whole life testified to his readiness to "suffer hardship as a good soldier of Jesus Christ."

After he had labored in Swatow and its near neighborhood for about a year, he had the joy and privilege of receiving the first convert of the mission, Tan Khai-lin. He was the son of a petty mandarin, and had left his native place, the city of Chao-chow Fu, because of family difficulties. In Swatow he happened to go into the chapel where Mr. Smith was preaching. He became interested in what he heard, and gave such evidence of being a true convert that, after due probation and instruction, he was baptized. Tan Khai-lin is still with us, the first of our native pastors. One of his sons assists in Dr. Lyall's hospital, another is a

student in our Theological College, and his eldest daughter, after several years' education in our Girls' Boarding School, is now the wife of one of our most promising young preachers.

During the generation that has come and gone since Mr. Smith began his labors in the Swatow field, the work has largely extended, and it may be truly said that from the beginning of his work in 1858 till he left for home in 1873, its growth and extension were in a conspicuous degree due, under God, to his zeal, his prayers and his constant preaching. As little companies of disciples were baptized in the surrounding country, one out-station after another was opened, in order that these "sheep" and "lambs" might be fed, and that the Gospel might more statedly be preached in and around those places. In almost every instance the effort to secure chapels and the right to preach in them was met with bitter and unscrupulous opposition on the part of the heathen. I often felt that had it not been for Mr. Smith's calm assurance that God was with the work, and his strong and resolute will to "hold on" and to "fight it out," we should not have succeeded as we did in widening out the mission and in penetrating into new parts of the country. I still recall, with a smile of admiration, how he prevented our being driven out of Ung-kng, a large town in the north-east of our field. We had rented a house there for a chapel. The rent was paid in advance, and we held all the documents entitling us to the use of the house. We had placed two of the native brethren in charge. Mr. Smith was at the time at Yam-tsau, twelve miles from Ung-kng. The two brethren, urged by the timid landlord of the house, and frightened by the threats of the neighbors, weakly gave up the house and returned to Yam-tsau, arriving in the evening. Mr. Smith being sure of the rights of the case, and hoping that prompt and decided action would win the day, sent the two brethren right back that same night, having first administered a sharp rebuke for their too readily abandoning their post, and charged them to "hold the fort" until they were forcibly expelled. They went back, arriving about midnight, and again entered the house, and were left in peaceful possession! We have had a chapel in Ung-kng ever since, and have suffered no molestation worth speaking of.

How Mr. Smith went to and fro in those years, by land and by water, not always without peril, and often in weariness and hunger and in much personal discomfort; how he ceased not to pray for and to teach and comfort and, when needful, rebuke the converts; how he instructed the preachers in the Word of God, and by precept and example urged them to fulfil their ministry; how he taught our servants to read and understand the Scriptures, and to commit large portions of them to memory—and some of these servants became in after days useful preachers and office-bearers in the Church; how he delighted in preaching to the patients in the hospital and in examining the applicants for baptism there and elsewhere; how, in a word, he abounded in trustful and strenuous toil—*the day* will declare. I can only say that to myself, and, I believe, to his other fellow-laborers from Scotland, and to the Chinese Christians, he was often a wonder. In recalling those years, it seems to me as if he might, with all sincerity, say (and the verse was a very favorite one with him), "But I hold not my life of any account, as dear unto myself, so that I may accomplish my course, and the ministry which I received of the Lord Jesus, to testify the Gospel of the grace of God."

Over and over again, and in all parts of our mission-field, have I heard the native Christians, men and women, old and young, quote Mr.

Smith, telling what he had said to cheer and guide and help them. *His words stuck*, and I felt when his hearers repeated them to me, years after they were spoken, that the explanation of it all was that they were the words of a man of much faith and prayer, speaking in the power of the Holy Ghost.

In 1873, after more than fifteen years of unremitting labor, occasionally interrupted by illness, he returned to his native land. He had often been urged, both by the Foreign Missionary Committee of the Church and by his brethren in the field, to go home for much-needed rest and change. But he could not tear himself away from his loved work; and year after year passed, until at length failing health made it manifest that he had remained in China too long. In returning to England he went by way of New Zealand to visit his brothers and their families. But he did much more than visit them. In very many places, first in New Zealand and then in Australia, he preached the Gospel and told the people the story of the mission in China, and was largely instrumental in stirring up an interest in those new lands in the evangelisation of the Chinese. He collected a very considerable sum of money (over £200) from the congregations he visited, for the Swatow mission. And for a good many years thereafter fruit was found of his travels in those colonies; for from time to time contributions were received from several of the Presbyterian Churches there in aid of our work. No doubt, besides, his burning words helped to provoke the colonial Churches to engage more earnestly in mission work among the many Chinese living within their own borders.

His zealous labors in the colonies told on a constitution already enfeebled by his long residence and many hardships in China. Consequently he was obliged to remain in this country for eight years before it was judged safe for him to return to China. Those eight years were, to a considerable extent, a time of enforced leisure, but by no means wholly so. There are many in different parts of our land who met with him then, and who delight to recall their intercourse with him and his sermons and missionary addresses. And while we in China lost not a little through his prolonged absence, yet the cause of the Lord in that land was much helped at home through his eager, heartfelt advocacy of it, both in public and in private.

Messrs. Moody and Sankey visited Aberdeen soon after Mr. Smith's return to it in 1874. He threw himself very heartily into the work along with them, helping in various ways, and often, I fear, beyond his strength. But it was just the nature of the man: he could not be still or inactive where any Christian enterprize was being carried on in which he felt at all able to bear a hand. Gladly and with alacrity he did what he could, and none rejoiced more than he in the fruits of the labors of the American evangelists. After waiting for eight long years, Mr. Smith was permitted once more to set sail for China. In the beginning of 1881 he again landed in Swatow, accompanied by his wife, one of the daughters of the late Professor Gibson, Free Church College, Glasgow. They received a right hearty welcome from us all, and great was Mr. Smith's joy in the manifest progress of the mission during his absence. The mission to the Hakkas, of which he was the founder in 1870, was now fully established, with its own centre at Ng-kang-phu. The number of converts and of out-stations had greatly increased, and a college for theological students and girls' and boys' boarding schools had been built. A large new hospital, built by his beloved colleague, Dr. Gauld, was, under Dr. Lyall's charge, a centre

of beneficent and far-reaching Christian influence. The work of the Women's Missionary Association had been started by Miss Ricketts. All this and much else was cause for profound thanksgiving to Mr. Smith on his return to carry on the holy war. But I need not enlarge on the last ten years of Mr. Smith's life and work. With unabated zeal and devotion he gave himself to the great cause. In the college, in the schools, in the hospital, at the out-stations and in Swatow, he taught and preached with might and main, delighting in his work, and ever feeling that it was all too little for such a Master as he served. Six months after his return a great sorrow befell him in the death of his wife, a sorrow indeed in which many shared, for Mrs. Smith was a lady of a singularly gracious and gentle disposition, and her fellow-missionaries, and many besides, mourned that she was so soon taken from us. In 1883 Mr. Smith again married, taking Miss Mellis, a cousin of his first wife, as his partner. She and her five children survive him, and are now in this country. I am sure this needs but to be mentioned to call forth much sympathy and prayer on her and her children's behalf from the many friends of her departed husband, as well as from the Church whose missionary he was.

It would be easy to prolong this account of Mr. Smith's life, for my heart is full as I write of him; and feeling the bereavement and loss as I do, I would fain give expression to the feeling by dwelling still further on the work of the founder of our Swatow mission and my loved companion for over thirty years. But it is unnecessary. All who knew him, knew him as a man of quite exceptional earnestness and devotion, of staunch orthodoxy, of strong will and of a kind and hospitable disposition. He walked in the old paths and clung tenaciously to what some call the old theology and the traditional evangelical beliefs, and was always ready to do battle for them. He delighted much in the Word of God, and daily made it his diligent study. Preaching was a joy to him, and his ambition always was to exalt Christ. He was very constant and very intense in his longing for souls and for the edification of the Church. And in this connection I may add that we are indebted almost entirely to him for the hymn-book that has for many years been used by the Chinese Christians in and around Swatow. He bestowed much labor and pains on it; and though very few of the hymns were composed by himself, he did most useful service to the Church by adapting to our Swatow dialect a large number of hymns composed or translated from English by Mr. Burns and others.

During the earlier years of his work in China he very frequently preached in English on board ship in the harbors of Amoy and Swatow, preparing for or following up his preaching by visits to the officers and men, by tract distribution among them and by affectionate and faithful talks. When a regular English service for the foreign residents at Swatow was established, Mr. Smith took his share in the difficult work—difficult because, besides other reasons, our work among the Chinese made such constant and pressing demands on our time and strength—and he won the deep respect of all by his earnest and well-thought-out sermons.

I have but touched on a few things that occur to me as I recall these precious years of fellowship in toil. But, in conclusion, I may say that he was a worthy associate and successor of William Burns and Carstairs Douglas. He differed from them in many ways, but unmistakably he was a man of like faith and zeal and laborious consecration to duty and to his Lord. The Church at home may well thank the Master for giving

her men so richly qualified and endowed as these men were to begin her work in China, and to lay the foundations of that mission enterprize which year by year is, through God's blessing growing in extent and importance. And we, their companions and followers in the great work, may well call to mind their faith and labors, that we may be incited to fresh zeal and patience and boldness. Is it not fitting that all three—Burns, Douglas, Smith—should sleep in Jesus in that far-off land for whose conversion to Jesus they toiled and prayed?

The Language of Reverence in China.

MR. BARBER did well to call attention* to the question of the propriety of addressing God in Chinese as 你, and C. W. M. has done well to present another view of the question in his paper on the same subject in the July number of THE RECORDER. The subject is one of vital importance and affects not only the language of prayer, but also the language to be adopted by the translator of the Scriptures. If it is vain to hope at this time for uniformity of opinion and of practice in regard to it, it may nevertheless be well to hear what there is to be said on both sides of the question.

The matter was brought up at the Shanghai Conference last year, but no discussion took place. Some one asked, "Is it in accordance with Chinese ideas of reverence to use the second personal pronoun (*Ni*) in addressing the Deity?" One very senior missionary answered—according to the Conference Report—with magisterial brevity, that it was; but unfortunately he gave no ground for this assertion. The other speakers apparently had no direct answer to give to the question that had been asked. One said that the Roman Catholics used the term extensively in translating Thomas à Kempis, and he himself seemed to favour the practice. Another speaker told the Conference that a large proportion of the Christians in his own congregation often used *Ni*, but nothing was said by any one, so far as appears from the Report, that threw any direct light on the original question.

C. W. M., however, in the July RECORDER deals directly with the question when he says, "Chinese etiquette forbids the use of 你 when addressing superiors." One of the speakers at the Conference said that "we should get out of the trammels of etiquette when we get into religion and prayer," and C. W. M. seems to be of this opinion too, for he goes on to remark that this etiquette, *i.e.*, of not

* THE RECORDER for May, p. 232.

using 你 in addressing superiors, does not prevail universally, or even generally, in the familiar intercourse of families or intimate friends—a somewhat astonishing statement, by the way—and the whole drift of his article is in the direction of discarding 'etiquette' in drawing near to God in prayer.

The use of the word 'etiquette' in this connexion is indeed somewhat unfortunate. Etiquette is said in the dictionary to mean 'social observances required by good breeding,' and the word is for the most part, associated in our minds with certain ideas that are quite alien from the idea of worship, whether the worship of the true God or the worship of idols. It is difficult to say exactly what the word as used by the speaker at the Conference, and again by C. W. M., means. If it is used as the equivalent of 'propriety' or 'decorum,' then it is certainly not true that we ought to dispense with these things 'when we get into religion and prayer.' If, however, the word is used as the equivalent of 'empty ceremony,' it must be replied, in the first place, that we none of us contend for the introduction of 'empty ceremony' into the worship of God; but secondly, that a fitting style of address and a becoming attitude of body, when we are engaged in the worship of the Most High, cannot for a moment be accounted as an empty ceremony. Christianity teaches us indeed to come with holy confidence and boldness into the presence of our Father in Heaven, but it does not teach us that any slipshod way of speaking and any slovenly way of posturing are permissible to the Christian in prayer. C. W. M. tells us that "the use of *Ni* is direct and endearing, and is the spontaneous language of familiarity and affection." Whether this account of the word is a recommendation of it or not as a suitable term for us to use in addressing the Eternal God, is a matter on which opinions will differ amongst Christians according as on the one hand we hold, or as on the other hand we repudiate, the idea that 'affectionate familiarity' is the proper attitude of mind for the Christian to entertain towards his Creator, Saviour and Judge.

But leaving now the preliminary question which has been raised as to the *ideal* of Christian worship, one may turn to the immediate discussion of the question propounded at the Shanghai Conference, viz., 'Is it in accordance with *Chinese ideas of reverence* to use the second personal pronoun (你) in addressing the Deity?' About this I should have supposed there could be very little doubt. Of course by 'Chinese ideas' I understand the ideas common at the present time among the Chinese as a nation. We have not now to do with the ideas of foreigners that have been instilled into the minds of individual Chinamen, whether many or few. And here I may say that it seems to me to count for very little one way or

the other in considering the propriety of addressing God as 你, what certain Christian Chinamen say on the subject. With the rarest possible exceptions it will be found that Christian Chinamen, even educated men, will adopt just the phraseology which they find their pastors adopt. Mr. Barber's Chinese friend scrupulously avoids the use of 你 in addressing God. But so does Mr. Barber, and so probably does every foreigner in Mr. Barber's mission. C. W. M. finds that a native preacher for whom he has much respect, says that the avoidance of 你 is essentially a matter of official etiquette. No doubt C. W. M.'s respect for this native preacher is altogether reciprocated, and it is more than probable that his opinion has been quite as much influenced on this point by C. W. M. and by other members of C. W. M.'s mission, as C. W. M.'s opinion has been influenced by his. The truth is, it is one of the discouraging features of our work at present that it is so rare to find men amongst our converts who have sufficient independence of judgment and sufficient self-reliance to contend strongly for any position, of which they know their pastors disapprove, that is, of course, if the pastors themselves are men of any force of character. Take, for example, Chinese Christian opinion on the use of the terms 神, 上帝, 天主, as applied to God. How many missions are there in the whole of China in which the missionary strongly favours the use of one of these terms to the exclusion of the others, where at the same time a native preacher is found, who speaks decidedly in favour of one of the rejected terms as being the right one and in his preaching discards the others? The time will come when we shall have independent thinkers amongst our Christians and plenty of them, but just now, so far as my observation goes, we have very very few, and at the present time to take the votes of Chinese preachers on almost any question debated amongst missionaries, would simply be to multiply by so many the votes of the foreigners with whom these preachers were working.

But if we come now to enquire what idea prevails to-day amongst the Chinese as a nation in regard to the use of 你 as a term for addressing God, we shall find a remarkable unanimity amongst all who, on the one hand, have any pretence to education, and who, on the other hand, are still uninfluenced by foreign thought and practice. And there is a reason why this should be so. Nothing could well be much stronger than a statement of the universally-venerated Mencius which bears on this subject, and there can be no doubt that what he has said has done much to stereotype opinion in regard to it in all subsequent ages. Ask any scholar if there is any passage in the classics that refers at all to the use of the

second personal pronoun as a method of address, and he will at once quote what Mencius has said.

In Book VII, Part 2, Chapter XXXI,* we find the philosopher speaking thus: "All men have some things which they cannot bear; extend that feeling to what they can bear and benevolence will be the result. . . . If a man can give full development to the feeling which refuses to break through or jump over (a wall), his righteousness will be more than can be called into practice. *If he can give full development to the real feeling of dislike with which he receives the salutation Thou, Thou (i. e.* 爾 *or* 汝,) *he will act righteously in all places and circumstances.*" This is Dr. Legge's translation, and he appends the following note: "Thou, Thou (*i. e.* 爾 汝) is a style of address greatly at variance with Chinese notions of propriety. It can only be used to the very young and the very mean. A man will revolt from it as used to himself." I need not, of course, point out that the colloquial 你 is even more offensive than the classical 爾 or 汝 as a method of address,—not that the latter would ever be used, as far as I know, in conversation in preference to 你. But the Chinese commentator speaks, if possible, more strongly even than Mencius. He expounds the sentence which I have given in italics thus: "This is spoken by way of explaining what is said in the previous sentence about giving full development to the feeling which refuses to break through or jump over a wall. For the two characters 爾 and 汝 are a light and derogatory manner of address, and although people may—through mental obliquity caused by a desire of gain—quietly put up with this manner of address and be content to accept it, yet in their inmost souls a sense of mortification and resentment [will be awakened] and they will not willingly accept what is really meant. If a man can, in like manner, avoid other things, it will cause him to give full development [to his sense of right] without any failure, and there will be nothing in what he does that is wrong." Concerning this passage two things need to be said: 1st., It is understood here, though the thought is not expressed, that the objection to the use of these two characters lies in their being used either to an equal or to a superior. It is quite allowable to use them to an inferior. 2ndly., The passage, though it represents the usage of the words in the time of Mencius, and the same usage prevailed in the time of Confucius, and though, as I believe, it represents the *almost universal* usage of the present day, nevertheless, does not altogether represent the usage of a much earlier time. There are passages in the 詩 經 † and also in

* 盡心章句下.

† See *e. g.* 小雅, 天保章(Legge's Classics, Vol. iv, pt. 2, pp. 255-257) 天保定爾
大雅, 大明章 (Ditto Ditto p. 436)上帝臨女
Ditto, 抑抑章 (Ditto Ditto p. 511)辟爾爲德

the 書經*, where 爾 and 女 are unquestionably used by inferiors addressing superiors,—by a subject, *e.g.*, addressing his sovereign, or again by a mortal addressing Heaven or addressing spiritual beings. One of the most learned missionaries now in China holds, I know, that this earlier though rare use of 爾 is the more natural and healthy use of the word and one to which the Christian Church will have to return. I understand, however, that he has the strongest objection to the introduction of 你 and all other colloquial substitutes for 爾 into prayer, and would rather favour the bold adoption by Christians of the word 爾 as an archaic term to be kept for addressing God, or Christ, or the Holy Ghost, believing that in due time this new departure would become universally recognized and respected in China, although for the time being it would sound strange and even ridiculous to untrained ears. This, or something like it, seems to have been the view of one of the earliest translators, if not the earliest translator, of the Scriptures into Chinese. In a Roman Catholic book by Jules Aleni, published in 1642, containing a free translation of selected passages from the Gospel narrative, and entitled 天主降生言行紀畧, there is a preface explaining various points connected with the book which would not be clear to an ordinary Chinese reader. Amongst other explanations we find the following: "In this book, whether the word 我 be used by any one speaking of himself, or whether in addressing the Lord Jesus or any one else, the word 爾 be used by another, nothing disrespectful is implied. In the ancient style of Western classical writings every speaker addressing another person, even though of the most exalted rank, would constantly use the words 予 and 爾 as being the most simple and direct style of address, just as in the ancient books of China in calling upon Heaven, or upon a sovereign, this manner of address also prevailed." On the other hand Gutzlaff, one of the earliest Protestant translators of the Scriptures, banished the second personal pronoun entirely from his version of the Lord's Prayer and also from the great prayer of intercession offered by Christ, as recorded in St. John xvii, and for this very reason I imagine that if only Gutzlaff's Chinese were in other respects equal to the Chinese of more recent translators, many persons would prefer his version to any other now in use. I have heard more than one missionary say that he never read the 17th chap. of St. John in the Chinese congregation, so greatly did the continually recurring 你 in it jar upon his own ears, and, as he believed, on the ears also of the more thoughtful and devout members of his congregation. And speaking

* See *e. g.* 武成篇 (Legge's Classics, Vol. iii, pt. 2, p. 314) 惟爾有神
金縢篇 (Ditto Ditto p. 353) 爾二王
and again 爾元孫某

of this constant recurrence of the second personal pronoun in St. John xvii,* leads me to notice one point that is too often overlooked in the discussion of the question before us, and that is the difference which prevails between Chinese and English in the use of pronouns at all in addressing people. The fact is that apart from all considerations of reverence, respectfulness or etiquette, Chinese simply does not require the plethora of pronouns that we ourselves use in conversation. *We* find it difficult to imagine how a language can get on without a free use of any parts of speech that we ourselves are accustomed to use freely, and yet the Romans managed to get on very happily without either the definite or the indefinite article. In like manner the Chinese can express themselves quite intelligibly without either inflexions of their verbs or a lavish use of nominatives to show to whom the verb refers. Let any one compare the Chinese of an ordinary Chinese gentleman with the Chinese of almost any foreigner, however perfectly he may have mastered the language, and he will soon notice how few pronouns the Chinaman uses as compared with the foreigner. It comes naturally to us to say 你要不要 for example, where a Chinaman would use no pronoun at all, and it is only experience that teaches the foreign student of Chinese that he can in such an expression as this drop the pronoun which he would have used in his own language and which he naturally begins to use in his first efforts at speaking Chinese. Or again, let any one compare any book of narrative or conversation translated by a foreigner into Chinese, with a purely native production of the same character, and he will see how many more pronouns the translation contains than the native work. Is it not one of the great blemishes of nearly all existing translations of the Bible that the translators have made such generous use of their pronouns? If Dr. Legge, in translating the Chinese classics into English, had been as literal in the matter of dealing with pronouns as most of our translators of the Scriptures into Chinese have been, we should have been continually desiring, as we read his translation, to remind him that the English and the Chinese idioms were different in regard to pronouns, and that English cannot dispense with pronouns as the Chinese can.† Similarly, I believe, many Chinamen, as they read

* It occurs 52 times in the Peking Version in 844 characters, or as nearly as possible once in every sixteen characters. In the Delegates' Version the classical 爾 only occurs 46 times, but owing to the greater terseness of style this is twice in every twenty-three characters. The Delegates, however, use the pronoun in this chapter ten per cent less frequently than any other translator I know of, except Gutzlaff, and fourteen per cent less frequently than one, viz., Mr. Goddard.

† In the Analects, Bk. xx., Ch. i., *e.g.*, Legge translates 帝臣 as 'thy ministers O God;' 帝心, 'thy mind O God.' In Bk. xvii., Ch. xix., he translates 子如不言, 'If you Master do not speak, &c.;' and again 小子, 'Your disciples.' Of course this is the proper way of translating, but it means following the English idiom and not the Chinese.

the narrative portions of the Bible, must secretly wonder what all these 你s and 我s and 他s are wanted for. Necessary to the English, they are not necessary to the Chinese. The consideration here advanced has a very practical bearing on the question of how God is to be addressed in prayer. If it be so that in order to teach the Chinese to pray like Christians, we must introduce a custom contrary to present Chinese usage and encourage the use of the second personal pronoun in addressing God, then at all events it must be admitted that the less frequently the jarring note has to be struck, the less an unsophisticated native hearer, possessed of the average feeling of his countrymen, will resent what seems to him a disregard alike of the rules of the Chinese language and of Chinese ideas of decorum. For myself I cannot see any necessity whatever for the practice. For many years I have never, unless by a slip of the tongue—for 'old habits linger in the soul'—addressed God in prayer as 你, and yet I am certain that no change has come over the spirit or the tone of my prayers since I abandoned a practice, which at the beginning of my missionary life I did not know to be even questionable. In the hymn book used in the mission to which I belong, some ten years ago the second personal pronoun was struck out of every address to God, and I am not aware that any one, native or foreign, has ever regretted the change. Personally I was delighted to see it, but I had nothing whatever to do with making it.

But while not seeing any necessity at all for the introduction of the second personal pronoun into our prayers, I confess I do not see how it can be rigidly excluded from translations of the Scriptures, and especially from translations of the psalms, though here a certain discretion should be used in regard to its introduction, and its wholesale employment is much to be deprecated.* The truth is this is one of the many matters in which one cannot be logically consistent. The laws of the Chinese language must be followed, and they must be also set aside in translating the Scriptures. It is a question of degree and a question to be decided by circumstances. On the one hand we cannot ride roughshod over Chinese idiom and Chinese prejudices. On the other hand we cannot be bound hand and foot by precedents that are not really applicable to the case in hand. However strongly the cultivated classes of China may feel about the impropriety of deviating from the present style of address, we cannot regard the present opinion of the

* Bishop Burdon's version of the Psalms affords an illustration of the way in which the pronoun 爾, without being banished from a translation, can at same time be very sparingly used. Nothing is lost, but very much is gained in this version by the frequent substitution of the word 主 for the second personal pronoun. One would like to know how the bishop if left entirely to himself would have dealt with the pronouns in St. John xvii. In his edition of the prayer-book, 爾 has no place in the Lord's prayer.

cultivated on this subject as being final. We know that Christianity has materially modified the languages of the West, and that it is modifying and will still further modify the language of China. We know that Chinese is not so inflexible as the scholars of China believe it to be. If it were so, the Chinese could never possess anything but a stunted and attenuated Christianity, for at the present moment it has no fit terminology in which to express properly many of the grandest and most important thoughts that God has given to the world through the Gospel of His Son. But all modifications of language must be within certain limits and moreover, they must be a gradual growth. These considerations C. W. M. seems almost entirely to disregard. He has a very simple and easy method of solving the difficulty he touches upon, and it *is* an enormous difficulty—the difficulty of settling on the right method of addressing God. He is a foreigner, and the foreign way of treating the question is the only right one. To address anybody without using the second personal pronoun, is distant, formal, cold. Thus he cuts the knot that others are trying gradually to untie by simply ignoring the genius of the Chinese language. "Our business as missionaries," he says, "is not to adapt Christianity to the Chinese, but by teaching and reforming the Chinese to adapt them to Christianity." That is very true and very good, and a sentiment that every one will assent to. But then it comes out that C. W. M. regards Western forms of speech and Western customs, even to the practice of sitting at prayer, which prevails in some religious bodies in England and in America as being 'Christianity.' What, he asks, would the English-speaking mandarin alluded to by Mr. Barber say if he saw people sitting during prayer? What indeed! If a heathen I suppose he would only laugh a contemptuous laugh and feel more repelled than ever from a religion which seemed to him to be wholly devoid of the idea of reverence. But if he felt as many Western Christians of my acquaintance feel, he would be *pained beyond expression* at the sight and inwardly wonder how any worshipper of God, who was not compelled by physical infirmity * to adopt such a posture, could ever possibly thus present himself before God in prayer.† Perhaps some Chinese Christians of the more reverent sort feel in the same way. I had intended to say something on the retention of 爾 as a term for addressing God similar to Thou, Thy, Thee of the

* Cp. Ex. xvii. 12.

† I may be told that 'David sat before the Lord,' 2 Sam. vii. 18, but there is nothing to show that the Hebrew word (Yashav) here employed, refers to the sitting posture in this passage. It is continually used in the sense of 'abide,' 'remain,' 'tarry,' as *e.g.*, 1 Sam. i. 22; 2 Sam. i. 1; and that is the most natural meaning to give the word here. Certainly no argument for sitting in prayer can be drawn from a single passage whose meaning is, at most, doubtful.

English, between which and the common 'you' of daily conversation there exists a very wide gulf, but space will not admit of more than a few words on this subject. It is true our practice is a very illogical one and one that may strike many persons to whom English is an acquired tongue as being very absurd. But whether the distinction between 'Thou' and 'you' is logical or illogical, it is a very real and a very important distinction. We might indeed be reminded that it is an *English* distinction which we have thrust into our Bibles and into the language of prayer and that no such distinction exists, either in the original of our Bible or in the language which the early Christians used in addressing God. Such an argument, however, carries no weight with us, for we know that originals can, strange to say, sometimes be improved on in translation,* and in this particular instance, as a matter of fact, habit has enriched the English language and has given us an invaluable distinction of usage, which neither the Hebrew nor the Greek had. Similarly it is possible that either by the use of 爾, even in colloquial translations, or in some other way, the Chinese may come in time to devise a method of addressing God, which will save psalms, prayers and hymns from being vulgarized as they are by the use of the ordinary 你 of conversation. It is not improbable that the solution of the difficulty, when it is arrived at, will not commend itself to foreigners as being altogether rational or logical, but if it is felt by the Chinese themselves to be in accordance both with reverence and also with the requirements of their language, that will be something.

In the meantime we as foreigners must do the best we can, only asking God to save us from teaching our converts any phraseology which may give them a wrong conception of what is implied in Christian worship. It will be a blessed day for China when native Christians of spiritual discernment, mental power, and refinement of feeling are raised up to settle as no foreigners ever can, many practical difficulties connected with the spread of the Gospel in this land.

F.

* An example of this is seen in our translation of the word κύριος in St. John xx, 15 and elsewhere, and Acts ix, 6 and elsewhere. The English introduces a distinction between the use of the word in these two passages, 'Sir' and 'Lord,' though in the original there is no such distinction. In this the English language shows a superiority to the Greek, and the translation is superior to the original, for it is certainly more becoming to use a different salutation to one supposed to be a gardener from what is used in addressing the Lord in glory.

Our Book Table.

證道五論 (*Ching Tao Wu Lun*).

This book of ninety pages, by the Rev. F. H. James, of the English Baptist Mission, consists of ten pages of introduction, followed by five discourses. The themes discussed are: Christian truth, after centuries of opposition, still remains; The truth has triumphed over all enemies; Preaching; Fellowship between God and man; The doctrine of rewards and punishments; The ignominious death of the founder of the Christian religion; The deadly hostility of the Jewish leaders; The long and relentless persecution of the Church in the early centuries of the Roman government; Corruptions in doctrine and heretical sects; Writings of opponents to Christianity, &c.,—are all used in a clear and forcible setting forth of the indestructible power of Christian truth. The discourse on preaching is a translation from an English author. The wisdom of presenting truth to those who are strangers to it, in a conciliatory manner, is emphasized. It is suggested that prominence should be given to truths which all are willing to admit: such as all have sinned against God; All things are governed by one only wise and powerful God; Every man has a soul; Man has but a short time to live; Since God is supremely holy and good, all men should submit to His laws. In this book facts are set forth in a way which permits them to make their own impression. The interesting and clear way in which the truth is stated should carry conviction to the unprejudiced reader and awaken a desire to know more.

H. C.

升沉寶鑑 (*Shing Ch'in Pao Kien*).

This is a book of thirty pages, by the same author. In short paragraphs the following truths are set forth in a manner well calculated to hold the attention of the reader: Peaceful death; Gratitude to God's grace; The duty of seeking true happiness; The consideration of death; Making peace with God; Proofs of the doctrineof rewarding the good and punishing the evil and that this done by God; Evidences of God's omnipotence and omnipresence; Perfection in goodness, justice, holiness, kindness and trustworthiness. The book ends by giving a list of some books treating on Christianity. As this book will probably be read by many who are not yet acquainted with the scriptural method of salvation through faith in a risen Saviour, some would doubtless like to have seen, if only in a few lines, a fuller statement of this vital truth. No doubt Christians and others will find much that is healthful, stimulating and suggestive in reading this book. Both books are written in Easy Wên-li and are printed from blocks cut at Chinanfu.

H. C.

Editorial Comment.

THERE is great force in this remark by a devoted toiler in the field of China: "What we can bring to the heathen will be the sum of our Christian character. *What we are* will be our message. There is a deep and intimate connection between the man and the message." Human nature will demand as much, and it is necessary and right that it should be so. Theories of truth, however eloquent, have little power; incarnations of truths are all-powerful.

THE antagonisms to missionary work in China are manifold. Pagan superstition is a Briareau monster of hideous mien: at every point of attack he is ready with determined repulsion. Popular ignorance, impervious and omnipresent, as it will often seem, does not easily surrender to the Gospel message. But our brethren in Asiatic Turkey are confronted with even a more discouraging aspect of affairs. Mahommedans in that part of the world have been scandalized for centuries with the absurdities, inconsistencies and immoralities of nominal Christianity. Ever since the Crusades, they have seen much to excite their prejudice and contempt. No marvel if it should take sixty years to live down the scandals of six hundred.

A FAMOUS preacher in America puts on record his conviction "that the theological seminary which leads all the rest in the coming age, is that in which the student finds the most complete and thorough equipment in the word of God in his own vernacular." It is on this principle that the Bible Societies have done so much to provide the pure and simple words of life in the speaking tongue of every man. There is a growing movement in the U. S. A., which has for its object the provision of chairs of the English Bible in educational institutions to be filled by the best men in the land. We may properly make use of classic learning in our mission school and tract work, and doubtless much respect is due the native idea of Wên-li style; but in order to an effective propagandism and a clear understanding on the part of "the masses" of applied Christianity, we must make increasing use of vernacular agencies, not despising even the patois or a provincial form of speech.

RAM CHANDRA BOSE, of Lucknow, India, who has held high position as a Christian teacher and a literator, has recently developed tendencies toward High Churchism of the extreme Romish type. He makes the further mistake of holding up what is sometimes called "The Primitive Church" as a standard of spiritual truth. It should not be forgotten that Christ and his word are the standards of spiritual truth. That false doctrines and heretical practices were fostered in the Churches of Antioch, Galatia and Corinth, no one can deny who has read with attention the letters of St. Paul. It should be the boast of the Church, born out of heathenism through modern missions, that there is only one all sufficient God-given rule of faith and conduct, and that is found neither with the "Christian Fathers" nor in the "Primitive Church."

THE temple proper of Egypt was a sacred depository, within whose walls certain fêtes were celebrated and processions organized, and the hallowed vessels carefully stored away. Inside, a sombre gloom prevailed; and the darkness, so far as we can learn, was never relieved by artificial light,—betokening the mystery of the ceremonies and the faith esoteric. Here no public worship was performed nor were the faithful permitted to congregate for public prayer. Wholly different from our idea of a church, the fane must be regarded as a kind of royal oratory, erected, usually, *ex voto*, as a token of piety from the king. Series of pictures, disposed in tiers one above the other, covered the walls of the chambers from top to bottom; and these invariably represented the king on one side presenting an offering and a petition, with one or more divinities on the opposite side in the attitude of attention. Being exclusively the personal monument of the king, the temple on its exterior was appropriately decorated with battle-scenes and other tokens of princely power and grandeur.

All this is wide apart from the Christian concept of a house of worship. The sacred edifices of paganism in Eastern Asia, and the uses to which they are devoted, are a nearer approach to our ideal. Protestants in China cannot approve a gaudy and idolatrous style of interior adornment, such as is necessitated by the latria and dulia of our Roman Catholic friends. Nevertheless, we may well consider whether sufficient attention is being given to beautifying our chapels. That they should be made pleasant and attractive to all comers, perhaps none would care to deny. But, above all, the place of assembly for Christians should be known as "a house of prayer." If this

idea of immediate approach into the presence of the Father of the spirits of all flesh is lost sight of in ceremonial observance, we have made but little improvement on the rites of heathenism.

MAJOR VON WISSMAN, the celebrated German African explorer, although himself a Protestant, has freely criticised the missionary work of the evangelical Germans in the Dark Continent. He declares that the Catholic Church exercises stricter discipline and uses a form of worship more impressive to the native imagination than the less picturesque service of the Protestants. He also thinks that Romish missions are better adapted to train the Africans, because they lay hold of the human side first, gradually preparing the heathen for the appreciation of Christian doctrine. He approves the Catholic practice of buying children sold into slavery, by means of which entire control of them is secured and their thorough education on religious lines becomes a ready fact. It is a question, however, whether these criticisms are more of a compliment or of a censure upon Protestant missionary methods, since the Major's idea appears to be that savages should not at once be taught the nature of Christianity,—that it is better to lift these heathen tribes a little way up toward Romanism than to attempt the hopeless task of trying to impress their benighted minds with the more sober instruction of evangelical missionaries. We imagine that to teach the natives civilized ways of life in connection with the Gospel, would be a practical solution of the difficulty. This critique of the valiant Major has one suggestion of value to missionary workers in a semi-civilized country,—that in respect to the education of young children. Probably not enough attention is given by Protestant missions to the very early training of the little ones, in whose young and tender minds the principles of Christianity might be inbred and inwrought.

OUR readers will find in the present issue of this magazine an account of a visit to the N.-E. coast of Asia by an American cruiser. This fact, and the incidents narrated, will command the attention of those who are interested in whatever pertains to the old-world continent on which we live. It is just possible that the projected Siberian Railway, and the scheme recently broached of connecting Vancouver in British Columbia with Behring Straits by a railway through Alaska, will turn all eyes, both from East and West, to those "ends of the earth."

A RECENT issue of the *N.-C. Daily News* contains an elaborate discourse under the title "*Defensio Populi ad Populos;* or, The Modern Missionaries Considered in Relation to the Recent Riots." The writer purports to be "A Chinese." It is not here affirmed that there is any concealment as to the authorship, and we do not even intimate such a thing. We remark, however, in passing, that it would be very easy, on a line of reasoning known among theologians as the "higher criticism," to prove that either the writing in question came from the hand of a foreigner or had its inspiration from that source. "A Chinese" assumes to speak for the people, and in elaborating his position, lays himself open to a reply from the standpoint of *argumentum ad ignorantiam.* We shall be content, however, to show that he labors under grave misapprehension in a number of particulars. A question is raised of the supernatural or miraculous in the Scriptures of Divine truth; and the application made, when viewed in the light of accepted Christian teaching, is a striking example of *reductio ad absurdum.* It is assumed that the riots were a fitting expression of popular hatred toward foreigners; whereas the fact is apparent that in nearly every instance trouble was incited by the few and not the many. It has been too evident that rebellious designs were entertained against the government; while the authoritative expression of sentiment has been favorable to foreign interests, both missionary and commercial,—as we know from the Imperial Edict and from proclamations issued by magistrates of every grade.

That missionaries do not antagonize what the Chinese hold as "the highest and most sacred,"—"their light, their

culture and their literary refinement,"—is quite evident, as the classics are made much of in our schools and in public instruction. There is significant reference to "that mass of impenetrable darkness that goes under the name of missionary publication in China." Does the writer know that the Scriptures have been translated into elegant Wên-li, both High and Low, and in polished Mandarin? Has he seen the scientific, historical and religious works of Drs. Martin, Edkins, Williamson, Wylie, Mateer, Fryer, Faber and others? Is he acquainted with the literary magazine conducted by Dr. Y. J. Allen and his able corps of assistant editors, which is read and highly appreciated by many of the educated class? Doubtless, there are certain tracts and books issued from the mission press which have little merit; but it is certain that a very large proportion of "that mass" is neither dark nor impenetrable to the average understanding, but has power both of adumbration and illumination,—as an ever-increasing multitude can testify. "The whole missionary enterprize in China, taken at its best, is but a huge scheme of charity for unemployed professional persons." This will be a new and bewildering idea to many who were under the impression that they had sacrificed something in coming from comfortable home positions at the urgent solicitation of the appointing power; and to volunteer workers in a field where their best days are spent in vexatious labor, under peculiar perils—especially in the interior—to the constitution and to life itself, with only moderate material compensation and deprived of accustomed intellectual, religious and social advantages. Some have devoted their fortunes as well as their lives to the work. But we have long been familiar with the slowness of the Chinese mind to grasp the idea of disinterested benevolence.

We confess to a degree of sympathy with the criticism made upon those missionaries, who,—if there be any such—preaching mercy and loving kindness to the people, "threaten them with shells and grape shot." It should not be forgotten, however, that such is not in general the missionary spirit; and that in the late riots it was frequently a question, not of retaliation or revenge, but a question how best to defend oneself and one's family from robbery and murder. The Taiping rebellion is made to stand as the type of all the miseries which missions have brought upon China. Probably "A Chinese" has never learned that this fanatical movement was, after due investigation, utterly repudiated by missionaries. Its leader was never a recognized convert, and his followers, though possessing some crude elements of truth, were sadly ignorant of the spirit of Christianity. The Taipings were not a necessary product of ideas imported from the West. There had been for a long time among the people, as there is now, a widespread inclination to give up idolatry and a feeling of revolt against the rule of the Manchus, which found expression in the first great opportunity that came to them. It is, moreover, a fact to be noted that the reigning dynasty was saved from impending destruction by the skill and valor of a Christian commander.

Imperfect methods of propagandism are to be deplored, and we concede the right of both friend and foe to insist on conformity to wisdom and practical sense in teaching and preaching; although the teacher or preacher must himself be the ultimate judge in such matters. It is possible that the effort at "intellectual enlightenment" and works of "charity" have been pushed forward in certain quarters at the expense of pure evangelism, or the "moral elevation of the people." It may be that some of our homes and hospitals are built on a scale to unnecessarily suggest extravagance; although, after a rather extended observation in both the treaty ports and in the interior, we are prepared to affirm that the instances of which even this may be said, are comparatively few; and it should be remembered that much of the building by foreigners in China has necessarily been of the nature of experiment. It would not be surprising if, after diligent searching,—for we wish to be entirely ingenuous in this mat-

ter,—examples could be found of good men being guilty in some trying moment of practising "petty tyrannies" to those among whom they live,—Westerners are so thoroughly imbued with an idea of "superior" and "inferior" races. But, while it would be folly to claim infallibility either for men or measures, we feel sure that Protestant missionary policy in China is the outcome of the best Christian thought of the age, and the men and women carrying on this great modern movement are, as a class, actuated by refined and exalted motives.

Much stress is put upon the assumption that the converts of missionaries are "the outcasts of Chinese society." Many of them are certainly from the poorer classes, demonstrating that now, as ever, the religion of Jesus is the friend of the needy and oppressed; but the use of the term "outcast" in this connection, and in any proper sense of the word, is wholly out of place. The native Christians, as a body (we now speak for adherents of Protestantism), are characterized by thrift, growing intelligence, and many of the virtues that appertain to good citizenship, while not a few of these converts are eminently respectable as men of business and ornaments of professional life. If indeed the lower classes of the Chinese are by that fact regarded as "outcasts," Christianity manifestly has a mission in this country. We are asked to consider that the large staff of Chinese-employed foreigners "do not believe in what the missionaries say." This is rather vague, but we suppose the idea is that these men reject the system of morals enforced by qualified teachers from the West. While the assertion is far too sweeping, we must acknowledge that it is largely true. The claim is made that "the very coolies in the consulates know that the missionaries, as a body, are not looked up to by the latter class of foreigners (the Consuls) as their moral teachers." This means that, in the opinion of our critic, the respected and honorable gentlemen referred to are natural enemies of Christian endeavor in pagan lands. We do not care to dwell here, but take pleasure in referring to one Consul, who was known a few years ago at one of the outports as a faithful attendant of Protestant services conducted by resident missionaries, and as the promoter of many good works. A British Consul is the active president of the Board of Trustees of a Chinese college conducted by Americans. Another official of said rank is accustomed to favor with his presence missionary social and religious gatherings, and who has made the notable declaration that he considers it as much his duty to protect the Christian worker who sells a tract or book as the foreign trader in trafficking a bottle of rum. We might speak of yet another Consul, who is frequently present at the Sabbath morning Chinese service in his locality, and who, on occasion, addresses, through an interpreter, native audiences to their pleasure and profit. We have known foreign ministers and Secretaries of Legation who were reverent worshippers in the house of God, with missionaries both in the pulpit and in the pews. Doubtless there are instances where a foreign official does not identify himself with certain denominational forms of Christian activity, because of sympathy and affiliation with other forms not within his reach. It is, nevertheless, a matter of regret that the official representatives of Christian powers, in a vital sense representatives of the Churches, do not more generally stand for the full dignity of their office.

The writer whom we have thus briefly traversed, closes the appeal with a question which implies that in his belief the time has come when "foreign governments should be asked, in the interests alike of Chinese and foreigners, to undertake, if not the entire withdrawal, at least some modification of the missionary enterprize in China." It is scarcely necessary to say that neither of these things is at all likely to be done. In those countries whence have come evangelizing influences to the Far East, the religious sentiment is very powerful, and no government would for a moment think of interfering with the well-considered plans of any responsible ecclesiastical body. We are here by treaty

right, and the Imperial authority recognizes with equal emphasis the missionary and the merchant.

From whatever source this latest and noteworthy criticism of missions may have emanated, and whatever its real *animus*, we are not unthankful for the opportunity of viewing ourselves in the light of the worst that can be said by unfriendly observers; and only regret our inability to find no more than two or three grains of truth in this presentment, on the principle that a wise man will learn wisdom even of his adversaries.

LATER.—A correspondent of the *Daily News*, signing himself "Anglo-Chinese," announces his belief that "'A Chinese' is absolutely right." A British subject, who, it is fair to assume, has received a Christian education, deliberately publishes to the world his entire sympathy with the pagan idea of expelling from China the enlightening and redeeming influences of a civilization which is the pride and glory of his own land! It seems almost incredible that any man from the West could so deliberately ally himself with a native sentiment which antagonizes the foreigner *as such*, what ever his profession or calling. Should the coveted opportunity present itself, our unknown friend would be mobbed and done to death as quickly as would a missionary. There is no greater folly than to suppose that "A Chinese" is sincere in the attempt to flatter merchants into a belief that they are wanted. The undoubted object is to divide Europeans into warring factions, and thus to weaken, and, if possible, break their hold on China. Nevertheless, we believe there is among the natives a wide feeling—and it grows apace—favorable both to the work of missions and the enterprize of commerce.

Missionary News.

—Rev. Charles Leaman, of the Presbyterian Mission at Nanking, sends to the Agent of the American Bible Society a welcome remittance, accompanied by the following note:—

"I am glad to forward you the inclosed sum, which our little Church here has gathered up since the Chinese New Year for the work of the Lord in all the world; and this small sum they think can be made most useful and be put to the use they wish for it, by giving it to the Bible Society for the distribution of Scriptures, pure and simple, without note and comment. You will please receive this, then, for the general work of your Society."

—Dr. McFarland, of the London Missionary Society in China, tells a story of a man who came forty miles for medical treatment, and who, after he was healed, began thanking the doctor. Dr. McFarland said, "Don't thank me, but *Lao-tien-yeh* [the true God]; I am only the instrument." The poor man, kneeling down, bumped his head to all four points of the compass as a token of his gratitude, not knowing exactly in what quarter *Lao-tien-yeh* resided. This gave a grand opportunity for preaching Christ.

—It is said that the Christians in Ceylon have four methods of giving for the support of the Gospel. First, the tithes of their earnings; second, the offering of the trees—the setting apart by each family of a cocoanut tree, the produce of which they sacredly devote to benevolent purposes; third, the offering of labor—devoting a certain amount of time to work in the interests of the Church; fourth, they reserve a handful of rice from every day's meal.—*Life and Light for Woman.*

—The number of missionary stations in Africa now exceeds 500. There are 400,000 converts, and the number is increasing at the rate of about 25,000 a year. Within five years, more than 200 natives have suffered martyrdom for their faith. Along the West African coast thirty-five languages, or dialects, have been mastered, and portions of the Scripture and various religious and educational books and tracts have been translated and printed, reaching thus about 8,000,000 people.

—Archdeacon Moule, addressing an audience in England, said: "Three months before that the Bishop was conducting a confirmation in Ningpo. My

dear son Walter, who was in charge of the college during Mr. Joseph Hoare's absence, presented to his uncle some lads from the college. He asked one of them a question, which we may well ask ourselves to-day. 'Tell me,' he said, 'when your Saviour's name is blasphemed or spoken lightly of, how do you feel?' 'Feel, sir,' he replied, 'pierced with thorns.'"

—The Rev. F. G. Macartney has baptised a Sikh, with his wife and child. The man, more than twenty years ago, while on a pilgrimage to the tomb of a famous Sikh saint, received from a sepoy a copy of the Gospels and the Acts bound in one volume, by reading which he became convinced that Christ was the true Guru. Even ten years before that he had been seriously impressed by reading some Christian publications which had fallen into his hands at Ludhiana, in the Punjab. Mr. Macartney says: "Of those I have baptised in a humble position of life, none, I think, have shown such simple, childlike faith as these adults."

—Dr. E. P. Thwing, of Brooklyn, N. Y., with his wife, son and daughter, hope to take up mission work in China next year. Mrs. Thwing and son speak the Cantonese, having already laboured in China as volunteer workers. Dr. T. expects to find the Asylum for the Insane in operation, which he aided in projecting last season at Canton. Another son is in charge of a hospital at Sitka, Alaska, and pleads for a Maternity ward for women about to be mothers who are, as is the custom among those savages, turned out of doors at that time when they most need attention and sympathy, to bring forth their young under the forest trees for a covering and the snow as a bed.

—Dr. Mabie explains how results are obtained from medical work among the heathen. He says: "When a man has become an in-patient in a hospital (not a mere hanger-on of a dispensary), where probably he must lie in bed for several days or weeks, and while under treatment, must observe unselfish, unpaid-for, skilful attention from the Christian surgeon or nurse; he must begin to study about it. It is then his heart will melt and open. For the first time since he was born he will realize what benevolence is. This sense is fundamental to any apprehension of the Gospel. It is also index of a radical change in the man's estimate of the missionary as a representative of the Gospel. The Christlike has dawned on the heathen. Still further, when the patient shall have recovered and returned to his home, he will carry the report and spirit of the place where he has found healing. Again, as in Christ's time, the mercy shown becomes authentication of a heavenly mission. Dr. Gillison, of Hankow, told us that he had often been thrilled with the deepest emotion to observe the awakening of appreciation, and so of a man's moral sense, as if by miracle, as the result of some slight attention bestowed on a patient. It might be from only the tucking in of a man's foot exposed to a draught of air. He further testified that as the result of two operations for cataract on the eyes of two sisters from one household, a village was opened to the Gospel, nearly a whole clan was converted, and a promising Church organized."

—Rev. W. P. Buncombe writes thus to the *Church Missionary Gleaner*: "When I was coming out to Japan, three years ago, I was often told that in about ten years, *i.e.*, seven years more—Japan would become a Christian country, not needing missionaries! To-day there are forty millions in Japan, and not 40,000 Protestant Christians, *i.e.*, one in 1,000. For every two Christians there are five Buddhist temples, not to mention Shinto temples. There are 10,000 more head-priests of Buddhism than there are Protestant Christians, and for every single Christian of every denomination at least two Buddhist priests (not head-priests). So there is a population of over thirty-nine millions of Japanese without a single Christian amongst them. Once more, if all the Christians in Japan were congregated in the city of Osaka (500,000), there would be in that one city four times as many heathen as Christians, and not a single Christian in any other part of the country. No, Japan is not yet a Christian country; and there is room and need for hundreds, if not thousands, of missionaries and native evangelists, if this people is to be saved ere the Lord come."

—Miss Kate Marsden is now in Siberia prosecuting her work. She writes that at Ofa she met Bishop Dionysius, who has lived forty years in that district, and his description of the situation of the poor lepers is simply dreadful. He confirms the report that the natives do hold the secret of an herb, which in some cases cures, and in all cases greatly relieves the lepers, but having been among them so long, he is afraid that her mission will tax her strength too much. She adds: "He can hardly understand how gladly and thankfully I ask life and health to go among these poor lepers as a messenger of peace, and try, by God's help, to obtain the secret of this cure, which if only it relieves the

250,000 lepers of India, is worth many lives far more worthy than mine. As to the condition of the lepers where I am going, beyond Yatrutsk, his Lordship's description is too truly awful for me to repeat."

—Mrs. Isabella Bird Bishop, who two years ago went to Cashmere, India, and founded a hospital, determined to visit the sacred city of Lhassa, the capital of Thibet, a place never yet profaned by the foot of a foreigner. She reached the outskirts of the province unmolested, and the Thibetans hardly knew what to do with her. They could send a man about his business under menace of death, but even they hesitate about treating a woman in such cavalierly fashion. So she was told that she might go to Lhassa in safety, but that the official of every village through which she passed would lose his head for letting her through and every district through which she passed would be heavily fined. This was too much for her, and she promptly retraced her steps.

—On August 19, 1856, Rev. William Burns arrived at the city of Chao-chow Fu, south China; he had gone there in order to preach the Gospel and do colportage work, when suddenly he was arrested and the same night examined before the district magistrate (Life of William Burns, p. 290). The magistrates decided to send him to Canton. It was the time of the Taiping rebellion, and, in addition to this, his arrest took place immediately on the eve of the war which that same year broke out between Britain and China. Had he arrived at Canton just a very little later, while the events begun by Commissioner Yeh were in progress, death would have been the probable result to the missionary. Now compare an entry made by Mrs. Stewart Sandeman, at Perth, Scotland, in her diary, of date 28th December of the same year: "Mr. Burns was safely kept through his arrest and imprisonment in China. Comparing the dates I find that *we were met in prayer for him during his dangerous journey under guard of the Chinese officials.*" (Memoir of Mrs. Stewart Sandeman, p. 177).

—Christianity does not propose to compromise with any exotic system or philosophy in order to an additional momentum in its swing of victories over the propagated sophistries and religions of past ages. It has come to conquer! Confucianism would like to grow in the same garden and be recognised as a kindred plant, but the inseparable and accumulated accretions which have almost changed the whole vista of the system, cherished by the illustrious sage, make it almost impossible to place the valient features of either faith side by side without immediate conflict. Yet there is an evident desire to make some compromise which might bring the two systems on level ground where some general and decisive understanding would prove beneficial to two great religious systems of ancient perpetuity and present power.

One of the missionaries in Nanking was conversing with a Confucian scholar, who, after a long and interesting survey of the respective positions, with much earnestness asked, "*Cannot some compromise be made? I recognise inestimable advantages in each system. We are willing to yield if you are.—Rev. Wm. Remfry Hunt.*

The Christian Vernacular Society of Shanghai.

The vernacular used in Shanghai and vicinity is substantially the same as that of Soochow, and it is thought to be used by from ten to twenty millions of people, or, at least, can be understood by that number. It is the language of the most populous part of the most populous of China's provinces. To provide Christian literature for these millions is an undertaking of no small importance, and since the beginning of missionary labor at Shanghai no less than 200 editions of religious publications in the Shanghai vernacular have been issued by different missionary societies and individuals; but much of the labor thus given in preparing and publishing the books needed in school and church and other educational and evangelistic work, has been lost for the lack of united effort. To economize the time, labor and financial resources of missionaries, and to encourage the preparation and distribution of vernacular literature, the Christian Vernacular Society of Shanghai was formed. The last annual meeting was held in May, and at a subsequent meeting of the Executive Committee it was deemed expedient to furnish for publication to The Recorder and to the *Messenger* some account of the work of the Society and its plans for future usefulness.

Since the formation of the Society much valuable information has been obtained concerning books already published in the vernacular, and a library of more than 150 publications (including different editions) has been collected for the Society. A catalogue of works now in use and for sale has been published, and most of these works have been placed on sale at the American Presbyterian Mission Press, which is the Society's repository. A new catalogue is being prepared and will soon be published.

The Society is publishing a weekly lesson paper in Chinese character, and also a monthly Sunday school paper, containing short stories and articles designed to interest the young, and something has been done in the way of encouraging the preparation and publication of other vernacular literature by individuals.

Not the least important work which has been done is that connected with the department of Romanization—in charge of a special committee. A union system of Romanization was reported by a representative committee, and, after a few changes, was unanimously adopted at a meeting of missionaries of the different societies. The disagreements of years having thus yielded to the desire for union in this important work, a Romanized Primer was soon published by the Society, and this is being taught in a number of mission schools with encouraging success. A book of scripture texts, "Words of Comfort," has also been published, and a "Syllabary of the Shanghai Vernacular," invaluable to students of the language working in Shanghai—is the latest publication. It contains some 4500 characters, with pronunciation according to the new union system, and a reference to Williams' Dictionary for further explanation.

At the last annual meeting Rev. Y. K. Yen gave a very interesting address on "The Place of Vernacular Books in Our Day Schools." The address was of such interest that Mr. Yen was requested to give the same in Chinese at a meeting of native teachers. This meeting was held on the 18th of July last, and it is hoped will do much toward bringing about a more advanced and efficient method of conducting these valuable adjuncts of missionary work.

The Society has partially arranged for three meetings of missionary workers—the first to be held in September (or the first part of October) and to be addressed by Rev. E. H. Thomson. The design of these meetings is to discuss some subject of practical nature, bearing on educational or other missionary work in the Shanghai Vernacular.

To encourage our Chinese friends to write in the vernacular on subjects of practical interest, a prize of five dollars is offered for the best essay on the "Education of Girls" (女孩讀書), to be handed in by November 1st. Three dollars is offered for the second best and two dollars for the third. The essay is to have no more than 2000 and no less than 3000 characters.

In these and other ways the Society is seeking to promote the cause of Christian literature in Shanghai and vicinity, and it is hoped that many may find in this article suggestions which will be helpful in other localities.

The officers of the Society are as follows:—President, Rev. Y. K. Yen; Vice-President, Miss Laura Haygood; Secretary, Rev. J. A. Silsby; Cor. Sec., Mrs. J. M. W. Farnham; Treasurer, Rev. E. F. Tatum; Additional Members of Committee, Rev. E. H. Thomson, Mr. Gilbert McIntosh and Dr. J. M. W. Farnham.—*Rev. J. A. Silsby.*

The Recent Riots.

The *San Francisco Chronicle* publishes a private letter from Lieut.-Commander Marthon, of the *Palos*, to his wife in San Francisco. The letter is dated Kiukiang, June 8th, and in it Commander Marthon writes as follows:—

I left Shanghai on June 3rd, early, bound for this place, to be present in case of an outbreak, which was expected. We proceeded to Nankin, but did not find any foreigners at that place, and continued up to Wuhu, the scene of the late burning of Church property. I communicated with Her Britannic Majesty's ship *Linnet*, and was informed all was quiet, but that two days before the Chinese authorities brought some men down to the shore opposite the ship, in sight of all hands, beheaded them. They were said to be ringleaders in the late riot.

I continued up the river and reached Kiukiang at noon of June 6th. Here I learned of a riot taking place the night before at a place called Wusueh, twenty-six miles up the river. It was reported that two men were killed, and there ware some women and children in the place. I at once proceeded up the river and reached there at 5.30 p.m. A Customs Chinese clerk came off and informed me of the riot, and that the bodies of the two men were lying where they were killed. I armed myself and told the Chinese clerk I wanted to go and see the place and bodies. We went ashore, procured some guides from a Chinese gun-boat and proceeded into the city, a mile, where I was shown the body of a missionary named Argent, lying on his back, just as he fell in the gateway at the door of the Church. The Church and school had been entirely gutted of everything movable. I took a good look at everything and started for the other body, which was several squares distant. I found it lying in the middle of the street, covered with old mats. It was that of Mr. Green, Custom House officer of this place. Just beyond him were the walls of a dwelling house, entirely destroyed. The other one in the rear

was empty of everything, but the floors and walls. It was set on fire, but did not burn. I took a good look and thought I had better return, as it was near sunset, and I alone in a large and strange city.

I was soon aboard the ship. Before leaving the shore I asked to be allowed to have the bodies and take them to Kiukiang, but was informed that the bodies had to be held for inquest before they could be removed, and that could not be held yet. Next morning at 6 o'clock the Chinese clerk came off with an invitation from the magistrate to be present at the inquest on the bodies. I at once accepted, and at 9 o'clock, with the officers, I went on shore and met the mandarins, and with an escort of Chinese soldiers, three with tridents, two with halberds and eight with old muzzle-loading rifles, started out, going as I had the evening before.

The table and chairs in the court room were decorated in official colors and emblems, and the furniture of the desks in a like manner. The magistrate took his seat, I alongside of him, and made a short address. Then a yell went up, repeated three times, then a crier said something, and yells, beating of drums, &c., were repeated. One of the court messengers threw a headless cock into the corner of the room, and the court was formally opened. The magistrate then gave orders to one of the court messengers to examine the body of the late Mr. Argent. Having done so he appeared before the table, fell upon both knees and read from his notes the number of wounds, their breadth and length. The magistrate then asked me to view the body. I found the body had been moved, stripped and washed, though lying on its back. We examined it, and then it was turned over and the same form gone through. The body was then dressed in European clothes and placed in a Chinese coffin, with about one inch of lime in the bottom, and the lid put on.

Then a messenger brought two long strips of paper with Chinese characters on them. The magistrate that signed them dipped his brush in vermilion ink, drew it through a line of characters, and at the same time repeated something. He kicked over the table, throwing the brush away, and the court raised a yell; fire crackers were burnt, drums beaten, and the proceedings of the case closed. In the case of the late Mr. Green everything was the duplicate of the first. So ended the inquest.

Diary of Events in the Far East.

August, 1891.

1*st.*—The Queen, having given her sanction to the Sunday Observance Ordinance in Hongkong, the Ordinance comes into force on this date.

5*th.*—It is learnt from a Blue Book just published that owing to the inadequacy of the Chinese redress for the anti-foreign riots, the Cabinets concerned are concerting a joint intervention.

—About two weeks ago a riot was reported at Yün-yang-shien, a little less than half way from Ichang to Chungking. The property of the Roman Catholics, the only missionaries there, is said to be in ruins.

11*th.*—A United States squadron has been ordered to China, in connection with the expected troubles.

13*th.*—We have news from Peking that the British Government has put the three following questions to the Tsung-li Yamên:—

(1.) Why was not the recent Edict despatched by telegraph throughout the Empire?

(2.) Why was the Wuhu magistrate, who did his best, degraded, while his superiors, who would not help, were not degraded?

(3.) Why is the punishment of the guilty delayed? It is stated that the opening of Hunan is to be insisted on in the final settlement of the present troubles.

17*th.*—England and France are pressing China for an indemnity for the late outrages. When the Hunanese drove the telegraph erecting staff out of their

province, they burnt 1200 telegraph poles.

18*th.*—The Cabinets of Europe, however, have taken the China question seriously in hand, and they have determined that there shall be no more anti-Christian outbreaks, and that Hunan shall be effectively tamed by foreign force if the Central Government is unwilling or unable to carry out that work."

21*st.*—The three above questions, put by the British Government to the Tsung-li Yamên, were answered as follows:—

(1.) It is not the custom of China to send edicts by wire.

(2.) The Magistrate was degraded for other reasons.

(3.) That two culprits have been executed, and several others punished according to their offences.

25*th.*—Dr. John says in his article, "Poison, whose sale should be stopped, that a collection of documents called the 經世文, in 120 books, and which Mr. Timothy Richards called the Blue Books of China, is to be found in every Yamên and in thousands of private libraries. Two books of the supplement are devoted to Christian missions. Anything more false, disgraceful and inflammatory it would be difficult to find, even among the vile placards of Hunan. The Foreign Powers have decided that the Hunan publications shall cease, because they poison the minds of the people. For a still stronger reason they ought to decide that these two books shall cease in their present form, because they poison the minds of the officials and scholars.

A friend from Nankin writes us: The students are constantly asking, "What are the foreigners going to do about the troubles that are past?" They say that they can never consent for Hunan to be opened to foreigners.—*N.-C. Daily News.*

Missionary Journal.

BIRTHS.

At Han-chang Fu, Shensi, June 29th, the wife of Rev. Albert Hy. Huntley, of a son.

At Wei Hsien, Shantung, on Tuesday, June 30th, 1891, the wife of Rev. F. H. Chalfant, of a son.

At Ningpo, July 4th, the wife of Rev. V. F. Partch, of a son.

At Wuhu, July 28th, the wife of W. S. Johnston, Alliance Mission, of daughter.

At Chong-king, August 18th, the wife of Rev. J. Cameron, M.D., of a daughter.

DEATHS.

Near New York, U. S. A., Rev. W. J. White and eldest daughter, of Presbyterian Mission, Macao; killed in a railway accident. By telegraph.

At Han-chong Fu, Shensi, June 30th, the infant son of Rev. and Mrs. Albert Hy. Huntley.

At Sin-ch'ing, Shantung, China, on July 25th, 1891, of pernicious malarial fever, Donald Marshall, aged 19 months and 6 days, dearly beloved son of the Rev. Mr. and Mrs. J. Goforth, of the Canadian Presbyterian Mission to Honan.

At Hankow, August 7th, Anne Elizabeth, wife of Fred. Poole, of the Wesleyan Mission, Teh-ngan.

THE

CHINESE RECORDER

AND

Missionary Journal.

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The Historical Evidences of Christianity.—Present Benefits.

BY REV. TIMOTHY RICHARD.

VII.

[NOTE.—This, like the former articles on the Historical Evidences of Christianity, was written for the Chinese. It is mainly for those who are daily engaged in the presentation of Christian truth to the Chinese that it will have interest. But it is hoped that it has some interest to the general reader as well.—T. R.]

LOOKING at the world at large, the great problems of the present time are four, viz.: How to support the nations; how to give peace to the nations; how to make them good; how to educate them.

I. How to *support* the nations. The population of the world increases, generally speaking, at the rate of one per cent. per annum. Europe has a population of 350 millions, consequently it increases annually at the rate of 3½ millions. China has a population of 300 or 400 millions, consequently it increases at the rate of three or four millions annually. If there is no corresponding increase in the means of support, what will become of this increased population?

The nations of the West have many new means for the support of their increasing populations. I will mention twenty-one of the leading ones.

1. They have invented machinery, by which forty millions of people, as in the United Kingdom, can do as much as if they had a thousand millions of laborers at work.

2. They have devised cheap means of transport. Canal transport is four times more expensive than ocean steamers; railway transport, twenty times; cart-road transport, sixty times; and

mule-pack transport, one hundred times more expensive than ocean steamers. Consequently, Western nations have increased the cheaper methods of transport, and thus save immense sums of money. England annually pays for transport of goods by railway almost £2 per head of the population. If this were carried by carts it would cost £6 per head ; therefore in railway freight alone it saves £4 per head per annum, not to mention the saving on macadamized roads over pack-mules.

There is also the zones tariff lately adopted in Hungary to equalize the benefits of cheap transport to those far among the mountains as well as to those near trade-centres. By dividing the whole country into fifteen zones of so many miles, each zone and number of miles increasing in the distant zones, charging only so much per zone, whether near or far, the benefit is very great. When this system is more generally adopted by other nations, the benefit to the masses at large will be enormous.

3. Western nations have government post offices for public use, by which information about trade as well as other things can be carried three hundred times cheaper than often in China. The post office sends money-orders, parcels and telegrams as well, and all these daily, even to every village, even among the mountains. The charge of forwarding a letter to any part of the kingdom is only one or two cents ; but being so cheap, many write, so that instead of being an extra expense to the government, there is annually, after paying all expenses, a nett revenue of eight or nine million pounds sterling in England. The saving to the government is not the only great matter ; the benefit to trade is enormous. Newspapers, giving information and advertisements about all sorts of produce and manufactures, are forwarded at a specially cheap rate, so that the people can always know where they can best find what they want.

The Chinese government, on the other hand, spends about three-quarters of a million pounds sterling annually on government posts alone, and does not forward any letters for the public. Thus for want of cheap information commerce is comparatively stagnant.

4. Western nations have made International Treaties throughout the world, by which the produce of all nations can mutually supply the lack of each other, just as the produce of the various provinces benefit each other in one kingdom.

5. Western nations send Ministers and Consuls to every nation with whom they have intercourse, with the object both of protecting their people and extending trade.

6. Western nations, having found the great advantage of the post office in their own countries, have established an interna-

tional post office, which sends letters to all in the Postal Union for five cents each.

7. Western nations subsidize trade by establishing regular lines of steamers as a mail-service and by aiding certain companies in industries. These measures are adopted in the interest of both government and people.

8. Western nations establish Chambers of Commerce, by which merchants combine and make representations to their various governments. This Chamber publishes important documents from time to time.

9. Western nations establish industrial and trade museums for encouraging trade, just as there are museums for the extension of learning. All the great centres of trade have the chief produce of all nations exhibited in these museums.

10. Western nations have established commercial schools and colleges. Since trade has become universal, unless the most important matters are systematically arranged in books and carefully taught, a man may spend all his life-time in business and only know a fraction of what he might and should know.

11. Western nations have established technical education. The principles of mechanics, engineering and arts, are also taught in books and schools like other learning. It is only by the careful study of these that Western nations are able to produce their marvels of manufacture and engineering.

12. Western nations make much of Customs' tariff. There are, however, two opposite plans. One is to lighten dues as much as possible on necessaries and raw material and to increase them on articles of luxury, such as wines, tobacco, etc., in order to benefit the poorer classes. This is England's plan. The other plan is to put heavy dues on all imported manufactures, often as much as fifty per cent., and sometimes more, on the value of the goods. This originally was to assist union between the States, but is mainly for the benefit of the manufacturers and skilled laborers; but the poorer classes of the country have to pay for it. This is the plan pursued by the United States. From an international point of view this is not satisfactory. Only such tariffs as are equally beneficial to all nations can be permanent.

13. Western nations colonize. Four hundred years ago a continent was discovered four times as large as Europe. Since then in Australia, Asia and Africa Europeans have got much more land. Altogether they now possess ten times what they had then. But the area of the Chinese empire has only increased to three times during the same period, and much of the land of each province is lying waste for want of railroads and macadamized roads.

14. Western nations open mines of all kinds. England, for example, gets from this source an income of £1 per head per annum. China is rich in minerals, but, alas! mostly unworked for lack of machinery and good roads.

15. Western nations have greatly developed banking. The effect of this has been like adding to the national capital an average of fifteen shillings per inhabitant.

16. Western nations have invented new methods for the manufacture of iron and steel. Steel can now be manufactured as cheap as iron, and this method is said to save annually in ships, and specially in steel rails, about eight million pounds sterling. Without such new methods how can China compete with the West?

17. Western nations grant great powers to Municipalities. The consequence of this is that improvements are not left half finished as so often is the case in China, owing to the frequent change of mandarins and want of authority given to the local gentry.

18. Western nations have long ago changed the custom of paying taxes in kind. The thousand evils arising from this custom cannot be stopped in China more than in the West, but by commutation into money value and payment in cash. It is gain to both government and people.

19. Western nations publish annual reports of all public transactions. By this means all accounts, whether of government or mercantile affairs, are easily examined and compared. But in China these are not published, and the public are kept in ignorance of how public money is spent.

20. Western nations emphasize the vast difference between productive and unproductive employments. Few of even the best mandarins in China understand anything about this, hence their persistent and blind advocacy of unproductive methods over productive ones in almost every department. By neglecting productive methods China is starving itself rapidly.

21. Western nations emphasize modern education. It is everywhere pursued, so that the people of all classes may thoroughly know all new methods of supporting and enriching the nation. But China only studies ancient learning, most of which has little bearing on how to support the increasing millions. But more of this under heading No. IV.

The commercial value of the above reforms can never be fully tabulated, but careful estimates have been made by experts. The wealth of the United States from 1800 to 1880, that is, eighty years, increased forty-three times. Taking the average wealth of England and France, without counting the wealth of America, which is really European outgrowth, we have still remaining an increased income

of £5 per head per annum; indeed, Robert Giffin, our highest English authority, puts it as high as £6 per head per annum for the United Kingdom.

China, with an average of twenty millions of population per province should, at the rate of £5, get an annual increase of income of one hundred million pounds sterling per province. Reducing this even to one-tenth, that for England and France, there would still be an increase of ten million pounds per province per annum. In view of this fact should China dread poverty and weakness by the introduction of these changes? Alas, that China is so loath to change old forms, even for its people's good!

Besides the above methods, some of them long in use, for the support of the increasing population, Western nations are just finding out other new methods. For instance, chemical agriculture, though known for some years, is only now being rapidly developed. Our crops are made up of four gases and about ten solids. Burn the crops, and what escapes in smoke are the four gases,—carbon, oxygen, hydrogen and nitrogen. What remains in the ashes are the ten solids,—phosphorus, sulphur, chlorine, silica, iron, manganese, lime, magnesia, soda, potash. Crops, as is well known, grow much better with manure. Chemists are now finding out in what proportion these ingredients are to be mixed, so as to produce crops as if highly manured. The produce of the earth, by this new means, can be increased three or four times. The land in Europe, including mountains and barren wastes, produces on an average £600 per square mile per annum. The bearing of this on the support of increased population is evident. If the produce were only doubled, reckoning each province in China at 70,000 square miles, there would be an increase of income from the crops of £42,000,000 sterling per province per annum.

Electricity, also, during the last few years, has been very greatly developed, and it promises to bring even greater blessings to mankind than all the other appliances. It seems also that we are on the eve of aerial navigation, chemical food, etc., etc. But, alas! none of these things are as yet studied in ordinary Chinese schools. China only teaches ancient learning in its general schools, and makes little of the study of such important questions as how to support its increasing millions who are now literally bound in poverty and starvation!

This subject of the support of the people lies strictly within the province of the mandarins, but, as they are ignorant of these new methods, the missionaries are glad to impart any knowledge they possess of these things. Indeed, they feel they would be guilty of ingratitude to God for the mercies which they themselves enjoy

if they did not impart some of their knowledge to those suffering through ignorance; consequently they spread this knowledge wherever they go. This is how Christianity helps to support the nations.

II. The second great question of the day is how to give *peace* to the nations. On the one hand, each nation has to consider other nations so that they may enjoy their land, produce and manufactures in peace; on the other, there is to be a just distribution of the wealth of the nations among its various classes before there can be peace; for, if one nation oppresses another, or if one class in a nation is rolling in its wealth while another is starving for want of daily bread, there can be no permanent peace.

1. Since the rise of modern civilization, the re-establishment of republicanism and reform in politics and education, the rise of mechanics and the study of the sciences, many superficial statesmen, for a time, have thought that religion was of little consequence. The result of this belief was that in proportion to the statesmen's neglect of religion they had to increase their armies and navies. According to Sir Charles Dilke—than whom there is no higher authority—Germany and France can now each mobilize two million soldiers in twenty days, and Russia has even three million soldiers. Although England's soldiers are not so numerous as those of these nations, its navy is more than twice as large as the largest navy of any other nation. Owing to this the nations spend enormous sums of money annually on defence.

England	spends	50	millions	sterling.
Germany	,,	38	,,	,,
France	,,	36	,,	,,
Russia	,,	28	,,	,,

During the last ten years men have been busy inventing flying machines, which are said to have been crowned with success at last, so that hereafter this enormous expense in armies and navies will have to be superceded by the expense of aerial machines. Even should there be no war, is it not fearful to think that the enormous millions which should have been used for the support of the poor, should be thus wasted in national defence? but if there should be war, the destruction of life and property is frightful even to contemplate. That nations should use their savings for the keeping up of these immense armaments, whilst the poor of their own and other nations are perishing for lack of food and knowledge, can never be the will of God.

Every nation must have sufficient military force to enforce law and order. China has now powerful neighbors, which may make new aggressions every ten years, more or less, as in other lands. China must, therefore, take suitable measures for defence. Better

care of its subjects than its neighbors is one of the best defences. But if it follows the example of European nations in building up fabulous armies while so many of its millions are starving for want of daily bread, it will be a great mistake.

What is the remedy for this militaryism which drains the life-blood of our nations? To go in for increase of soldiers and weapons of war is to make other nations to increase theirs all round, and thus the evil instead of lessening increases more and more; the world thus becomes a fiendish field of war instead of a paradise of peace as God would have it.

The Christian Church teaches men to love their neighbor as themselves. By inculcating righteous and loving principles instead of brute force, it leads men to the study of the laws of all nations, so as to form international and universal codes that secure the good of all without partiality. Should there be any disputes between nations, the Church urges the settlement of it by the arbitration of competent judges. Wherever this has been tried it has proved far more satisfactory than the mildest war. This is how Christians are striving to prevent war between nations.

2. The great difficulty in securing peace *within* a nation is to so govern as to create a just distribution of wealth among its various classes and to get the people persuaded that it is just.

In the West, trades unions have been formed to increase the wages of the mechanics, because, they say, although their masters have made enormous fortunes from their labor during the last hundred years, their wages have not been proportionately raised. At first the authorities in Europe put such movements down as rebellious; but the poor people said, "It is not that we wish to create disturbance, but so long as wealth is not justly distributed, we cannot stop complaints; while one class of the nation is well protected in its wealth and the other is left to die in want, how can there be peace?" The authorities, however, continued to repress these movements without granting redress. Then the French nation rose in a body and deposed hereditary government and traditional authority and substituted republicanism. At this the various rulers of Europe were alarmed and dared not but listen to the representations of the people.

Since then the various trades unions have established international unions, in order to get more justice from the various governments. Some governments endeavor to meet their wishes by reforms, but the Emperor of Russia, though he began reforms, refused to continue them, and banished the leaders of socialism to Siberia. Then the Socialists of Russia became Nihilists, and resolved that as the Emperor would not save and educate the

masses, they would remove him. So in 1881 Alexander II was assassinated.

The average wages of skilled labor in the United States are forty-eight shillings per week; Australia, forty shillings; Great Britain, thirty-one; France, twenty-one; Germany, sixteen; Italy, fifteen shillings per week.

In China, during the last forty years, there has not only been war with foreign nations, because China would not allow intercourse as with sister nations, but *internally* the Taiping and the Mahommedan rebels also rose up, and besides destroying immense property, destroyed the lives of tens of millions of people. These rebellions arose mainly because no justice was done to the oppressed classes, and because the poor were starving.

Now the most intelligent throughout the world maintain that to increase our armies and navies, and only protect the rich while the poor are unprovided for, is not sound policy. We must have greater trust in *righteousness* than in weapons of war, otherwise there will be endless troubles. Though mechanical inventions may be of immense benefit to man, yet they cannot be substitutes for food; so weapons of war may be helpful to governments in defence of the right, yet they cannot be substitutes for love, which is indispensable for all lasting peace.

And who are they who teach love, righteousness and peace throughout all the world? Pre-ëminently the Christian Church; this is its peculiar province. When our Saviour was born, it was said, "Glory to God in the Highest, on earth Peace, Good-will towards men." This was the glad tidings of great joy which the shepherds heard. When Christianity was in full power in Europe it ordained the "Truce of God," forbidding all fighting from Wednesday night till Monday morning of every week, and thus the warlike tendencies of European nations were repressed. The "Order of Chivalry" was also established by the Church to give help to the weak and oppressed. The object in all this was to carry out God's love for mankind.

Again, during the present century Christian missions have been established among the islands of the Pacific. Warlike islands have been changed into peaceful ones, not by a single weapon of war but simply through the power of Christian teaching.

As in the past the Church was the mediator between high and low; so in the various risings of modern socialism and the conflict between capital and labor, both contending parties have had to thank Christian men for their mediation,—men like Maurice, Kingsley, Carlyle (by his writings), Cardinal Manning and Dr. Clifford in England and Christian socialists in other countries.

But the Christian Church does not wait till there is trouble before exerting its influence, for then it might be of little use; wherever Christians are, they encourage peace at *all* times; everywhere they have the Sabbath when all classes are invited to church and where the devout attend to meditate on the infinite love of God in Christ Jesus our Lord, to consider how to serve God and save their fellow-men. In the schools which they establish they teach the same, and thus *nourish* kindly feeling at all times. When troubles do arise, all true Christians are ready to act according to the principles of love and goodwill. All Christians believe that the time will come when nations shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

For years the Christian Church has established a peace society, and the most gigantic non-official modern scheme for the amelioration of social evils has been just inaugurated by a Christian Minister—General Booth. The Emperor of Germany, who is a Christian, last year (1890) visited several countries with a view to persuade the governments to peaceful international measures in the direction of disarmament on the one hand, and to meet the just demands of socialists on the other.

Lately, when China had great famines from drought and floods, the missionaries repeatedly secured large subscriptions from distant nations towards relief. When the Taiping rebellion was at its height, it was the reading of a letter of a Christian missionary—Rev. Mr. Holmes—in the House of Commons along with others which decided the English government to help the Imperial Government at Peking to put it down. Recently (1891) when there are riots against the Christian Churches in so many parts of China, all the foreign ministers in Peking unite in asking for their protection. This, notwithstanding imperfections which characterize all human organization, is the power of the Christian Church to unite all nations and give them peace; therefore the best men always support it.

This is how Christianity helps to give peace to the nations.

(*To be continued.*)

Anti-opium Medicines.

BY H. T. WHITNEY, M.D.

IN the November 1890 No. of THE RECORDER Dr. Dudgeon has a long letter objecting to the resolution against opium that was passed by the General Conference at Shanghai in May, 1890. I was both surprised and grieved at the position taken, running in the teeth of the best advice of the General and Medical Conferences. I have waited a long time, hoping some one would reply to this letter, but as none has appeared, I feel it my duty to offer a few words: First, because his position is palpably untenable and mischievous; and secondly, because, having always disagreed with any such policy, I bore my share of the responsibility at the Conferences in securing the adoption of the resolution objected to. It is unnecessary to review this long letter *seriatim*, but only certain portions, showing the author's position on the vital points in question.

No. 4 of the resolution passed by the General Conference is as follows: "That we have learned with alarm of the rapid increase in the consumption of morphia in China; that we find this increase is largely owing to the indiscriminate sale and consequent abuse of so-called anti-opium medicines, and that we now, on the suggestion of the Medical Missionary Association of China, urge all missionaries to discourage, and, as far as possible prevent, the sale of such anti-opium medicines as contain opium or any of its alkaloids." The chairman also stated that this resolution had no reference to carefully managed opium refuges.

This Dr. Dudgeon regards as "a very hopeless resolution," one that "will do harm," and says, "I know it is against the convictions of many of the members" (of the Conference.) But "they hesitated to oppose the medical brethren who were presumed to speak with authority."

He then offers the following substitute: "Learning with alarm of the large consumption of morphia, pure and simple, as an anti-opium remedy, its real nature being unknown to the Chinese; and being convinced in unskilful hands that few if any cures are thus effected and that some of the paid agents of the missions are engaged in it and making money by it, to the detriment of Christianity: it is resolved that the indiscriminate sale by such agents of this and other so-called anti-opium remedies be discouraged, and, as far as possible, prevented."

It is easy to see that these two resolutions are widely different, and the weakness of the substitute is more plainly seen by putting it alongside of the one passed by the Conference. The latter is

based upon the principle of prohibition to all, except when *prescribed by properly qualified* persons for a specific purpose, bearing in mind that it is a poison. It also implies that all unqualified missionaries be urged to abstain from dealing in anti-opium remedies containing opium or any of its alkaloids, and that all the different missions in China shall endeavor to prevent any of their native Christians, whether in mission employ or not, from engaging in the anti-opium business, except those among them who may be properly qualified and will use such remedies in the same way as medical and other qualified missionaries.

The other does not discriminate in reference to the drug itself, only that it be included with "tonic, stimulant and sedative" drugs; nor in reference to its sale or prescription, only that it be done by persons with good motives desiring to benefit the habitué; and they may or may not be qualified in a medical sense. It leaves it open to all unqualified missionaries and to all natives in mission employ who will sell or prescribe without pecuniary greed and without interfering with their regular duties, and the whole army of native Church members are to be left by the missionaries to do as they please. It is unnecessary to enlarge upon the bearings of this "substitute" as opposed to the design of the resolution already passed.

The vital points of difference are comprised under *qualified* and *unqualified*, *prescribing* and *selling*.

Being qualified does not necessarily imply the having of a medical degree, but it does imply that the person understands the action of opium and morphine,—their maximum and minimum doses, just how much the remedies they use contain, the nature of the habitués symptoms, whether important or otherwise, and be able to treat any unusual conditions liable to arise from breaking off the habit. Any person who had not this amount of knowledge as a minimum acquirement, would not be considered qualified to cure opium patients. The prescribing of anti-opium remedies in any form, implies discrimination and a knowledge of the remedy, and that the one taking it is the prescriber's patient. He may receive a fee for his prescription and remedies, but that is not selling them in the sense here meant. Selling implies indiscrimination, and, in this case in regard to a dangerous drug. This, and unintelligent prescribing, are what the resolution condemn.

In arguing for the selling of anti-opium remedies, Dr. Dudgeon remarks that "the demand for these remedies to cure the craving, indicates not only the widespread sale but also the widespread desire to break off from the habit." We must not

be too credulous on this point. There are an enormous number of opium-smokers who only want these remedies as a *substitute* for the pipe, and would not give up the habit if we would provide a free and painless cure. The selling of anti-opium remedies, containing opium, to such people, would be simply fostering a curse.

And yet Dr. Dudgeon feels it would be better than the continuation of the pipe. But this is practically a "high license" idea,—no matter about the liquor, only don't drink it in a low grog-shop!

The demand for anti-opium remedies is no safe indication of the extent of the desire to be cured. But how are we to know who really want to be cured and who do not? Certainly not those who *sell* but rather those who prescribe. The doctor himself bears testimony to this when he refers to "a flourishing business, large sales, but we do not, I am sorry to say, hear of numerous cures." This is the universal testimony in regard to such business; and a word to the wise ought to be sufficient.

I have known native church members invest heavily in morphine and defend themselves in this nefarious business, until "sat upon" by the mission, on the ground that a few at least were cured. This in their minds compensated for all the injury done. With about as much reason might one advocate the occurrence of floods on the ground that a few would be saved even though many were drowned.

In speaking of the resolution passed by the General Conference, Dr. Dudgeon said he knew it was against the convictions of many members, but hesitated to oppose the medical brethren who were presumed to speak with authority. The "many members" must be understood relatively. Their presumption was well founded and their action wise. They were undoubtedly honest in their convictions, partly from not being aware of the evils connected with it, and partly from the position of a few who evidently could only see one side of the question, and partly because some at least had money already invested in anti-opium remedies, and as a natural consequence, were less open to conviction. Over against the few who opposed the resolution and the "many members" whose convictions are said to have been against it, may be cited the fact that nearly every member of the Medical Missionary Association present, and the large majority of the General Conference, favored it. And it might be further added that nearly the entire body of medical missionaries in China, a great many missionaries not at the General Conference, several community physicians and a good many foreign residents in the different ports of China, look with disfavor upon this anti-opium quackery and want to have measures taken to prevent it as far as possible.

It was therefore with great surprise and regret that a physician, and once a medical missionary, holding the position for good that Dr. Dudgeon does, should oppose in the way he has the decision of so many of his medical brethren, made from a scientific view of the question, and backed up by so many of the missionaries in China.

Certainly we cannot afford to oppose one another in fighting against this opium fiend that has taken such a strong hold of this country. We need all our forces and the very best ways and mean s in overcoming this enemy of all righteousness.

Collectanea.

A Meeting Place of the Nations.—The population of this great Asiatic sea-port (Singapore) is large and polyglot. Every steamer brings more people than it takes away, and the yearly increment is large. There are probably about two hundred thousand inhabitants, two-thirds of whom are males; one need scarcely add that this betokens great commercial activity; while, like all communities where men largely preponderate, Singapore does not take high rank in its morals even for an Asiatic sea-port. Here too often the ragged edges of civilized vice meet the most depraved forms of heathen immorality and the air is laden with moral malaria.

A wonderful meeting-place of the nations is this thriving port. Stand at the corner of this street and in three minutes you may count as many as a dozen different nationalities—Europeans from all Europe, Chinese of half a dozen types, Malays, Indians, Siamese. The medium of conversation among all these is Malay, which is a simple and very expressive language. In its purity the Malay has been called the Italian of the East, but it suffers terribly at the lips of this polyglot people, each of whom brings to its pronunciation some native disability, and by the time the Chinaman has turned its r's into l's and the Englishman has narrowed all its vowels and the German has thrown in a few awful gutturals and the Tamil from India has changed its b's into p's and every other nationality has played off its own vagaries, the Malay heard commonly on the streets of Singapore is only a far-off and base-born relative of the beautiful idiomatic language whose name it bears. Indeed, there has grown up in the island a distinct *patois* known as the "Bábá Malay," so named from the Babas (Straits-born Chinese), who have mingled Chinese, English and Malay words into an utterly amorphous conglomerate, the despair of the grammarian and an object of loathing contempt to the aristocratic Malay.—[*Exchange.*]

TAOISM.—The chief authority of Taoism is called Tsang Tien-s (張天師), who has the same dignity as the Archbishop of the Christian Church, or more exactly the Pope of the Roman Catholic Church. He lives on a mountain in the province of "Kiangse;" his house is adorned magnificently, something like the White House of the United States and the Palace of China. He is supposed to have wonderful power and to be able to send out and call back all the spirits according to his will, but really and truly he is the ruler of all the monks of Taoism of the eighteen provinces of China. There are two divisions of monks in Taoism; some of them are "homeless monks," which means they never return home, never marry and never see their parents' faces again; they live in abbeys until they die. They wear the long and large sleeved robes all the time; such robes are in the same shape as those the little Japs wear. In this class there is a subdivison called long-haired monks, because they never shave their hair. They coil their hair in tufts upon the crown of their heads and fasten it with a pin. They study astrology and profess to have dealings with spirits. In early times they held high honors in the state. They have now degenerated and are looked upon as ignorant cheats or designing jugglers. The other divisions are called "in home;" they are very opposite to the "homeless," because they can live in their own homes with their wives, children, parents, brothers and sisters. They wear the common clothing and do their own business, excepting some family wishes to employ them. They have a very great assembly annually in honor of their great god, Lae Koong (雷公), the "God of Thunder," which takes place always during the twenty-fourth day of Chinese June. This festival continues for three days; during this time the partakers all go to their assembling house in the early part of the morning, where they burn their incense and light their candles in the presence of their god, the "God of Thunder." This festival is something like the "Feast of Dionysos" among the ancient Greeks. After the former system is over the partakers sit around and take their dinner. After it some of the rich partakers furnish a chorus of musicians to play in the temple of their god, the "God of Thunder." It is said that Lau Tz was appointed to be a librarian by the Emperor of China in ancient time. The appointment enabled him to study many ancient books. Afterwards he wrote a book called Tao-teh-king or Canons of Reason and Virtue; this book contains many wise sayings. "It teaches the inculcation of personal virtue; it recommends retirement and contemplation as the most effectual means of purifying the soul." The original meaning of Tao-teh-king is still considered very deep; it is said that Tao means the origin of all things; Tao

is infinite impalpable and unknownable. It also says that men should strive to become perfectly virtuous and then they can rest in the bosom of Tao after death. But we see the modern Taoists are puzzled about the original meaning of Tao and add to the original doctrine innumerable superstitions and also the use of charms and amulets and the search for the elixir of life. So I say they have degenerated now.—[*Su Lan-wong, in "St. John's Echo."*]

* * *

Transmigration and Immortality.—I may say, as an illustration of the position which Buddhism acquired and holds in China, that I hold in my hand a document never given to the world in the English language, nor, perhaps, so far as I know, in any other Western language, showing that if in the year 66 an Emperor was so impressed with Buddhism as to send an embassy to the West to introduce it into China, fourteen centuries later another Emperor was so much influenced by it as to send an embassy to introduce the Buddhist classics from Thibet. (The paper, which was an edict of the Emperor Yung Loh, 1412, was here read.) Various doctrines are alluded to in that paper, only one or two of which I will touch upon. I have already referred to the full and bounteous offer of salvation and immortality made by Buddhism as furnishing a very powerful attraction in contrast to the meagre promises of Taoism and the cold negations of Confucianism, which preceded. This was connected with the doctrine of the transmigration of souls, which was common to almost all Indian creeds. The Indian philosophy on that subject regarded transmigration as something amounting to a physical necessity, that it is absolutely impossible for a man to extinguish his being—that he has, as it has been expressed, come into this world without his own choice and will go into the next without his own choice, and thence go on in a succession of changes forever. This succession of changes is described under the figure of a wheel, the turn of destiny, or wheel of fate, which is represented as revolving rapidly and dropping out human souls to be born again in the form of man or of some higher or lower being, there being six categories in all, according to the Buddhist division. The religious view of the founder of the faith was pessimistic. To escape from this series of changes constitutes happiness, and he devised a method for that purpose. In the Northern School of Buddhism, especially in its popular phase, we seldom meet with this idea. We meet more frequently with the idea that to rise in the scale of being is happiness. Sakyamuni had in his system no heaven. The Northern Buddhism, which has prevailed in China, has a heaven, borrowed, it may be, from the Christian's Paradise. It has,

presiding over that heaven, a goddess of mercy, borrowed, perhaps, from the Catholic conception of the mother of Jesus Christ. Many other ideas present a transformation—I will not say a travesty—of Christianity.—[*Rev. W. A. P. Martin, D.D., from an address before the American Society of Comparative Religion.*]

The Second Personal Pronoun in Prayer.

BY REV. GILBERT REID.

DR. MATEER in the July number of THE RECORDER renders his decision in favor of the use of *Ni* in prayer, and were it not for the fallacy of some of his points, it might be safe to regard the decision as an *ultimatum.*

At first glance it is difficult to detect the principle which underlies his argument. In one place he asserts that "even the opinion of a Chinese preacher, to which Mr. Barber refers, is not by any means conclusive," and in another place he pleads, "A native preacher for whom I have much respect, in speaking of the matter, remarked that the avoidance of *Ni* was essentially a matter of official etiquette, etc." It looks as if the native who disagrees with Dr. Mateer is inconclusive, and the one who agrees is viewed with "much respect."

But Dr. Mateer always has a reason for the faith that is in him, and if his article is his correct interpreter, we may find it expressed in his concluding paragraph: "Finally, it should be observed as a general principle, covering this case together with others more important, that our business as missionaries is not to *adapt* Christianity to the Chinese, but by teaching and reforming the Chinese, *adapt them* to Christianity." No one probably has any objection to this purpose of adapting the Chinese to Christianity, but the point of separation is merely this: Is Christianity such a system of religion that in principles and in rules, in things essential and things non-essential, it becomes only a silent cast-iron machine, or a living pulsing Incarnation, the living God coming down to men and in all points like as men, except without sin? One of the strong arguments in Christian Apologetics has always been the adaptation of Christianity and the Bible to all ages and races, and it only creates amazement that one should claim that Christianity was not meant to be adapted to this Chinese people. Rather, let the words of Dr. Mark Hopkins ring out anew as the inspiration of all missionary effort, "How sublime the idea of a religion thus commencing in the earliest dawn of time; holding on its way through all the revolutions of kingdoms and the vicissitudes of the race; receiving new forms,

but always identical in spirit; and, finally, expanding and embracing in one great brotherhood the whole family of man!" Or let us ponder anew the application of such a testimony as that of the Apostle Paul: "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. I am made all things to all men, that I might by all means save some."

Tracing the logic one step further, it seems that Dr. Mateer considers the undesirableness of Christianity to adapt itself to China and the respectful use of the Chinese language, because the use or non-use of the personal pronoun is a matter "which enters into the vitals of religion." And how? "The avoidance of *Ni* is indirect and distant, and requires the use of periphrastic forms, while the use of *Ni* is direct and endearing, and is the spontaneous language of familiarity and affection." True, the use of *Ni*, whether it is a Chinaman talking to a foreigner or praying to the Lord, is familiar, but whether in this one Chinese character is hidden affection and endearment is a dubious article of the creed. Anyway, it can hardly be proved that the use of a respectful form of address necessitates a diminution of affection, and that familiarity—or rather the word *Ni*—enhances it. As to the "periphrastic forms," such a skilled speaker of the Chinese language as Dr. Mateer (or many of the native Christians) should find no difficulty. Practice in the common intercourse of Chinese conversation, where respectful address is used, will doubtless aid in the language of religious address.

As to the distance and coldness of the language of respect, it lies partly in the training, but more in the heart. Affection and endearment are matters of the heart, and no forms of speech can create them, be they either respectful or familiar. The argument for the non-use of the personal pronoun is not that it produces love in the heart or checks it, but that it is related to an entirely different matter, viz., a form of respect. We do not say respect, for that, too, lies in the heart, but to the *form* of respect. And when we consider the forms of politeness among men or the forms of reverence toward God, the rules or usage of one country cannot decide for another. Whether any of the terms suggested by Dr. Mateer as using in English to address God, such as "Your Majesty," are fitting or not, certainly the rules of China or even America cannot decide, and neither can usage in the West decide for the form to be used in China. That in addressing God in China we should use "*ta-jên*" or "*ko-hsia*," I never heard even a heathen Chinaman maintain, and so the question is undebatable. Whether one should not use "*wo-men*," but "*hsiao-ti*" (小弟), has likewise never been broached. The only question of debate is either

the use of *Ni*, or the more respectful terms *Fu, Ti'en Fu,* or *Chu.*

In all religion and in all prayer there are two phases that seem sometimes to clash. One is that of awe and respect,—distance. The other is love and endearment,—nearness. The one is not to drive out the other, but they are to unite in forming a perfect character. If each is allowed to remain, there may be a corresponding form of expression. The non-use of *Ni* has only to do with the form of respect, and not the form of endearment, and still less its possession in the heart.

Reverence is the mother of morality, and to cherish it is the function of worship. As Francis Cobbe has written, "There is no such thing as vulgar religion." Nothing should be done to diminish either reverence or the forms of reverence. Spurn this point of contact between Chinese sentiment and Christian principle, and perhaps Christianity, as thus expounded, may not only not adapt itself to China, but also lose China.

The Chinese Bible.

BY REV. GEORGE PARKER.

MISSIONARIES not on the Translation Committees, but who are to use the to-be prepared Bible, might like to have a voice on some particulars which have engaged their special attention. May I suggest that as each book is prepared, copies be sent to each missionary for criticism, and that no book be finally revised until a first draft of the whole work is ready?

The German revisers allowed two years for outside criticism. This plan might prevent a desire to have the work re-done, as in the case of the English revised version. Younger men of ten and twenty years' standing, not as yet fully qualified for the work, might be able to supply some valuable hints, which, if attended to, might forestall any serious dissatisfaction being expressed. Without doubt the quality of the new Bible will be discussed at the next conference, and the leaders to-day may not be in the front on that occasion. It is noticeable that, excepting one representative from the Yang-tsze, the mandarin translators belong to the gulf of Pechili. I suppose the metropolitan dialect is to be the standard. Dr. Ginsburg is preparing what will prove to be the best edition of the Hebrew Bible. Dr. Swete will soon have finished what is the best edition of the Septuagint. Dr. Weymouth's "Resultant Text" gives in one volume all the readings from the editors Lachmon to Revisers. Should the Greek New Testament be edited from the manuscripts

as is the Old Testament, this would prove the best hand-book from which to translate, since it is better to trust in God's providence than to differing human judgments. Tregelles and Westcott and Hort point to the Vatican manuscript as the best. Dr. Hillier, from internal evidence alone, concurs with them. Tischendorf preferred the Sinaitic, but his discovery of the manuscript may have warped his judgment.

In examining i Thessalonians in B, I could find only two places where there seemed to be probable departures from the autograph: one by dictation, ν doubled εοτι(ν)νηπιοι, i Thes. ii, 7; one by transcription, H mistaken for A, κλεπτας for κλεπτης, i Thes. v, 4. The Revisers put these two readings of B in the margin.

Among the preliminaries to translation should be a decision as to the structure of each book; its true joints, sections and paragraphs. "Roe's Analytical Arrangement of the Holy Scriptures" affords the best assistance. Boys' "Tactical Sacra" gives the structural display of i and ii Thessalonians, Philemon and ii Peter. Dr. Bullinger in pamphlet, "The Spirits in Prison," gives plan of i Peter. His "Key to the Psalms" is indispensable. Forbes and Hinton on the Romans might be consulted with advantage in addition to Roe. Forbes' "Symmetrical Structure of Scripture," or Jebb's "Sacred Literature," the translator cannot dispense with.

In the *Quarterly Review* for 1829, article iv, pages 85–120, will be found a comparison between Hebrew Parallelism and Chinese Tui-tsō, which are doubtless of the same origin. Care must be taken to preserve the symmetry of a passage in translation.

The Lord direct your hearts into	the love of God and the patience of Christ;	ii Thes. iii, 5.

This passage is spoilt in the English common version and in Mandarin.

In complex sentence the clauses should be first unravelled and put in their natural order. The conjunctions would thus be carefully considered and the bearing of the participial clauses discovered. In inflectional languages where emphasis is shown by the order of the words, the words might be redistributed according to their grammatical affinities before translation, and so mistakes in translation avoided. Let no mere transliterations be admitted, but let us translate for the understanding. It is desirable that petty differences of Hebrew pronunciation should not be obtruded on the Chinese, nor even the fact that two distinct languages were used in the Old and New Testaments respectively. It is impossible to adopt Hebrew and Greek idioms into Chinese. Don't let us puzzle them with manifold pronunciations of the same name.

Harmony between Old and New Testaments should be as much desiderated as rhythm and elegance of Chinese style.

I have chosen as my special study the quotations from the Old Testament in the New. Proper names, Hebrew and Greek equivalent syntax and vocabulary, are a result.

By the laws of phonic change, it is possible to discover the identical syllable and word giving both sound and sense between one language and another. When the true equivalent between Hebrew and Chinese is found, the character used will be as suitable in Canton and Ningpo as in Peking, *e.g.*, 阿丹, for Adam; 阿爸隆, for Abram; 阿爸攏, for Abraham.

It must be borne in mind that Paul wrote to communities using two Bibles and translates the Hebrew, tacking on also the word found in the Greek translation. With Enoch in his mind, he writes, "How ye ought to walk (Heb.) and to please (Lxx) God," where *και* represents an English bracket, walk [with] and (Lxx please) God i Thes. iv, 1. This suggests the importance of studying the relative influence of the Hebrew and Greek O. T. on the Greek of the N. T. *οσιος* and its derivatives answers in the N. T. to four Hebrew words. These four Hebrew words are each represented in the Greek N. T. by several different words.

How shall explanatory clauses and parentheses be printed? Phrases having a common reference to two or more clauses, how shall these be shown?

God { raised the Lord / and / will raise us } by His power; i Cor. ii, 14.

God, by His power, raised the Lord and will raise us. This is not the order in the Mandarin.

I do not think the appointed translators could do better than draw up a set of principles for Bible translation into Chinese before they begin their work, ask for hints, and publish the result.

A Notable Gathering.

THE International Missionary Union held its annual meeting for 1891 at Clifton Springs, U. S. A., commencing June 10th and closing June 16th. Clifton Springs is situated in Western New York on the "Auburn Road" of the New York Central R. R. It is a beautiful country village, built up almost entirely by the sanitarium which was established and developed by Dr. Foster. The sanitarium buildings furnish accommodations for about four hundred guests. The grounds are spacious and beautifully laid out. A large corps of experienced physicians,

and all the theories and appliances of modern medical science, added to the sulphur springs, which led to the selection of this place for a sanitarium, make this a noted resort for persons seeking rest and restoration to health. A distinguishing feature of this sanitarium is its religious and social character. Dr. Foster's aim from the beginning has been, not to make money out of the institution, but to make money for the institution, so that it may be a blessing to all who enter it, both physically and spiritually. The whole establishment, which has been built up by the persevering industry and unusual ability of Dr. Foster, and has cost about a half million of dollars, has been made over to a Board of Trustees, Dr. Foster receiving like the other physicians only a salary. Ministers, teachers, and especially missionaries, share in all the advantages of the institution at reduced rates. Several rooms in the sanitarium are endowed for the benefit of missionaries of different Boards. All missionaries have the advantages of medical treatment, and the baths free of charge; and when no place can be found in the sanitarium, good rooms and board can be obtained in cottages for from five to seven dollars a week. These attractions and advantages have made Clifton a kind of home for missionaries, and it seldom happens that there are less than a dozen or twenty of them there.

The Missionary Union has previously met in various places in response to invitations received. It met at Clifton Springs last year for the first time, and the invitation was repeated and accepted again this year. A new "Tabernacle," a beautiful structure with seating capacity for over five hundred persons, was just finished and made over to the Union by Dr. Foster for use whenever required, with an invitation to make Clifton the permanent place of meeting, which invitation was gratefully accepted. So Clifton will in the future, still more than in the past, be a kind of rallying point or rendezvous for missionaries at home on furlough.

Ninety-one missionaries were present from almost all parts, of the world. Different fields were represented as follows: India 15, China 13, Japan 12, Turkey 8, Africa 7, Burma 7, Siam 5, Korea 3, S. America 3, Central America 2, N. W. America 2, Australia 2, Italy 2, Mexico 2, Syria 2, Hawaiian Islands 2, Malaysia 1; Secretaries 5, Candidates 2.

The hours for services were from 9 to 11.30 a.m., from 3 to 5 p.m., with meetings for lectures or addresses every evening. One hour of the morning sessions was devoted to the study of the Scriptures, conference and prayer. Formal papers or essays, conferences, individual reports and experiences and letters from members unable to be present, gave to the exercises the charm

of variety and completeness. Old acquaintances were renewed and new ones formed. Suggestions of new methods and inspiration to new effort will no doubt result in great good to the mission cause. Resolutions and appeals appropriate to the character and aims of the Union were issued, two of which may be added as of special interest to the readers of THE RECORDER.

THE UNITED STATES AND THE CHINESE.

"Viewing the Chinese as a civilized though heathen people, inhabiting a country in climate, soil and many geographical peculiarities like our own, with a population six times greater than ours, with a power for muscular effort and endurance inferior to no nation on earth, our neighbor on our Pacific shore, we lament the cruel and unjust, and, to us, disgraceful treatment which they have received at our hands.

"We view it as being unwise as well as unjust to provoke hostility and retaliation from the greatest empire of the East, now rapidly adding the elements of power in Western civilization to her own mighty system. It will be to the great injury of our commerce, and other nations will reap the advantages that naturally belong to us.

"Our very greatly extended and rapidly increasing missionary interests deserve the attention of our government, as well as our commerce, and our government has no right to break them up to the great grief of many millions of Christians of all denominations in the United States.

"We, therefore, the missionaries of the International and (Interdenominational) Missionary Union in annual meeting assembled at Clifton Springs, New York, do earnestly request all our missionary secretaries in the United States of America to petition the government at Washington to redress the wrongs inflicted upon the Chinese, and to establish and to seek to foster the most friendly relations with our great neighbor."

APPEAL TO THE CHURCHES.

"The International Missionary Union

To the Churches which they represent.

GREETING :—

"We, members of the 'International Missionary Union,' on behalf of the several missionary fields from which we have come, and in the name of our brethren now laboring in those fields, and of our former associates who have fallen at their posts; and, above all, in the name of our Blessed Lord, who has commissioned the Church to disciple all nations, make this appeal to the Churches which we represent.

"We have fallen upon a time of great privileges and responsibilities. The prayer of the Church that God would open the world to Christian effort, implied a pledge and promise on the part of the Church to perform her duty as the way might be opened.

"At the present time, world-wide opportunities, and the possession by the Church of men and means adequate to world-wide efforts, give to our Lord's command to evangelize the nations an emphasis and urgency hitherto unparalleled. Ordinary consistency and sincerity, as well as loyalty to Christ; gratitude for our distinguishing mercies; compassion for the many millions of God's lost children; a sense of personal indebtedness to them; and the fear of incurring God's displeasure and the withdrawal of His Spirit from our Home Churches by neglect or delay in the discharge of present duty, conspire to awaken us to immediate action, and to such action as shall, in some good degree, be commensurate with our obligations.

"We therefore request and beseech all pastors and teachers to seek by the prayerful study of God's word, and a familiar acquaintance with the condition and needs of heathen nations, to know more of God's will, and our duty with reference to the world's evangelization, and to teach those under their influence the relations to the whole world, which are necessarily implied in Christian discipleship, and the privileges and duties growing out of those relations.

"We would call upon all God's people, especially those who are rich in this world's goods, to give freely of their substance for the enlargement and generous support of every department of missionary work.

"We recognize with devout gratitude to God the work for foreign missions which has been accomplished by Woman's Missionary Societies, The Student Volunteer Movement, Young Men's Christian Associations, and Christian Endeavor Societies, and similar organizations; and we would urge all Christians to unite with us in the prayer that these organizations may be still more abundantly blessed and used of God for the advancement of His cause in the future.

"Finally, with a full conviction and realization of the utter uselessness of all human efforts, and pecuniary gifts, without God's presence and aid, we would call upon all God's people to unite in earnest prayer that the Holy Spirit may be poured out on all nations; that the Lord of the harvest may choose and send forth from Christian lands, and from converts in unevangelized lands, many laborers into His harvest, and that His kingdom may come and His will be done on earth as it is in heaven."

CORRESPONDENT.

The Mandarin Executive Committee.

IMMEDIATELY after the adjournment of the Conference a meeting was held of such members of the Committee as were then present in Shanghai. Rev. F. W. Baller was chosen permanent secretary. A free consultation was held with reference to proposed translators, but no formal action was taken, save that a unanimous wish was expressed that Dr. Griffith John would serve as one of the translators, and Mr. Hill was appointed to consult with him on the subject. It was agreed that some time should be given for the members to take the advice of others, and to correspond with each other before a formal vote should be taken.

In September a vote was called by the Chairman for seven translators (or revisers), which resulted in the election of Dr. Blodgett, Dr. John, Dr. Mateer, Rev. G. Owen and Rev. C. Goodrich. In the case of the other two, there was no election. These brethren were informed of their election, and all accepted, save Dr. John, who, after holding the matter under consideration for a considerable time, finally felt constrained to decline. In the meantime another vote had been taken for the two remaining translators, resulting in the election of Rev. J. R. Hykes and Rev. J. MacIntyre. Mr. Hykes accepted, but Mr. MacIntyre felt constrained by imperative reasons to decline.

After some delay given to correspondence, a vote was called for two men to take the places of Dr. John and Mr. McIntyre. The result was the election of Rev. F. W. Baller and Rev. J. Bramfitt. Mr. Bramfitt accepted, but Mr. Baller, on account of the pressure of previous engagements, felt compelled to decline.

A final vote was then taken for one to fill the place of Mr. Baller. This vote resulted in the choice of Dr. J. L. Nevius. It is hoped that Dr. Nevius will accept, though being in the United States he has not yet been heard from. Thus the whole company of translators consists of Messrs. Blodgett, Mateer, Owen, Goodrich, Hykes, Bramfitt and Nevius. Bishop Schereschewsky has also been invited to act as a corresponding member of the corps of translators.

In these elections the Committee have tried to conform as far as possible to all the important conditions of the case. The first and most essential condition, of course, is attainments in Mandarin and in general scholarship; the next in importance is a proper distribution with respect to the Mandarin dialects, Northern, Central and Southern; the third, different denominations; and lastly, different nationalities. The first three conditions are, we believe, well met; the fourth not so well. Inasmuch as three Englishmen

successively declined (as above) it was found impossible to fulfill this condition, without sacrificing the other and more important ones. This condition is regarded as *relatively* unimportant, inasmuch as nationality has in point of fact nothing at all to do with the work before the translators.

In view of all the circumstances, the Executive Committee feel fully justified in the selection they have made, and trust that such will be the verdict of the missionary body.

We are happy to report that the translators elect have already organized for work by electing Dr. Blodget Chairman and Mr. Hykes secretary. They have also divided the New Testament into portions and assigned them to the several members, and some at least of them are already at work.

It should be added that shortly after the Conference Dr. Faber sent in his resignation as a member of the Committee, devolving the choice of a successor on the Committee. The first vote taken was indecisive, the second vote resulted in the choice of Rev. A. G. Jones. Mr. Jones, though in hearty sympathy with the enterprise, felt constrained for special reasons to decline. A third vote was then taken, resulting in the choice of Rev. J. Innocent, who has accepted the trust, and is now a member of the Committee.

F. W. BALLER, *Sec.* C. W. MATEER, *Chairman.*

To the Translators elect on the High Wên-li, Easy Wên-li and Mandarin Versions of the Scriptures in Chinese.

DEAR BRETHREN: In response to the circular sent round to you by Dr. Mateer, it now at length appears that a clear majority are in favor of a preliminary meeting; also, we have now received notice from Dr. Wright, by letter, that the B. & F. B. S. have definitely appropriated £200 for the expenses of such meeting, which will be amply sufficient. We have carefully considered all the circumstances, as well as the replies received to the aforesaid circular, and have decided that November 18th will be the best time, and Shanghai the best place, for such meeting. We do, therefore, hereby call for a meeting of all the translators elect in Shanghai, Wednesday November 18th, at 10 o'clock a.m., at the house of Dr. Allen.

Yours fraternally,

Chairman of High Wên-li Ex. Com.—ERNEST FABER.
" " *Easy* " " " T. BRYSON.
" " *Mandarin* " " C. W. MATEER.
Acting General Secretary. Y. J. ALLEN.

Têngchow, September 10th, 1891.

Riots in China.

THERE has been so much written and said about the riots in China that it seems almost an imposition for one to ask space for anything more. Nevertheless, I shall venture to add a few lines to what has already been written.

Many suggestions have been offered as to the cause of these riots and the object in view.

I wish to begin my letter by saying that the riots are carried on by a well-organized band, and not by the local element, as has been suggested by some writers. As a proof of this I call attention to the recent riot that occurred at Nanking. Placards (that are said by the Chinese to have been written in Wuhu) were posted up, saying that within ten days the foreign property would be destroyed. The ten days from time of posting up (I find by referring to my diary) would bring the time down to the 25th of May. That very day the riot actually occurred. We had later rumors that the riot would occur on Wednesday, the 27th, and were not looking for it until the latter date. Some say our sending the women and children away hastened the riot. Those thus speaking show themselves to be wholly ignorant of the situation. The sending of the women and children away had nothing to do with it. It was not arranged for the women to go away until 5 p.m. on Sunday. Monday, by 8 a.m., they were all out of the city. The attack was made in five different parts of the city at the same time; by 9 o'clock on the same day the women left the city. At one compound the crowd had begun to gather even earlier than 8 o'clock. As early as 8 o'clock people were coming in the south gate of the city, fully three miles from the nearest foreign residence, yelling 發洋財, Fah Yang Tsia. In a town some five miles from Nanking it was known that an attack was to be made on the foreigners. Many of the citizens of that place, as well as many who had come there the evening before in boats, left there by daylight and came into the city to be at the riot. All this goes to prove that the thing was thoroughly planned and well known. The officials themselves knew it, for on Sunday night at one o'clock a military official, with some soldiers, was around the hospital and my house, looking to see if any one was astir. I enquired of him what he was doing there at that time of the night? He replied, "Many bad men had come down from Wuhu and were in the city, and he was afraid they might be around doing mischief." Thus you see that the women and children leaving the city had nothing to do with hastening on the riot.

Immediately following the riot here, the writer, in company with another member of the community, met quite a number of men who were among the leaders in the assault, on their way to Chinkiang and Lau-yang. They were Hunan men and had come from Wuhu to Nanking.

There are many causes for these riots. I wish to call attention to one or two of them.

I have asked quite a number of the soldiers, as well as some of the military officials, why there was so much dissatisfaction with the dynasty. They replied because of the bad treatment of the many for the benefit of the few. They claim that the discharging of so many of the soldiers is that the government may have more funds for the support of the Manchus. Those who suffer most by this are the Hunanites, hence so much dissatisfaction in Hunan with the government. In visiting one of the largest forts at this place, while in conversation with the commander, I asked what he thought of the prospect for peace. He replied that "peace of no long duration could be until a change was made in the dynasty; the people were dissatisfied in having the few rule the many. I, however, am in favor of the government." I further asked if the people are dissatisfied with the government, why this hatred of foreigners and attacks on their homes? He replied that "the attacks on foreign property was in order to make the government suffer in having to pay for property destroyed. As to hatred of the foreigners, this exists only with the few, not with the masses." I enquired, "Why this feeling of superiority that exists among them, when they are so ready to exchange so many of their old ways for the new? You now use foreign gun-boats and implements of war, our telegraph, steamers and many foreign goods in preference to your own; by this you acknowledge that the foreigners are in the lead." He replied, "In these things you mention we acknowledge that your countries lead us, but as to Imperial dignity we are superior. We send our ministers to foreign countries; they are received in person by your rulers; your ministers come to our country and are only received by our statesmen, and never by the Emperor, and your governments are satisfied. Thus your rulers acknowledge that our ministers are their equals while our Emperor looks on your ministers as inferiors. This is why the officials and literati feel superior to your Western people." I confess I felt ashamed, and was forced to acknowledge that the Western governments were responsible for the feeling of contempt for the foreigners.

But why so much of this ill-feeling confined to Hunan? It is simply because she has been left to herself so long that she has

become dissatisfied with herself and others. Loneliness breeds dissatisfaction. Places of seclusion never were intended for honest men, but for criminals and wild beasts. Seclusion breeds ignorance, ignorance hatred, hatred savagery. Canabalism reigned in Fiji until she came in contact with other nations and Christianity. The wild beast is ready to tear in shreds anything that intrudes his jungle. Christian nations, believing in the "Fatherhood of God and the brotherhood of man," owe it to China that they open up this entire land to commerce and make it possible for people of every nation to live anywhere within her borders with perfect safety. China will seriously object to this and feel that she is being ruined by such intrusion. But before many years have passed, many of her sons and daughters will rise up to bless the day that Christian nations opened their eyes to commerce and true civilization. Until this is done, we may expect that riots will continue to occur in China.

D. W. N.

Nanking, Sept., 1891.

Translation from the "King Sz Ven." Book III. Foreign Affairs. Chap. II.

THE GRADUAL ENTRANCE OF DISTURBING INFLUENCES INTO CHINA

(*From* 事紀西中.)

BY REV. D. L. ANDERSON.

THE Western quarter of Syria, which is a country situated in the Western part of the continent of Asia, was the place of the incarnation of the Lord of Heaven. This Lord of Heaven is the same as Jesus. The name translated means the Saviour of the world. He was born in the time of the Western Han dynasty, in the eighth year of the Emperor Ngai Ti. In all He was on earth thirty-three years, proclaiming His doctrines. The men of India entirely turned to Him, and thence His teaching, spreading Westward, entered the country of Syria (Ta Tsin,) thence the people of the continent of Europe all came to reverence Him. So that all the countries of the great West reckon their years from the birthday of the Lord of Heaven, and do not each have a method peculiar to themselves.

At first the people of the West followed the teachings of Sakyamuni. Six hundred years after the Buddha was cut off, Jesus was born. He reckoned the first, the most important business of man on earth was to reverence Heaven. In searching out the first ancestor, he ascended the misty paths of chaos. He divided the character 十, in order to adjust the four quarters, and harmonizing the subtle properties of the four elements,—air, water, fire, earth,—he created all things. He taught that besides Heaven, there is no god. Therefore no images, no idolatrous worship. Whosoever erects a temple, or sets up a tablet and worships, presenting sacrificial animals and wine, making use of drums and music to extol the name of any god, is violating the rule of right. Jesus regarded Heaven as his Father, and styled himself the Son of God. Leaving the world He became immortal. He suffered a substitute for all living (all men) that might save all ages. Because of his death, peoples of the West style Him Lord of Heaven. But before the Tang dynasty He was not heard of in China. In the time of T'ai Tsung (A.D. 627–650) a prominent man of (Ta Tsin,) Syria, named O-lu-pên, came from a distance, bringing books and images which he presented to the Emperor, when T'ai Tsung ordered built the Ta Tsin monastery to accommodate twenty-one monks. After seven reigns, in the second year of Têh Tsung (A.D. 782), a monk of the Ta Tsin monastery, King Ling, erected a tablet and inscribed thereon the history of the Brilliant Sect in China. After scholars regard this as the first entrance of the flood of Roman Catholicism into China. But their classics in twenty-seven vols., which they presented, cannot be considered as proof. Yet the image that they presented was of the Three-one wonderful Being, even the uncreated, True Lord, Elohim. They also had the Three-one separated Being, whom the Brilliant Sect reverenced as Messiah, who is the Mother of the Three-one wonderful Being, for the tablet says, "That a virgin brought forth the Holy One in Ta Tsin."

At this same time there were in China three barbarian sects,—the Ta Tsin (Nestorian), the Hi (Persian), the Meh-ni (Manichaens). They may be explained thus: The Syrian (Ta Tsing) is called after the name of their country; the Ormus (Hien Zeng), after the god they worship. As to Meh-ni, she was a woman of the West who came to China. The three sects all have their origin in foreign lands. Again, Hien Zeng is also known as Lord of Heaven. That is, the men of the West (Roman Catholics) have artfully borrowed this term, so as to appropriate the Hien Zeng records in China as their own, and thus add to theirs more than a thousand years.

After the Ta Tsin sect with books and images had already come East, the Heavenly Sect had their origin in Arabia in Western India. The chief of this sect was called Mohammed. He was born 600 years after Jesus, and died in the 14th year of Kai Wong, of the Dzi dynasty (A. D. 595.) Up to the time of the Tang dynasty (A. D. 618) his followers increased daily; when the Ouigor Tartars, while bringing tribute to the throne, also brought Nao-ni (the same as Meh-ni) with them to the capital, and secretly erected dwellings for themselves and a place of worship. The throne could not forbid them. This sect broke up (shattered) that of Ta Tsin, therefore as the Mohammedans advanced the sect of Ta Tsin was destroyed. During and since the time of the Sung (A. D. 960) and Yuen (A. D. 1206) dynasties they have not been heard of.

In the 9th year of Va Lih, of the Ming dynasty (A. D. 1582), a man from the Great Western Ocean, an Italian named Mattheo Ricci, came over the sea ninety thousand *li* to Kwang-tung. After twenty years, he for the first time went up to the capital, and the eunuch Ma Dong took the things that he brought and presented them direct to the throne. Among the things that he brought as tribute were the pictures of the Lord of Heaven and the Lord of Heaven's Mother. He also brought certain miraculous bones, and many other like things. The Board of Rites memorialized the throne, saying, "He styles himself a man of the Great Western Ocean, yet in the collected records of the dynasty there is no such name, and we cannot tell whether he be true or false. He has, moreover, been in the country for twenty years, and just now comes forward to present his tribute,—this is not after the manner of those who come from distant countries presenting treasures,—seeking to establish good relations. Moreover, the pictures that he brings of the Lord of Heaven and the Lord of Heaven's Mother, do not agree with the Classics. And as to the miraculous bones, and such like other things that he brings, they are what Han Vên-kung, of the Tang dynasty, calls 'hurtful and corrupting,' and he also says that such 'ought not to enter the forbidden palace.' How much more then things of this sort, that have never come to the Board for examination, but were presented directly to the throne. This was a stupid blunder of a palace officer and a crime of your ministers' destruction of their office: the fault of neither should be passed over. After receiving Your Majesty's command to appear before the Board for examination, still he did not come, but secreted himself in a monastery. Your ministers cannot tell his purpose. We recommend that the accustomed hat and girdle be given him, and that he be returned

to his own country, and not be allowed to live secretly in the two capitals and have intercourse with the Chinese, and so stir up strange things." There was no answer to this. The Emperor judged that Mattheo Ricci had, with good intent, come from his distant country; so he assigned him a dwelling, made full provision for him, giving him liberal gifts, utterly refusing to dismiss him. Moreover, the courtiers from the highest to the lowest all honored this man. Ricci dwelt in peace, continuing here for a long time. He finally died in a house in the capital.

From the time of Mattheo Ricci's coming East, his disciples continuously arriving, daily increased in number. Just at this time the chief of the Astronomical Board made a great mistake in calculating the time of an eclipse of the sun. Upon which one of the Astronomical Secretaries, Tsen Tsz-nu, petitioned, saying, "The men who have come from the Great Western Ocean, reforming men, Pantoja, Sebastin de Ursis and their fellows, thoroughly understand the rules of astronomy, and the astronomical books that they have brought far surpass those of China. May it please your Majesty to order that beginning with the first reign of the present (Ming) dynasty, the calendar be constructed after the Arabian method, and that Pantoja and his companions be allowed to enter the office and work out the problem." Thus it was that the men of the West entered China under the pretence of making astronomical calculations, while they secretly propagated the tenets of the Roman Catholic sect.

There was one Alphonso Vagnani who dwelt at Nankin, and, by means of the Roman Catholic teachings, diligently corrupted the multitude. From the high officials to the lowest of the people, certain were persuaded by him. The Senior Secretary of the Board of Rites, 徐如珂, Dzi Su-ku, hated him. And as Vagnani's disciples boasted that their country, customs, peoples and things, greatly surpassed those of China, Dzi Su-ku summoned two of them, and giving them writing materials, commanded each of them to write down what he remembered of his own land, etc. Having done so, as their papers did not at all agree, he thus silenced the leading disputants.

In the 44th year of Vak Lih (A. D. 1617), the Vice-president of the Board of Rites, 沈淮, Sên Choh, the Censor 殷文輝, Yin Ven-hwa and others agreed in presenting a memorial to the throne, petitioning to cut off these evil teachings that were corrupting the multitude. They, moreover, doubted whether these men were truly from France as they claimed, and begged that they be quickly sent away. Another Censor, 余懋孳, Yu Men-tsz, also petitioned, saying, "From the time of Mattheo Ricci's coming

East, the Roman Catholic sect have been constantly in China. There is at Nanking Alphonso Vagnani, Emanuel Diaz, and others, who have zealously corrupted the people, not far short of 10,000 men. On the first and fifteenth of each month they assemble for worship, bringing together about 1,000 people. Now there are certainly laws forbidding intercourse with foreigners, and also the following of strange doctrines, yet these publicly assemble at nightfall and disperse at daybreak. They are all one with the 'White Lily' and 'Do Nothing' sects. Moreover, they have constant intercourse and plottings with the foreigners at 濠鏡 Hao-king and in Kwang-tung, and the officials of those parts do not prohibit it. Of what effect is the Imperial prohibitory law?"

The Emperor listened to these words, and in the 12th moon of the same year (1617), he for the first time ordered Vagnani, Pantoja and their fellows, all to go to Canton, allowing them to return to their own country. A long time after this order, they still had not left their several places, and the officials did not compel them to go. In the 4th moon of the 46th year of Vah Lih (1619), Pantoja and his fellows memorialized the throne as follows: "We and our former companion Mattheo Ricci,—in all over ten men,—crossed the seas 10,000 *li*, to see the glory of this exalted country, and have gratefully received the Emperor's bounty for seventeen years. Recently the officials of the two capitals have wrongfully accused us, and have plotted to cast us out of the empire. Your servants' inward thought has only been to zealously regulate our conduct in the right way, and reverence and serve the Lord of Heaven. Is there anything like evil plotting in this? Can we dare condescend to evil things? Only your Majesty condescends to pity us, allowing us to await a favorable wind to return to our own country. If we are compelled to dwell on the islands, then men will be the more doubtful of us. We beg that the officials of the Boards in and about Nanking be ordered not to trouble us." There was no answer. Then, very much displeased, they went West. But after a little while Vagnani, changing his name, returned to Nanking and propagated his doctrines as before. The Imperial magistrates could not bring him to trial.

[The above is copied from the official records of the Ming dynasty].

(*To be continued*).

Correspondence.

LETTER FROM SAN FRANCISCO.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I enclose a slip containing an account of the sudden death of Rev. W. J. White, of the American Presbyterian Mission, North, Macao. Mr. White visited North China a few years ago, in connection with the meeting of the Synod of China, and I then became well acquainted with him. He was an excellent worker, consecrated, self-denying, and his loss will be deeply felt by our Southern China Mission.

Our trip across the Pacific in the *Empress of Japan* was a quick and pleasant one, and, barring a few discomforts consequent on overcrowding, was all that could be expected. From Vancouver to San Francisco, through Puget Sound and *viâ* Portland, Oregon, was most delightful. At Portland we spent five days with Rev. W. S. Holt and family, formerly of China. They are doing a most excellent work among the Chinese of that city, and have instituted work in other parts of the state. I also met Rev. A. Sickafoose, whom many will remember as being present at the Conference of 1890.

Here in California, while there is a strong anti-Chinese feeling among people in general, yet I have met with only the most kind and cordial reception from Christian people and Churches.

Meanwhile, the Chinese who are in America are fattening off the dissensions of politicians and demanding ever increasing wages, so that there is no longer such a thing as "Chinese cheap labor." A dollar a dozen for washing and a dollar and a half a day for work, or forty dollars a month as cook, constitute a small paradise for the Chinaman.

Despite the laws of exclusion and the watchful eye of Customs officials, there are still new comers. On the steamer which brought us to Vancouver there were over three hundred, most of whom will doubtless gradually percolate through Canada into the United States.

Dr. Happer passed through San Francisco, on his way home, some two weeks ago, but not being in the city, I missed seeing him.

Dr. A. W. Loomis, a missionary of the Presbyterian Board, formerly in China, but for many years laboring among the Chinese in California, passed away a few days ago. And so another veteran has gone.

G. F. FITCH.

July 29th, 1891.

INFORMATION WANTED.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: About two months ago I ventured to send a brief, and I believe courteously worded, letter to THE RECORDER, asking for information upon the proposed version and annotation schemes of the late Conference. It is with some degree of surprise that I observe the absence of my note from the last issue of the magazine. Seeing that it dealt with a subject of paramount interest, it is not easy to understand why it was not allowed to appear. The fact that missionaries reside in the far interior is scarcely a sufficient reason for supposing that they are not interested in and have no business with, say, versions and annotations. Nor should their absence from Shanghai or other coast ports be deemed sufficient justification for the editorial suppression of a letter which contained nothing but a perfectly legitimate inquiry upon

a topic of general interest. Inland workers are watching with keen concern for information that will enable them to decide upon a definite course of action with reference to these absorbing matters. When there may be some whose faith in the ultimate success of the schemes in question is not and never has been great, there can be none to whom a short report of progress at stated intervals would come as an unwelcome thing. Considerably more than a year has elapsed since Conference dissolved; and, so far as I am aware, not an echo of what has been done by the Translation and Annotation Committees has reached the rank and file of missionaries. May I, therefore, once more respectfully solicit through THE RECORDER some kind of authoritative intimation of what has been, or what is being accomplished by these equally important committees.

J. WALLACE WILSON.

CHUNG-KING, 6*th August*, 1891.

NOTE.—It should be remembered that no one has the right to *demand* the publication of a letter or communication of any sort, except where personal injustice has been done. In the exercise of our editorial right we judged it not well to publish a series of letters of inquiry upon a single point, as we were being called on to do; but, to satisfy our friend Mr. Wilson and others who might be interested, we were at some pains to procure the information sought, which was conveyed to the missionary public under "Editorial Comment" for March, June and July. We shall take pleasure in imparting further information as the work of organizing Annotation and Revision proceeds.—EDITOR.

CONTRIBUTIONS BY NATIVE CHRISTIANS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I see in the July No. of "*The Missionary Review of the World*" the statement from Dr. Gordon, of Boston, that last year the Chinese Christians gave more than *one dollar each* to missions where the *billionaire* Protestant Church of America gave less than *twenty-five cents each*. I thought, "is that strictly true?" Dr. G. had the reports of Shanghai Conference and other statistics, by which I suppose he could justify himself. I see under the column of "Contributions by Native Christians" in Conference Records the total is $36,884.54. Will some one who can, answer a few questions regarding these contributions? Are the contributions of missionaries generally included? I know that such is the case in some instances.

Exactly what does this column include? For instance, where a student pays his own expenses at a mission school, would this be counted a contribution by native Christians? In what directions was the amount reported principally expended? I see that 94 Churches are reported self-supporting, 22 half so and 27 one-fourth so, equal to 112 self-supporting Churches. Allowing to each $150 on an average, that takes $16,800, leaving $20,084.54 for outside purposes. If this should be expended in building chapels at $200 each, it would build 100 chapels for the year. It seems to me there must be some mistake about the reported figures in this column.

Is it a *fact* that the poor Chinese Christians are so very much ahead of all home Christians in giving? Do the missionaries do full justice either to them or the home people in making this impression by reporting much of the gifts of missionaries as contributed by natives? Should we not have a different heading for this column? Granted that the $36,884.54 was all contributed by native Christians, what proportion of the amount paid directly to or for them, not including any of the necessary expenses of missionaries, would this amount be?

I ask the above questions, because it seems to me that the column referred to needs some amendments, and because I think we ought to give *facts* fully and clearly in our tables to be sent out to the world.

I shall be grateful for any information that any brother will furnish for the public on this subject.

G. P. BOSTICK.

TUNG-CHOW FU, 21*st August*, 1891.

PROPOSED MONTHLY NOTE ON DAILY READINGS OF THE CHILDREN'S SCRIPTURE UNION.

18 Peking Road,
Shanghai, Sept. 22*nd*, 1891.

DEAR SIR: I am anxious to obtain the opinion of fellow-workers in China as to the advisability of printing a monthly sheet containing notes of the daily readings published by the Children's Scripture Union.

As most of the missionaries in China know, the late Mr. Dalziel was Honorary Secretary for the Chinese branch of the Children's Special Service Mission with which the Children's Scripture Union is connected. For several years he had the annual lists of daily readings printed in Chinese, and through the kind help of missionary friends, a considerable number of Chinese have become members of the Union. It occurred to Mr. D. S. Murray, who since Mr. Dalziel's death has acted as *interim* secretary, and kindly prepared the Chinese lists of readings, that monthly notes on the subjects to be read might be prepared and printed in advance. To his suggestion on the subject, Mr. T. B. Bishop, Honorary Secretary of C. S. S. M. writes:—

"I am quite sure that the short notes that we publish in England on the Scripture Union portions in *Our Own Magazine* are very helpful to many, but something a little different in style would be necessary for China. Short and simple daily explanations to accompany the daily readings would, I feel sure, be very valuable."

So as to minimise expense it might be advisable, if possible, to print the notes in some of the existing monthlies and separate copies could be printed from the type or stereoplate.

We are all one as to the results in the way of developing and deepening of spiritual life in ourselves and our Chinese brethren and sisters from the regular, intelligent and prayerful study of God's word, and we wish to leave no hopeful sensible effort unattempted, which would promote this end.

Any suggestions as to the advisability, or otherwise, of this undertaking, will be welcomed by

Yours sincerely,
GILBERT MCINTOSH,
Hon. Secy., Chinese Branch of the C. S. U.

Our Book Table.

童蒙心算 (T'ung Mang Hsin Suan.) *Mental Arithmetic.* By P'an Chen. 13 cts. for complete vol., 6 cts. for 20 lessons separate. American Board Press, Peking. 1891.

The author of this excellent work was for six years a teacher in the Preparatory Department of what is now the Peking University of the Methodist Episcopal Church. The foreign paper, open page and clear type of this edition should make the study as easy and attractive as possible. For convenience of primary and country schools, the first twenty lessons, comprising Addition, Subtraction, Multiplication and Division, are issued in a separate volume. The textbook is already in considerable demand.

John Kenneth Mackenzie, Medical Missionary to China. By Mrs. Bryson, London Missionary to China, Tientsin: author of "Child Life in Chinese Homes," etc. With Portrait. London: Hodder and Stoughton, 27 Paternoster Row. 1891.

The publishers have given to the public a volume of 404 pages, printed in clear type on a good quality of paper, and which is in every way a credit to the printer's art. The author has written in an easy, flowing style. It is gratifying to note that the popular demand has been such that this first edition was exhausted within a few weeks of its publication. One reads on, page after page, without any lagging of interest. Dr. Mackenzie's life was, in many respects, a model. Fervor and spirituality characterized his religious experience, and as a missionary physician he steadily kept in view the one cherished object of bringing recovery and health both to the souls and bodies of men. Writing of his work in Hankow, he says:—

"My great aim is to make the hospital a means of proclaiming the Gospel and reaching the hearts of the people through kindness and whatever benefits medically one can give them."

This brief extract from his journal affords a suggestive glimpse of the man:—

"I make every serious operation a subject for prayer, and I am thankful to God that no death has occurred even after the most severe operations."

He won success and achieved distinction in North China. We take the opportunity of recording in this journal an authentic account of the incident by which he became known to the outside world. Li Hung-chang, on the advice of a member of the English Legation, had reluctantly sent for Doctors Irwin and Mackenzie to attend Lady Li, who was thought to be dying. Accompanied by the Viceroy's private secretary, Mr. Pethick, they at once rode up to the yamên.

"After an interview with His Excellency, who is deeply attached to his wife, and in her serious illness had practically suspended all public business, they were conducted into the inner apartments, and there saw the sick lady. This, to Western ideas, would be considered a very natural and ordinary occurrence; but according to Chinese notions it was a very extraordinary proceeding. 'Three years ago', writes Dr. Mackenzie, 'while in Hankow, I was called in to attend a sick lady, the wife of a merchant, but was not allowed to see her face. A hole was made in a curtain, through which her arm was protruded, that I might examine her pulse and so diagnose the disease. In this case we two foreign doctors had free permission to examine and question our patient, who was the wife of the leading Viceroy of the empire.'

"They found the lady very ill—in a most critical condition, and at first did not seem to have been hopeful of a successful issue.

"It was necessary for Dr. Mackenzie to come down to the settlement for medicines, and upon his return home he found a number of Christian natives in his colleague's study, earnestly talking over the wonderful event of the day. 'What chance was there of Lady Li's recovery?' was the eager enquiry from all; but the doctor could give no very hopeful reply. 'She is very ill; I fear there is not much hope,' he said, 'but you must just keep on praying.'

"He returned to his illustrious patient and remained in the yamên all night, to enable the Viceroy, whose anxiety was now somewhat allayed, to get some needed sleep. 'We were in close attendance, seeing our patient twice a day for six days,' writes the doctor, 'when, by the mercy of God, the lady was, humanly speaking, out of danger.'

"Dr. Mackenzie's colleague well remembers how, on his return from the yamên, in reply to his interested enquiries about the case, he replied, 'Yes, she is recovering, she will do well now; but it is the result of no skill of mine, it is just God answering our prayers!'

"'It became necessary for the patient's complete restoration to health,' continues the doctor, 'to adopt a certain line of treatment, which, according to Chinese etiquette, could only be carried out by a lady. We therefore informed the Viceroy that at Peking (two days' journey off) there was an American lady doctor working in connection with the Methodist Episcopal Mission, Miss Howard, M.D., and enquired if there would be any objection to a foreign lady carrying out our suggested treatment. 'None whatever!' was his reply.'

"That day a special messenger was despatched to invite Miss Dr. Howard to come to Tientsin; the Viceroy, at the same time, sending his own steam launch to convey her from Tung-chow. Apartments within the Chinese palace were prepared for her, and here, upon the lady's arrival, she took up her abode, remaining in the yamên for a month, and was able to render invaluable assistance in the case.

"'If you will try and realize the conditions of an Eastern city,' writes the doctor, 'you will quickly understand that when a great potentate takes you by the hand the land is all before you.'

"'So we found that in our daily visits to our noble patient our steps were thronged with eager suppliants, who, hearing that the Viceroy's wife was undergoing medical treatment, sought for relief from the same source. You know how a story often grows as it spreads, and so this case of cure was being magnified into a miracle of healing.'"

An extract from the doctor's diary, describing an interview he had with General, then Colonel, Gordon, who was on a visit to North China at the request of his old comrade-in-arms, Viceroy Li, to advise upon the difficulties in which China was then involved, will interest the reader.

"During his stay in Tientsin Colonel Gordon was residing in 'our temple,' in the quarters set apart for the guests of the Viceroy. It is very extensive, and has splendid accommodation after Chinese style. Gordon is truly a godly man, of the rare old Puritan type. I was greatly delighted and instructed by his genial conversation. He is a Christian soldier, reminding one of Havelock, and a man of men. He is looking strong and hearty, and has a very pleasing face. Evidently, from his conversation, he is a very earnest student of the Bible, which was lying on the table at his side. He spoke of his own spiritual experience, of his faith that God would not allow him to want, and therefore he felt that he had no right to store up money or give any anxious thought to the future. To strengthen my faith, he informed me that when he left England he gave to his brothers all his money, reserving only £80 for his journey. When he arrived in India he had with him only £9 sterling. When he resigned his post as secretary to the Marquis of Ripon, he had only £1. He might have remained at his post for a while, until he received a portion of his salary, which would have tided him over; but feeling it to be his duty to resign, he did so, and borrowed a few pounds to meet incidental expenses. The day after came a telegram from Peking, inviting him to come to China; and so the financial difficulty was removed. When he reached Chefoo, in consequence of a letter he received

from Sir Robert Hart, he thought of turning back and going again to Egypt. However, he finally decided to come on and see the Viceroy, at any rate. He preferred to sleep on board the steamer the first night, after which he removed to the T'seng-kung-su, so as not to implicate any one.

"He also received instructions from home, telling him that his 'leave' was stopped, and that he must return at once. He, however, determined to have an interview with the Viceroy, at which he asked him plainly, 'Do you want me? If you do, I will stay with you. But are you, with your military officers, prepared to effect changes? If not, it is no use my staying. For any good to come of it you must do the work yourselves, and I will help you.' Gordon said he liked the Viceroy very much and the Chinese people generally, and he thought them very good-hearted. He said, how little foreign merchants in China seemed to know of the Chinese. With reference to the troubles, which were the cause of his visit to this country, he remarked that he had told the Viceroy if he was really required he would stay and help them, if possible, to settle matters quietly. If, however, war was forced upon them, he would fight with them to the last; all he required was a coffin and a hole in the ground. As he was their servant, he should expect to have his expenses met, but he desired no other recompense. He had at once telegraphed home, resigning his commission.

"While in Africa, in the Soudan, he was a perfect sovereign. He had a box in front of his palace, with a slit in it, and whoever had a grievance could drop a petition into this box, which would be attended to by himself. He spent all his income upon the people, and brought nothing away with him. Since he has been here the Viceroy has sent him presents and money; but he returned everything, except two boxes of tea. He never had any doubts upon religious subjects; 'They were all cleared away now,' he remarked. He is such a bright, happy fellow, he makes everybody love him who comes near him. I was struck with one thing about him, and that was, that religion had become a part of his life. Not that he uses religious phrases; I fancy he has an abomination of cant, or anything approaching to it; but it is natural to him to refer to spiritual things. You can't help recognising the sort of man he is."

At length, in the midst of his remarkably useful career, the cultured, enthusiastic and devout Mackenzie, "our 'beloved physician,'" heard the call which summoned him to rest from his labors, and exclaimed to a colleague entering his room, "I think the Lord is calling me to himself. What a joy it will be to go to Him! What a mercy to be prepared to go."

救世眞詮 (Chiu Shih Chên Ch'üen.) *The Way of Salvation Expounded.* By John Kenneth Mackenzie, M.D. Published by the North China Tract Society. 1891.

This well-printed tract of twelve Chinese pages, prepared by Dr. Mackenzie some time before his death and only just now issued, was specially intended for the regular instruction of indoor hospital patients. It is, however, equally well adapted to general circulation among Mandarin-speaking people of the farmer, artisan and laboring classes. It is written in simple and easily understood Kwan Hwa, and in style is admirably clear.

華北月報. (Hua Pei Yueh Pao.) *North China Church Times.* Vol. I, No. I. September, 1891. Published by the North China Tract Society, 30 cents per copy; $1 for four copies.

This new periodical is heartily

welcomed to our table. Designed for a rapidly growing church constituency and for a practically unoccupied field, its initial number is put forth with much promise of success. The typography is excellent, and "Contents" display an attractive list of subjects. The Executive Committee announce that the style will be "Mandarin or the simple Wên-li, so that any one who is able to read the New Testament as commonly used in the churches, will be able to read this paper with ease."

Rev. W. T. Hobart has financial charge, and Rev. William S. Ament is editor, both of Peking.

The China Medical Missionary Journal. Percy Mathews, M.D., LL.D., Editor and Business Manager. Shanghai: Kelly and Walsh, Limited. September, 1891.

The leading feature of this number is a symposium on "The Church's Duty in relation to Medical Missions and the Principle upon which such Missions should be conducted." The subject is ably discussed by competent writers. Dr. Faber affirms that "the impression now made is that China is to be converted not through native Churches, but by foreign hospitals." However much we may disagree with such a claim, at the same time recognizing the great value of medical missions, it would seem that the doctor makes a point worthy of attention when he expresses a hope that mission hospitals might be more influential in the inculcation of sanitary reform. A practical application among the Chinese of the principle that "prevention is better than cure," would elevate the intelligence of the people and prevent much suffering. The editor discusses the criticism of hospital work by "Defensio." In reference to the position of foreigners in this country and their relations with the native population, he says:—

"As our views are somewhat different from those already expressed, either by 'A Chinese' or his respondents regarding the hatred of the Chinese towards foreigners generally, we disburden ourselves by stating that we believe this hatred exists among *all* classes, whether high or low, only that the latter have not the ability, influence and understanding of methods to show it as the former. The reasons for this feeling are rooted in deeper soil than in 'preaching, converts, orphanages, Christian literature,' etc. The fact is, there is among the Chinese, as also among other nations that are not highly civilized, liberal-minded and enlightened, a remnant of the aboriginal feeling that 'every foreigner must be my enemy,' and 'everything which he does is to my injury,' prior to anything which he has done. Then there is, secondly, a *fear* of foreign power and strength, whether as individuals or nations, heightened by their own physical weakness and want of courage. Oftentimes in inland towns and villages the appearance of a foreigner is enough to make women and children take to their heels, and we have often heard mothers stopping their children's cries by saying, 'Foreigners are coming! Foreigners are coming!'

"This normal instinctive feeling of dislike and hatred is unfortunately confirmed and aggravated by the often uncourteous and inconsiderate conduct of the majority of foreigners at the Treaty Ports, where they have power and influence. Several years ago a Penang Chinese, Mr. Hong Beng-kaw, gave five lectures in the Asiatic Society Library, and in his opening one he but reflected, though we believe exaggeratively, the mind of his compatriots when he said that

foreigners are trampling upon the heads of the Chinese. It is, we repeat, exaggerated language, but it *contains* a truth. There is in recent years stated to be an improvement in this respect, and we thank God for it. The relationship between the foreigners and the Chinese is thus under a constant strain; a little mishap and a little untoward event at once bring on overt acts, especially when the Chinese are able to *amass in time*. The firing of a pistol by the French Consul in Tientsin, led to the massacre of the Sisters and two Russians; the attempt of the French Council to cut a road through the Ningpo Cemetery, led to a general riot, which would have been disastrous had foreign force not been on hand; the imprudence of a Sikh in Chinkiang and of a Chinese policeman in Hankow, brought about nearly the same calamities. It would be, in our opinion, impossible to arouse the masses if they were not predisposed to violence."

POCKET DICTIONARY AND PEKING SYLLABARY.

A Valuable Book.

An almost indispensable requisite to a conscientious student of Chinese colloquial is a good syllabary. In reading, writing or speaking, he will need continually, even for years, to refresh his memory as to the exact form, pronunciation, tone and presence or absence of aspirate of partly familiar characters. This information it is the province of a syllabary to furnish infallibly, with the least possible trouble and expense of time. In the important respects of extensiveness and accuracy, Sir Thomas Wade's Syllabary, the only one hitherto to be had for Pekinese, leaves little to be desired. Two serious faults, however, have seriously limited its usefulness. In the first place, its shape and bulk render it awkward, even for the desk, and quite out of the question for the pocket. It has been quite common, therefore, for students in the North to have it copied at considerable expense on small note paper and bound up into a small volume, which becomes thenceforth a constant *vade mecum*.

Another and perhaps greater fault of Wade's Syllabary is that while it gives in profusion the variants in pronunciation, tone and aspirate, it furnishes no clue whatever to the ever recurring question when they are to be pronounced in this way and when in that. The only remedy for this fault yet discovered is the presence of a teacher who can speak with authority on tones, rare enough and for the time rendering a syllabary valueless, or the laborious consultation of Anglo-Chinese or native dictionaries, with still more uncertain results.

But a syllabary is the basis of a dictionary, and with the conception of a pocket syllabary, one must often have wondered why no competent scholar had made a pocket syllabary and dictionary in one, and thus supplied the students' present greatest need.

It is a very great pleasure to know that all this, and more, has been accomplished by the Rev. C. Goodrich in his Pocket Dictionary and Peking Syllabary, just published in Peking. Here in a few cubic inches, in a form adapted to the pocket, we have some ten thousand Chinese characters, with brief but salient definitions, and a clear indication by the simplest possible signs how each character is used, that is, whether vulgar, common colloquial, high colloquial or pure book, very important information to the young student. Then again by the simple introduction of a number after each character, indicating the page, this little book becomes a complete

index to Williams' Dictionary. Any one who knows by experience the difficulty of looking up in Williams' known characters for rare meanings or combinations, will appreciate this happy addition to the syllabary proper.

One would naturally suppose that a book containing the substance of Wade's Syllabary, salient definition of each character, the means of determining the proper pronunciation and tone in the varied uses of a large body of variants, and a complete index of Williams' Dictionary, would necessarily, like the ordinary pocket English-French Dictionary, be in type so small as to require glasses to read. This, however, for ordinary eyes is by no means, the case. The typography, barring a few errors which have escaped the proof-reader's detection, is all that can be desired. A part of the edition has been printed on good common white paper, to be bound in cloth; another part has been printed on strong thin paper, to be bound in flexible leather. At one dollar for the cloth and one and a half for the leather, which we understand is to be the price, it is as Anglo-Chinese books go, a marvel of cheapness. We strongly advise every student of Pekinese and mandarin in general to possess himself of a copy. He will find that its constant use will facilitate greatly his reading, writing and speaking of Chinese.

J. W.

PEKING, *Aug.*, 1891.

Editorial Comment.

WE *invite the authors of new publications in Chinese to send us in each instance the title,—both Chinese and the English equivalent,—name of author and publisher, number of pages, and the literary style, i.e., "Wên-li," "Easy Wên-li," or "Mandarin." Should there be a general response to this intimation, an attempt will be made at the end of the year to print in* THE RECORDER *a complete catalogue of books and publications of every description that have appeared during the preceding twelve months. It is believed that an official list will be heartily welcomed by many workers.*

To *the friends who have helped us in providing matter for this journal* (and for the information of all):—Thanks for your contributions. Thanks, also, for the kind words many of you have spoken of our editorial labors. Will you suffer the word of exhortation? In preparing manuscript for our columns, be persuaded of several things. 1st, do not write on both sides of the same sheet; 2nd, never send us manuscript traced with a lead pencil; 3rd, avoid carelessness in writing proper names and words of a classic or foreign tongue; 4th, violate never the journalistic canon: always send with your effusion your patronymic—not necessarily for publication—as we are not obliged to consider anonymous communications; 5th, complain not if your valued article fails to appear in the "next number," for if it does not so appear there is a reason; 6th, please accept without murmuring our orthography, etc., since writers differ materially, and we must have a uniform system, at least in the Editorial and Missionary News departments, and it is reasonable that we be allowed to work the plan with which we are most familiar and which is standard in about one-half of the English-speaking world. We beg to have it remembered that the labor of conducting this journal can be no more than an incident of our life-work. What is done on our part is wholly an unpaid service; and, as but limited and fragmentary time is devoted to writing, proof-reading and general supervision, the work accomplished can by no means attain to our own ideal or that of the reader. We need your indulgence and—careful attention to our *six points*.

One thing more: Chinese books sent to us for review, with a few notes of explanation from the authors, will usually receive prompt attention; whilst those that come to our table without any such aid to a ready understanding of subjects that can at best receive but brief notice, are laid aside for a more convenient season. It may not be amiss to observe in this connection that occasionally (rarely) we admit an article that would not pass muster if material was abundant; and the aim is to exclude all subjects, however ably treated, which are likely to precipitate unprofitable controversy; the only exception being in favor of such treatment of points at issue as pursue a golden mean, or give promise of a just and happy compromise.

BARTHOLOMEW LIEGENBALG landed in India in the year 1706. Within twelve months from that time, on the death of the tyrant Moghul Emperor, Aurangzeb, began a furious scramble for the succession. Subordinate states struck for independence, and the bloody strife continued for half a century, when the battle of Plassy inaugurated the campaign which was to result in British supremacy. After another fifty years of turbulence, the Danish mission having failed, for evident reasons, to make a deep impression on the life of India, and just one hundred years from the coming of the first missionary, Henry Martin appeared upon the scene. This man, who possessed the learning of a pantologist, the eye of a seer and the zeal of an Apostle, remained only five years, for the hour was still unpropitious; yet here, as elsewhere in Asia, his holy ardor kindled an interest on behalf of degraded idolaters that never went out. Later on, the East India Company, from the first animated by greed and virulent hostility to any expression of Christian zeal on behalf of a heathen nation, was compelled to surrender its vast powers and give place to a firm and just government. Gradually opportunities for evangelism were presented, until on every hand open doors awaited the Gospel message. What do we see now, only eighty-five years since Martyn reached "India's coral strand"? Education, both elementary and higher, exercising a wide and regnant influence; the Bible in every ruling vernacular; the arguments of religion framed and stated; myriads of converts from heathenism gathered into the fold, and Christianity recognized as one of the three great religions of India. Less than a century ago, a man of prayer and faith, as he observed the proud representatives of caste-religion, declared that "the conversion of a Brahman would be to him a greater miracle than the raising to life of a dead body"; and yet large numbers out of different races, out of every rank and order, are drawn away from Hinduism and Mohammedanism into Churches organized for the higher service to God and humanity. As much in the events of modern India as in historic Europe one may trace the finger of Providence.

We seem here in China to be on the eve of social and political changes involving much of destiny to 350,000,000 of people, and probably to the whole of central and eastern Asia. God is answering the prayers of Christendom, and the time hastens when the knowledge of the Lord will cover the earth. Let us not fear, but labor on in the kingdom and patience of Jesus.

LT.-COMMANDER MARTHON, of the U. S. steamship *Palos*, has written a letter from Kiukiang, published in the home papers, in which he says that the natives appear to be troubled wherever the missionaries happen to be stationed,—a statement that indicates how far the writer had failed to take in the exact situation in China. He is also at pains to state that he has yet to meet the first Chinese Christian. If the gentleman had been so inclined, he might have been introduced to a goodly company of converts at each of the ports on the Yangtze, where he has been stationed. A zealous English-speaking native preacher recently accompanied a foreign Christian worker who held religious services on board the *Palos*, in Shanghai harbor, and improved the opportunity by giving a clear testimony of his faith in Christ. Of course our brave lieutenant was not there to witness the incident.

WILLIAM J. SLOWAN, Western Secretary for the National Bible Society of Scotland, writing officially to Dr. Allen of this city, says: "I am happy to see in the June RECORDER a powerful vindication of our Mr. William Murray's system for the blind; and should be glad if it could be made known that his friends here associated in a little 'Mission to the Chinese Blind,' are prepared to assist to the utmost in extending the knowledge and benefits of the system, as they may have opportunity in China."

PROF. HENRY DRUMMOND well says: "It is not worth while being religious unless you are altogether religious." One might at first feel inclined to dispute the assertion; but let us consider what will be the practical outcome when we cease "playing at religion" and allow it to saturate us. When a man seeks first the kingdom of God and His righteousness, he is put in right relations with himself and the world about him. No experience like that which is vouchsafed to a consecrated life: no success like that which comes to a Christian worker who, no longer seeking secondly the kingdom of God, gives highest place to Him in the affections and puts foremost in all his plans the salvation of a lost world. "The great desideratum of the present day is not more Christians, but a better brand of Christians." And we may add: the supreme need of the hour in China as a mission field is, not "more men," but, in every sense, yet more especially in a high spiritual sense, "*more man*."

IT is said that the population of China increases at the rate of four millions a year; or forty millions, as much as all the Germans, every ten years. As the people are already about as poor as they can be and live, this steady increment of population means a perpetual menace of death by starvation to millions of human beings. There is no help in the mandarinism of China; none in any of the material forms of civilization in this country. And yet vast stores of natural wealth, buried out of sight in the soil of Eastern Asia, await development. New industries, and indefinite expansion of old ones, are contingent only on the bidding of properly equipped agencies. China is well supplied with *materiel*—in the rough—and if she can but shake off the slumber of ages and awake to the opportunity now presented by contact with Western civilization, may yet become a nation of great wealth and prosperity.

THE missionary can undertake no more important work than the impartation of biblical knowledge. By this we mean something very different from a fragmentary and sporadic exercise upon Scripture. In mission schools, and for native helpers of every grade, the object should be to impart something like thorough historical and dogmatic instruction. The ideal method is to take up distinct portions of the Bible, one by one, outlining and analyzing them, and exploring their scope and meaning, in the effort after what Canon Farrar calls "The Messages of the Books." Let this general plan be supplemented by a more or less complete doctrinal survey of prophecy and precept, and the product will be an educated Bible student. In many of the home colleges and theological seminaries there is a significant agitation in behalf of the "study of the English Bible," and better work is being done now than ever before in this regard. It is a movement that ought to inspire and increase the zeal for biblical study in every foreign mission field. The opportunity may be regarded as specially inviting wherever there is popular reverence for "the Sacred Books." The Chinese are peculiar in this respect for classic literature, and nothing could seem more appropriate to them than giving our Scriptures a first place in the curriculum of every Christian school. The rugged virtue of Scottish character is largely owing to the custom, some generations ago, of using Proverbs as a text book in all the schools of the land. For a wise enforcement of that great precept, "the fear of the Lord is the beginning of knowledge," for instruction in filial piety, rectitude of conduct and the practical affairs of life, there is no better medium than this collection of inspired maxims.

MEMBERS of the late Missionary General Conference and missionaries generally will learn with regret that Rev. Dr. E. Faber has finally and altogether severed his connection with the Bible Revision Scheme, so auspiciously inaugurated at the recent Conference: (1) by definitely declining the positions offered him on the Revising Committees for High and Easy Wên-li respectively; and (2) by resigning the Chairmanship of the High Wên-li Executive Committee, and also his membership of the same Committee.

The conditions on which the Doctor insisted were two, viz.: (1) a definite text, (2) a uniformity of terms. These conditions fulfilled, China might then have one Bible, and he held this view all the more firmly, lest any other basis might result simply in a multiplication of the versions already extant.

We sympathise deeply with the views of Dr. Faber, and regret very sincerely that such an opportunity, as the present would seem to be, should not find universal favor and the Bible Revision Scheme made to yield us that so great a desideratum,—one Bible for all China.

Missionary News.

—Peking University, M. E. Mission, opened its school year on the 1st of September. Prof. Headland has a class of sixteen in Wayland's Moral Science. Prof. Gamewell conducts the work of a good-sized class in Loomis' Trigonometry; he also gives the four college classes two lectures a week in Physics and Chemistry, besides devoting two hours a week to Christian evidences. There are classes in Political Economy and History, and weekly lectures are given before the entire body of students on the Old Testament Scriptures. A plan has been arranged for a series of Friday evening lectures on Popular Science and other topics, by the missionaries and other foreign residents in Peking and vicinity.

—There is a native Christian wood-carver in Shanghai who is developing a very practical form of benevolence. He devotes the greater part of his surplus income to the support of an opium refuge, founded by himself. He is also possessed by another and too-oft forgotten Gospel idea. Some time ago he invited a number of his Chinese friends to a feast, who came dressed in their best robes to find that their fellow-guests were "the poor, the halt, the blind."

—The Christian Vernacular Society of Shanghai offers a prize of $5 for the best essay on "The Education of Girls." The essay is to be written in Shanghai Vernacular, is to contain no more than 3000 characters and no less than 2000, and is to be handed in to Rev. Y. K. Yen by the first of November. A prize of $3 is offered for the second best essay and $2 for the third.

—New York, July 27.—A distressing accident occurred this evening at a crossing of the Erie road near Eldridge Park, in which four persons were killed and two fatally injured. Rev. Wellington White, whose residence is on Grove Street, started out to drive, having with him Mrs. White, their three children, Hattie Hastings, a daughter of a neighbor and Susie McCarthy, a nurse girl. Approaching the crossing of the railroad, a freight train which had been cut in two to allow an entrance to the park, occupied the nearer track. Seeing and hearing nothing indicative of danger, White drove between the halves of the freight train upon the other track just in time to be struck by a passenger train. White, his daughter Lilian, aged nine years, Hattie Hastings, aged nine and Susie McCarthy, aged twelve, were instantly killed. Mrs. White and a child, two years old, received fatal injuries. Mabel White, seven years old, escaped with painful, but not serious bruises. Rev. Mr. White was a graduate of Amherst College and the New York Theological Seminary, and had spent ten years in missionary work in China. He was at home on a leave of absence.

—Rev. John Batchelor, C. M. S. missionary to the Ainu aborigines of Yezo, the northern island of Japan, is the first to give that barbarous and neglected people the Word of life in their own tongue, says *Word and Work*. He translated Matthew's Gospel while he was in Yezo, and during his furlough in England he has been at work upon Mark, Luke and John. Of the Old Testament the only portion finished is the book of Jonah, which at first sight seems a strange choice to begin with,

but Mr. Batchelor was so often questioned by inquirers upon the allusion to Jonah in the Gospels that he thought it wise to give them the history in their own tongue.

—A correspondent in Hongkong sends to *The Rock* the welcome news of the formation of a flourishing Y. M. C. A. At the first general meeting there was a large and appreciative assembly of representatives from all the Chinese Protestant Churches in the colony. Addresses were delivered, the members sang selections from Sankey's, and the programme for the ensuing week was announced. The evenings are equally divided between Chinese and English subjects.

—An exchange says:—"No Chinese can be landed at San Francisco without a writ of *habeas corpus* from the United States District Court. Eleven thousand of these writs have been issued for the landing of Chinese men and women; and ninety-nine out of every hundred of the women are known to be brought here for vile purposes. O, thou majestic law!"

—The North-China Tract Society recently held its Ninth Annual Meeting in Peking. Action was taken as follows:—

"Resolved that we request the Publication Committee in future to prepare their report in time to be printed with the Annual Report.

"Resolved that in future the Annual Report be printed in Chinese as well as in English.

"Resolved that we request the Publication Committee to secure as soon as possible a simple catechism for use among the uneducated.

"Resolved that this meeting hears with pleasure Mr. Ament's acceptance of the editorship of the Religious Periodical, and that we instruct the Executive Committee to make the necessary arrangements.

"Resolved that our Society unite with the other Chinese Tract Societies in requesting the London Religious Tract Society and the American Tract Society to send out an agent to superintend the work of tract distribution in China."

—Reviling rumors and blasphemous placards are being freely circulated here, but we trust and pray that in God's mercy we may be spared any outbreak of rioting. Some secret propaganda must be at the bottom of the thing, for no small expense is incurred in paper and printing; and the Devil is behind it all. However, "his doom is writ; a word shall quickly slay him." He can hardly be expected to view calmly determined assaults on his stronghold.—*Rev. Geo. King, of Lao-ho-k'eo.*

The Bombay Guardian says:—The Wesleyan Missionary whom the telegrams of June 12th reported as killed in a riot at Wusueh, China, was Mr. William Argent, one of Mr. Champness' *Joyful News* evangelists. The news as received at the Mission House in London, was, as is usual with telegraphic information, wanting in details, but its effect was very painfully felt by both Mr. and Mrs. Champness and their friends, the young man having given evidence of very great promise as a missionary. He went out to China about nine months ago. Mr. and Mrs. Champness went together to break the news to his widowed mother."

—Rev. T. Richard writes:—"The Chinese officials cannot be depended upon to enlighten the peoples in regard to the rights of native Christians. We must enlighten the peoples. Only a few days ago the Magistrate of Hai-yang, sixty miles S. East of Chefoo, entertained an accusation against one of our church members, solely on account of his having become a Christian. The Magistrate told him if he would not continue to worship his ancestors, he must give one half of his land, fifteen *mow*, to the Whei, and they would worship for him. The same officer beat some of the other Christians. It is high time some means were taken to dispel the darkness.—*Hunter Corbett.*

—We have pleasure in reporting an interesting and cheering instance of active Christian work among Chinese Christians. The Church in connection with the Presbyterian Mission Press, Shanghai, finding they had a balance in the treasury, after paying for the support of their native pastor and other incidental expenses, thought that, as several of them were able and willing to take turns in preaching, they might attempt the wider dissemination of Gospel truth among their fellow countrymen. They accordingly bore the initial expenses of transforming a shop into a chapel on a busy thoroughfare, in a popular district near the jail. The chapel was opened on Sunday, July 26. There was a good turnout of neighbors, and earnest addresses were delivered by Pastor Sz, two of the workmen, and a foreign friend. Such an indication of healthy spiritual growth among our Chinese brethren calls forth deepest thankfulness.—*G. M.*

"After the Riot."

The following incident occurred subsequent to the riot in Nanking, which may be of interest to the readers of The Recorder. After some of the rioters had been taken prisoners, and it was reported that they were to be executed, a petition was gotten up and signed by all the community, save one, requesting the Viceroy to commute their sentence, as

we did not ask that they be so severely dealt with for the offence they had committed; that we were here to help save the lives of men, and not to take life. The writer, being informed by the Taotai that unless he personally besought the lives of the two men taken in the part of the city where he was in charge, that their heads would come off. In addition to the above letter, I wrote, beseeching for the lives of the two men taken in this end of the city. A very kind reply was immediately received from the Viceroy, thanking us for the interest and sympathy we had for his people. The next morning two of the men were sent by the Viceroy to my house to *kow-tow* and thank me for interceding for their lives. Their sentence was commuted to be bamboo'ed and to wear the cangue for fifteen days. About the expiration of the time of wearing the cangue, I invited a brother missionary to go down to my street-chapel with me and preach for me. While the brother was preaching, a man came in, elbowed his way through the crowd right up to the pulpit and stood leaning on the pulpit railing, listening attentively to the Word. When the brother had finished his remarks, I got up to talk to the people for a short time; this man still listening attentively and gazing into my face. When I was through talking, he said, "Do you know me?" I answered, "Yes," and asked, "Do you know me?" He replied that he did. These remarks attracted the attention of the crowd of bystanders, who were anxious to know what we meant by these interrogations. He turned to the crowd and said, "I was in the mob as one of the leaders that tried to destroy the foreign property and to kill this man; he caught me and turned me over to the officers. I was whipped and sentenced to death, and if this man, whom I sought to injure, had not begged for my life, I to-day would have had my head taken off. These foreigners are good men; I shall never trouble them again." That was the best sermon ever preached in *that* chapel, and it will be many days before another so effectual will be preached in this city.—*D. W. Nichols.*

NANKING, *September 21st*, 1891.

THE OUTBREAK AT ICHANG.

For several months there had been rumors of coming trouble, yet on Wednesday, September 2nd, the riot was suddenly precipitated, taking the most wary by surprise. There were no outward indications of danger until the signal of attack was given. Everything had been so thoroughly planned, and the execution was in such methodical and prompt order, that in twenty minutes a comparatively small band of desperate men had executed their purpose. The Customs staff stood to arms, and the British Consul heroically remained at his post. A murderous attempt was made upon the life of Rev. Mr. Sowerby, who managed to escape his assailants and reach the Consulate, although in an exhausted and injured condition. A sudden rush was made for the compound of the American Episcopal Mission, and after that the convent, where the sisters, seven in number, were violently driven out, and both premises were soon in flames. The new English Consulate, in process of erection, suffered damage, and a number of dwellings, occupied by foreigners connected with missions and the Customs, were also fired. A mandarin had found his way to Rev. Mr. Cockburn's compound, who sought to fend off the mob by vociferating, "Do not burn Mr. Cockburn's house! You all know him. He has been here over ten years and does works of charity (hao-sz). Take anything you want, but do not burn his house." The premises of the Church of Scotland Mission owe their preservation—although looted—to the kind feeling existing between the missionaries and their native neighbors, who turned out *en masse* a few days previous to the riot and promptly suppressed a disturbance gotten up by a military officer. The fact is to be noted that no general popular excitement could be traced until the houses were in flames. The whole proceeding took place in the presence of the civil authorities, and Brig. Gen. Lo was on the spot, but made no effort whatever to put down rioting. But for the presence of the str. *Paohua* and the timely aid of its officers, the homeless refugees would have been in a desperate condition. The British government has chartered the s. s. *Ella* to convey a body of armed marines to Ichang.

THE WORLD'S COLUMBIAN EXPOSITION.

The General Committee on Religious Congresses have issued a Preliminary Address, under the inspiring legend, "Not things, but Men." We quote as follows:—

"Since the World's Fair stands for the world's progress in civilization, it is important that the creative and regulative power of religion, as a prime factor and force in human development, should receive due prominence. The Committee having charge of the Religious Congresses seek the co-operation of the representatives of all Faiths. Now that the nations are being brought into closer and friendlier relations with each other, the time is apparently ripe for new manifestations and developments of religious

fraternity. Humanity, though sundered by oceans and languages and widely differing forms of religion, is yet one in need, if not altogether in hope. The literatures and the results of the great historic Faiths are more and more studied in the spirit which would employ only the agencies of light and love. It is not the purpose of these Conventions to create the temper of indifferentism in regard to the important peculiarities distinguishing the religions of the world, but rather to bring together, in frank and friendly conference, the most eminent men of different Faiths, strong in their personal convictions, who will strive to see and show what are the supreme truths, and what light religion has to throw on the great problems of our age.

It is proposed to consider the foundations of religious Faith; to review the triumphs of religion in all ages; to set forth the present state of religion among the nations and its influence over literature, art, commerce, government and the family life; to indicate its power in promoting temperance and social purity, and its harmony with true science; to show its dominance in the higher institutions of learning; to make prominent the value of the weekly rest-day on religious and other grounds; and to contribute to those forces which shall bring about the unity of the race in the worship of God and the service of man. Let representatives from every part of the globe be interrogated and bidden to declare what they have to offer or suggest for the world's betterment; what light religion has to throw on the labor problems, the educational questions, and the perplexing social conditions of our time; and what illumination it can give to the subjects of vital interest that come before the other Congresses of 1893. It is proposed to have these and similar themes discussed by great masters of human thought from many lands, and we invite suggestions and assurances of co-operation from those persons and religious bodies to whom this address is particularly sent."

COMBINED STATISTICS OF THE METHODIST EPISCOPAL MISSION, CHINA.

BY REV. F. BROWN.

1890.	North China Mission.	Central China Mission.	West China.	Foochow.	Totals.	In 1886.	Increase.
Foreign Missionaries	15	14	4	11	44	28	16
Missionaries' Wives	13	13	2	—	28	25	3
Single Ladies	8	7	—	8	23	8	7
Native Ordained Preachers	9	2	2	67	80	11	69
" Unordained "	9	16	1	86	112	13	99
Adults baptized in 1890	368	33	5	364	771	391	380
Members	1225	369	18	2706	4318	2665	1653
Probationers	845	167	27	1774	2813	1432	1381
Schools (all grades)	47	30	3	81	161	73	88
Scholars	886	676	70	1271	2903	932	1971
Sunday Schools	14	19	—	117	150	75	75
" Scholars	1177	745	—	3077	4999	2407	2592
Churches and Halls	27	37	2	123	189	76	113
Money collected in China, 1890	Gold Dollars 1260.90	1973.63	30.00	4390.62	7655.15	$ 3587.31	$ 4067.84

Personal.

The interesting article entitled "Multum in Parvo," on page 408 of the September RECORDER, should have been credited to Rev. J. E. Walker, A. B. C. F. M., Shaowu.

Rev. D. Z. Sheffield and Rev. C. Goodrich, Professors in the A. B. C. F. M. College at T'ungchow, N.-C., have each received the degree of Doctor in Divinity. For general culture and attainments in sacred learning, these well-known missionaries are every way worthy of this honor.

The many friends of John Fryer, Esq., of the Kiangnan Arsenal, will be pleased to learn that the degree of *Legum Doctor* has been conferred upon him. Dr. Fryer has rendered invaluable service to China by his translation of scientific works and the conduct of *The Chinese Scientific and Industrial Magazine.*

We are able to furnish, by favor of Rev. D. L. Anderson, a translation from the "Blue Books" of China. It is the first installment of a valuable historic paper, which should be of special interest now that the foreign relations of the empire are being widely discussed.

Diary of Events in the Far East.

August, 1891.

1*st.*—Telegraphic communication opened between Japan and Corea.

—The British government promises a concession of land for a railway to connect Burmah and China through the Shan States.

September, 1891.

2*nd.*—Riot at Ichang. Some mission and nearly all foreign property burned and looted. Several Franciscan Sisters and Fathers badly hurt, but no lives lost.

6*th.*—Clouds of locusts, miles in length, pass along the Yangtsz valley.

7*th.*—Brutal assault on Dr. James A. Greig, at Tasueihea, near Kirin, by soldiers, who bound him hand and foot and suspended him from a beam.

8*th.*—A boat's crew, with a gatling gun, parade the streets of Hankow.

11*th.*—The British government charter the *Ella* and send an armed force to Ichang.

13*th.*—The Viceroy sends a special deputy to investigate the Ichang outrage.

—Some 37 cases of arms and ammunition seized on board the s. s. *Chiyuen* by the Customs, that were being conveyed to Chinkiang by a foreigner and probably intended for revolutionary purposes.

23*rd.*—Threatened revolt of the soldiery at Foochow.

28*th.*—The London *Times* says that Europe cannot any longer accept Peking's excuses regarding the riots. (Special telegram to *N. C. D. N.*)

Missionary Journal.

MARRIAGES.

At Chungking, August 19th, Mr. A. H. Faers, to Miss A. K. Hook, both of the C. I. M.

At Shanghai, September 26th, Albert F. H. Saw, of the Foreign Christian Missionary Society, to Ella Cora Funk, of the International Missionary Alliance.

DEATHS.

At Chefoo, August 27th, the infant daughter of Mr. and Mrs. G. Clark, of the C. I. M.

At Chinkiang, September 2nd, Mrs. D. A. Emery, of the Methodist Episcopal Church.

At Amoy, September 10th, Harvey Eliza, the wife of Rev. Wm. McGregor.

At Wenchow, September 25th, of dysentery, Mrs. Greirson, of the C.I.M.

ARRIVALS.

At Shanghai, September 8th, Rev. W. B. and Mrs. Bonnell and children, from U. S. A.

At Shanghai, September 8th, Rev. J. Martin and family (returned), for C. M. S., Foochow.

At Shanghai, September 22nd, Rev. J. N. B. Smith, D.D., wife and four children, for the Northern Presbyterian Mission, Shanghai (returned).

At Shanghai, September 22nd, Rev. J. N. Hayes and family, for Soochow (returned); Rev. and Mrs. Groves, for Tungchow Fu; Miss Edwina Cunningham, for Ningpo; Rev. L. W. Houston and family and Rev. W. N. Crozier, all of the American Presbyterian Mission, North.

At Shanghai, September 27th, Rev. C. H. Finch, M.D., wife and infant and Miss Bessie G. Forbes, for American Baptist Union, Sui-fu, *Sz-chuan.*

At Shanghai, September 27th, Mr. Wm. M. Wilson, M. B. C. M. and wife and Miss C. E. Sterling, for South Shansi; also Mr. and Mrs. J. Duff and Miss Lucas (unconnected.)

At Shanghai, September 27th, Rev. C. and Mrs. Hartwell, Miss E. J. Newton, for Foochow; also Rev. F. M. and Mrs. Chapin, for Western Shantung (returned), all of A. B. C. F. M.

At Shanghai, September 27th, Rev. H. Nichols and Miss Murray, of the International Missionary Alliance, for Wu hu, and Miss Douw (returned); Miss Gowan and Miss Meyers, for Peking.

At Shanghai, September 27th, Rev. and Mrs. Longden, of the M. E. M., for Chinkiang and Dr. W. H. Curtis, for Peking (all returned.)

At Shanghai, September 27th, from Australia, Mr. and Mrs Jose, Misses Malcolm, Coleman, Harrison, A. Garland and S. Garland, all for C.I.M.

At Shanghai, September 28th, from England, Dr. and Mrs. Edwards and two children (returned), and Mrs. Henderson and child, for C. I. M.

DEPARTURES.

From Shanghai, September 12th, Mrs. Stonehouse and two children, of the London Mission, Peking.

From Shanghai, September 19th, Rev. S. C. Partridge, for Europe.

THE

CHINESE RECORDER

AND

Missionary Journal.

VOL. XXII. NOVEMBER, 1891. No. 11.

The Historical Evidences of Christianity.—Present Benefits.

BY REV. TIMOTHY RICHARD.

VII.

(*Continued.*)

[NOTE—This, like the former articles on the Historical Evidences of Christianity, was written for the Chinese. It is mainly for those who are daily engaged in the presentation of Christian truth to the Chinese that it will have interest. But it is hoped that it has some interest to the general reader as well.—T. R.]

III. THE third great problem of the world is, *how to make men good.* The great aim of all religions is more or less to make men give up old and selfish habits and make them new men,—godlike.

The great religions of the world are six:—Hinduism, Mohammedanism, Confucianism, Buddhism, Taoism and Christianity. The non-religious population of the world are not equal to the Hindoos in character. Although Hinduism has flourished for several thousands of years in India, still India, not only continued divided into many kingdoms, but these were perpetually at war with each other, because their religion had insufficient power to change the hearts of men; therefore in 1526 God gave India over to the rule of the Mohammedans. Still Mohammedanism was little better than Hinduism, so in 1761 God began to give India into the hands of Christians to rule. Hinduism only flourishes in its own country and has no desire of saving the world, but Mohammedanism, though it speaks of saving the world and looks on itself as far superior to any other religion, yet when we compare its fruits with those of other religions, it falls behind some of them. Thus Persia, Turkey and Egypt are not as flourishing now as before they came under Moslem sway. Perhaps Mohammedanism itself has retrograded, too, like the religious life of some individuals.

As to Buddhism,—all the great nations that once followed it, such as India, China and Japan, do no longer maintain it as

their national religion. Those who give it the chief honor today are the small and ignorant kingdoms of Siam, Mongolia and Thibet. As to Taoism,—it has not spread anywhere out of China. Its knowledge does not grow with the needs of men, and largely believes in charms, and it does not recommend itself now to intelligent men; so God has given over China to the rule of Confucianists. These have very high moral teaching, in many points precisely the same as that of Christianity: such as benevolence, righteousness, worship (though the forms differ), knowledge and fidelity. It remains to be seen whether they will fill up what is lacking in their teaching from the higher teachings of Christianity, and adapt themselves with sufficient rapidity to meet the fresh needs of the times.

Christianity holds that repentance is the door of the Church: in other words they who enter must become new men as if born again. True Christianity requires in its followers daily prayer and communion with God, so as to get instruction as to their own salvation and that of their fellow-men. Christianity, too, seeks daily to put this into practice and takes measures for the salvation of men without distinction of race. This arises from continued meditation on the love of God. As He does not wish that any one should perish in sin, the Church meets at least once a week to exhort men to repentance. This exhortation is not mere empty talk. Every year hundreds of thousands are converted from seeking their own interest to devoting themselves to the salvation of others, sacrificing themselves in various ways for the good of their fellow-men. Their search is not after earthly honors, but to be found accepted of God and to recommend themselves to the consciences of all men. (For illustrations see Chaps. V and VI). These men, although belonging to different countries, are one in heart and members of the one kingdom of heaven upon earth. Besides the immense sums spent for the good of their own countrymen at home, Protestantism alone spends annually on foreign missions over one million pounds sterling, and about a fifth of that in China. Their motto is, "Seek ye first the kingdom of God and His righteousness," knowing that food and raiment will then come without the asking.

True Christianity does not destroy any good that is found in other religions. Like its founder, it comes not to destroy but to fulfill, supplementing what is lacking in other religions, aiming to make its followers perfect as their Father in Heaven is perfect.

From this follows two great consequences; one is that the Christian Church becomes almost omnipotent; God protects it, all good men rejoice over it and all nature serves it; its members, because they carry out the will of God, are His children and heirs,

and know that sooner or later the whole world will become subject to the kingdom of heaven. The other is, that Christians are confident of immortality. Because God is everlasting, they, having been born again and made partakers of the divine nature, are everlasting also. Only their bodies shall return to dust; their souls shall ascend to heaven. Since they have this hope they fear neither fire nor water; they are imperishable!

So long as sin abounds in the world so long will the renovating power of Christianity be indispensable.

So much about the power of Christianity to *make men good.*

IV. The fourth great problem of the day is how to *educate* the nations so as to bring the most important knowledge within reach of all.

The Hindoos have remained for over 2000 years, with little improvement in their education. When their population greatly increased, they could neither support them, give them peace, nor make them good. The Mohammedans have remained for twelve centuries with but little improvement in their education, so when the populations of their various countries increased, they were not able either to support them or to govern them in peace, or reform their manners.

In regard to Christian nations of the West they added early Christian and mediæval education to the ancient education of Greece and Rome, and thus got a better idea of God, the supreme ruler and father of men. To that education was added that of the renaissance and the reformation. They then got better ideas of individual liberty and liberty of conscience. To that they added the study of sciences, mechanics and arts,—the study of laws of nature and their application to the needs of man,—as well as the study of comparative religions, history, literature; and thus got better ideas of nature and sociology. Thus modern education embraces the historical, the comparative, the general and the specific departments, covering everything that is considered important for the support, the peace, the moral, spiritual and intellectual advancement of the people.

As to their *methods* of education they were at first sporadic, left to the free-will of the wealthy who might be fond of learning. Then the monastic and episcopal schools were established. Afterwards the various colleges united to form universities in different countries, which from time to time regulated and reformed the course of study; these were generally under the guidance of ecclesiastics. In modern days, governments, by the advice of practical statesmen, have guided education by their curriculums and examinations.

At first, only the wealthy could obtain first-class books and first-class teachers. After printing was invented, education became more general. The Romanized mode of printing is also a great improvement on the ancient idiographic method used in Egypt, as it enables the student to learn much faster than formerly. So also was much time saved by using the vernacular of each nation for Greek and Latin. Lately most of the Western nations compel all their subjects to attend school. To meet those who complain of poverty, many governments make primary education entirely free. The best from the primary schools are sent to the secondary schools, and the best of these again are advanced to the universities. In most countries there are large scholarships, enabling the best students to enter not only the best colleges of their own country, but also to travel abroad and study in the best universities in foreign countries.

Upon modern education about five shillings per inhabitant per annum is spent in Western countries; about nineteen per cent. of the population are at the primary schools at any given time in England. Although the expense is great they do not grudge it, because they regard it as seed-money that will bring in a rich harvest.

Religious education is mainly given on the Sabbath when public business is closed. All classes are invited to church; the religious attend. Learned societies are formed to advance every branch of knowledge by encouraging original research. These societies publish their results in periodicals, giving the world the benefit of their studies. Public free libraries are also established in all great cities where men can have easy access to the best information in the world.

The result of all this education is that the *nations who know most get the best of everything in the world, and the nations who know least get the worst.* This fact should be well considered, for the rise and fall of nations is involved in this. Japan and India are rapidly following the example of Europe in education.

The object of the Christian Church, as defined by the ancient prophets and our Lord Himself, is to save the whole world from sin and suffering of all kinds. The prophet also says that "*knowledge*" is to be the *stability* of Christ's kingdom; therefore the best missionaries, in all ages and countries, if unable to take a leading part in education, have always strongly supported it. Their object is to teach the best to all nations alike as brethren of one family, feeling certain that this is the will of God, the great Father of all. If China wishes to be first again among the nations of the earth, it must immediately introduce modern education and

adapt it to China's needs. Among all her friends none are more willing to help her in this than the Christian missionaries and the Churches they represent.

Thus Christianity is a great help in the *education* of the nations.

There are now in the world about 6000 missionaries; not sent by the rulers of their respective countries, but in obedience to what they believe to be the call of God. As God wishes to save men, so do these desire to save men. As God does not wish that one should perish, these also think of every method of relief. As God looks upon all nations as members of one family, so these strive to make peace among the nations and to get them to live like brethren. As God does not desire that any class should be bound in extreme poverty, so these study methods to save from poverty. As God desires to save men from sin as the root of all troubles, so these devote themselves to the moral and spiritual reformation of all men. As God does not desire that one should perish for lack of knowledge, so these devise means to teach all men what is necessary for the life that now is and for that which is to come. As God loves all men without distinction of race or nationality, so these men go forth for the salvation of all nations; and this is how Christianity is solving the great problems of the present day.

CONCLUSION.

In concluding this outline of the Historical Evidences of Christianity, let us once more glance at the various continents and see how Christianity meets their various present needs.

In Europe, though people differ in the depth of their religious convictions—some being only nominal, while others are real—the greater part of the statesmen, professors, merchants, as well as other classes, are perhaps more Christian than ever they were. We judge this by the increase of the number of Christian institutions. We will only notice two of the most conspicuous instances. One hundred years ago Europe did little for foreign missions. Now missions are established in every part of the globe. Whereas by not distinguishing between the true and false, all religion was rejected for a time in France, and great evils soon filled the land. Christians are, therefore, chosen for their chief posts, not because they are Christians but because they do their work better. In America it is the same as in Europe.

In Asia the greater part of the European officials in India, high and low, are Christians. These constantly publish in their reports that the progress of India is immensely indebted to the work of the Christian missionaries. The present system of education

there, both in the vernacular and in English, was commenced by the missionaries Carey and Duff. Chesub Chunder Sen, one of the leading moral reformers of India, who died a few years ago, though not himself a professed Christian, went so far as to say that India was not kept submissive to British rule through the excellence of its government or the number of its soldiers so much as by the good influence of its missionaries. In Japan, at the opening of the first Diet of their Parliament last year, the three men chosen for the most responsible positions in the Lower House were Christians. In Africa, in modern times, no man has done more to rouse interest in the sufferings of Africa and to organize measures for its deliverance than Dr. Livingstone. In Polynesia, the inhabitants of the islands, during the present century, have almost all successively asked foreigners to direct them in the management of all their affairs, and these foreigners were Christian missionaries.

Christian statistics of the world in brief are as follows:—The number of Christians

in 1800 was 200 millions.
in 1880 „ 410 millions.

The number of people under Christian rule

in 1830 was 387 millions.
in 1876 „ 685 millions.

Since then many more millions in Africa are practically under Christian rule. The land of the world under Christian rule has increased ten times during the last 400 years. Now about eighty per cent. of the area of the land of the globe is under Christian rule, while the sea is almost entirely so.

This rapid growth of Christian influence and Christian rule is because it is they who preëminently solve the great problems of the day.

Let us apply these things to the present situation in China. We have seen that the population of China increases at the rate of thirty millions every ten years. This is like adding the population of a European kingdom in that time. If no improved methods for support, peace, goodness and education are devised, how can there be any permanent peace or safety? There are in China a few mandarins who understand these things in some degree, but whenever these memorialize for some improvement, they are hindered by the ignorance of the many who, by their conservatism, bind their fellows in ignorance and death. Here lies another turning point on which the safety of the whole empire depends. *The literati must be better informed.* If the missionaries had not the best interests of China at heart, they would say nothing about morals or education, and China would soon fall a prey to European nations; but because

they wish well to China they are incessantly urging the need of better education, as well as establishing Churches to raise the general character. Although missionaries differ in intelligence and learning like every other class of people, yet as a body the various methods of reform are well known to them. It is surely not a small matter that they advise the adoption of measures which will bring an annual income to China of 200 *millions sterling*, together with the most likely methods of enjoying it peacefully and permanently by introducing to its people the highest instances of light and love known on the face of the earth! Every province has some such men.

The first fruit of their influence is already seen in China. Most of the Chinese literature about Western nations has been produced by missionaries. Most of the translations of mathematical, scientific, industrial, political and historical books have been made by missionaries in Peking, Shanghai and elsewhere. The translation of Chinese literature into Western languages has also mostly been done by missionaries. As has been already shown, the starting of steamers, mines and railways was by men who were educated in mission schools. The educational mission to America was also led by a Chinese Christian. The training of medical men and the establishment of high schools of modern education in the interior of China has been mainly if not wholly done by missionaries. Thousands of Chinese men and women throughout the empire annually profess change of heart and devotion to every good work. They build chapels, open hospitals and schools at their own expense, but in consequence of the teaching of the missionaries. The missionaries, however, could be of far greater service to China were it not for the circulation of disgraceful anti-Christian libels, which is regularly done by the re-publication of King-shih-wên-shü-p'ien (經世文纔編,) P'i-shie-shih-lu (闢邪實錄) and others like them. As some of these are sold in government book-stores, and as the authors and publishers of the books are not punished according to law, not only the ignorant but also intelligent scholars and mandarins come to believe that these libels are true. Under these circumstances it is no wonder there is strong opposition, riots and even massacres. How can it be otherwise?

These are sad proofs that China has great need to improve her morals. Whenever men, religions or nations cease to respect goodness but deliberately reject it and abuse it, they are in great peril.

This persecution of the good and the encouragement of the wicked in the past is beginning to recoil on the Chinese government now in the indemnities it has to pay for the lawless riots it has engendered by allowing these libels against Christians

to go unpunished, and in the disaffection of all the good people with these conservatives who seem to prefer the starvation of the people to allowing them to learn anything from foreigners.

It is to be hoped, however, that the recent edict of the Emperor will be the beginning of a new policy.

If every reader of this book were to resolve henceforward not to allow a single day to pass without considering the pity of God and that of His true children for all human suffering, and daily to do something towards the salvation of the increasing millions of China by the increase of better knowledge and higher virtue, then indeed would many much needed reforms be soon set on foot throughout the empire.

The wonderful reforms of Western civilization are enormous; but still these are, comparatively speaking, only branches. Christianity is the greatest source of blessing, producing powerful effects for good in the material, intellectual, political, social, moral and spiritual departments of life. True Christianity is never final; the Holy Spirit is given to guide into *all truth* and to perfect us in love. As the populations increase and circumstances change, the various remedial methods of the Christian Church increase and change like the resources of a skilful doctor to meet the varying diseases of the world. Where the Holy Spirit is there must be growth,—*progress on all lines*. Ignorance and sin will be always lessened by the constant increase of light and love.

In the Jewish theocracy, Moses and the prophets taught *everything* that was necessary for the State then: Politics, finance, agriculture, education, hygiene and even warfare. In the new and universal theocracy, of which Christ is head as the Desire of all nations to deliver them from all ills and to give them plenty, peace, love and light, there is no department of life to which as true Son of God and Son of Man He *can* be indifferent. The best followers of Christ have the same mind as was in Him. Singly none can embrace all branches, but unitedly they can. The united spirit of all is to help according to their ability and the talents which God has given them in *every* good work. The Christian Church now is by far the greatest commonwealth in the world, and contains the best men of all Western nations.

Thus from a review of the relation of Christianity to the world, both in the past and present, it is perfectly clear that notwithstanding grave errors sometimes committed in its name, *true* Christianity has been and is now of incalculable blessing to mankind.

(THE END.)

Bible Revision.

THE difficulties in the way of bible revision seem not so much to lessen as increase with time. The causes for this are various. But chief among them, if not underlying most, there is a certain complacency in the work already done, a readiness to be satisfied, for the time being, with the translations now in use,—a feeling now and again openly expressed, that even should the present undertaking fail it is a comfort that we have so good a version to fall back upon. The interest of the discussion for those in Central and North China has centred chiefly about what may be called our Church Bible, the Peking Mandarin version, whose use in churches and schools is well-nigh universal; and it is with the N. T. of this version only that the present paper concerns itself. For it is regarding the defects in this translation that there is an apathy among many missionaries, as unmistakeable as deplorable; a lack of appreciation of the need of revision, such that trifling hindrances in the way seem to offer sufficient reason for postponement, and minor prejudices against the plan of the work are allowed to outweigh the Church's need. At such a juncture, any light upon the urgency of the demand for revision is to be welcomed; not as criticism for criticism's sake, but for the sake of a present boon to the Church. It is alone in view of this end, and in the hope that it may afford some stimulus to the flagging interest of the whole matter of bible revision, that the present paper is offered.

It would be difficult to overrate the debt of the Chinese Church to those Christian scholars of whose consecrated labors the present version is, and always will be, an enduring monument. Made in the face of difficulties, of which future translators will have a steadily lessening experience, it has stood these many years the attacks of more or less unsympathetic critics, whose hostile arguments have not infrequently returned upon their own heads. A great advance in fidelity of translation upon its predecessors, it has with them to a certain extent established a Christian terminology, and now has, in its turn, made plain the way for its successor. The work is no longer pioneer work. A generation educated upon such a version should be equipped for more perfect work than the earlier translators could possibly have attained, and such a fact is the triumph of a version and not its weakness. And, in point of fact, the way is open for an improvement, not such as between the Authorized and Revised Versions, but in the respect of accuracy and adequacy of translation, as between the Revised Version made from the Greek to-day, and Wickliffe's translation from the Latin Vulgate in the 14th century. It is the contention of the present

paper that the Peking version, while answering for use in chapel preaching and ordinary Christian instruction, is in portions all but useless for close exegetical training in schools and advanced classes. The confusion of terms, the obliteration of important distinctions and the variations in parallel passages, together with the frequently recurring inaccuracies of translation and unwarrantable liberties of paraphrase, give so large a color to certain portions of the New Testament that it is difficult to make plain the just rendering amid the entanglement of its context.

It may be said in general that all bible translation is governed by two principles: (1.) That the language of the translation should be intelligible and its style good; (2.) That it should be a faithful reproduction of the original text. The second is never to be maintained at the expense of the first, nor should the first demand the sacrifice of the second. All earliest versions, from the Greek down, have tended to emphasize the first principle to such a degree as to render the work largely useless for critical purposes, and the consequent reaction has, in all cases, tended to a slavish literalness, equally objectionable. As witness, in the Greek, the Septuagint and the version of Aquila. It is evident that the best translation is not always the most literal, yet it is essential that a distinct and clearly defined idea in the original, susceptible of translation into good Chinese, should be so reproduced, even though the idea thus unqualifiedly expressed may seem to Chinese readers unreasonable or unintelligible. It took years of patient study or growing experience to make the idea intelligible to those to whom it was first delivered; why then should we demand perfect intelligibility to the Chinese as a test of the worth of the translation? Our Lord himself deliberately spoke in many cases words incomprehensible to his hearers, knowing that they would not then be understood, but addressing himself to future generations. To translate down to the comprehension of the Chinese Church of to-day—not to speak of the comprehension of a Confucian teacher—is deliberately to sacrifice for no good end the just inheritance of the Church of the future. Platitudes are naturally easier of comprehension than divine mysteries; yet Paul was chary of platitudes and generous in the utterance of truths that lie beyond the analysis of pure logic. "God is love" is a proposition logically as unintelligible in English as in Chinese. How can a personal being be at the same time an abstract quality? Yet John wrote, "God is love," and not "the heart of God is love," and Christendom has come to count that mystery its dearest possession. Doubtless many a child of Christian parents in our day has wondered how Stephen could fall asleep while being tortured; the idea, without the teaching of relation behind it, is too bold for

intelligibility. Yet why should the ignorance of Confucianism be made the gauge by which to determine whether one of the Christian's most blessed hopes should be admitted into the Bible or relegated to a foot-note? Or is it a zealousness for good Chinese that bids our native brethren think of "them that sleep in Jesus" as "dead disciples of Jesus?"

Neither is it a matter of necessity, but a grievous weakness, that the deeper mystical element in the teaching of Paul and John should have been all but obliterated, and that those teachings which gentler souls in all ages of the Church have chiefly loved to ponder, have been submitted to the touchstone of a materialistic pedantry. Mere blunders of translation, or isolated inaccuracies, may be easily explained to a class of students; not so these radical deficiencies. How, from the present translation, is the full content ever to be given to the multitudinous platitudes that have taken the place of many of Paul's boldest utterances? The utter hopelessness of such an attempt has resulted, as needs must, in the preparing of special translations, in some cases, for class-room work.

There will be those who will deny this necessity for the transfer of a clearly defined idea in the original into one expressed with equal decisiveness in the Chinese, without apology or equivocation. Thus it may be said that in John ii, 4 it is necessary, as a concession to Chinese prejudices, to put in our Lord's mouth what he did not say, and what utterly effaces the peculiar meaning that, as all commentators agree, our Lord conveyed in what he did say, in the use of the unexpected word "woman" instead of "mother." It was a remarkable and significant circumstance that he did not, then and on later occasions, use the term which he often used to others, and which he applied even to Mary when he said to John the Beloved, "Behold thy mother." For the obliteration of the undoubted distinction in the original, there might be plausible excuse. But to select a better example, the audacious translation of Acts xxvii, 10, admits neither of explanation or apology, and may be passed without further comment until some one is found seriously to undertake its defence.

The above is a digression from the main purpose of the article, which is, not to adduce at random what we regard as the more striking examples of infelicitous translation, but to examine a single short passage, affording in close compass a sufficient number of unimportant but typical examples of departures from the Greek text. The passage is Romans iv, 17–25,—chosen not because the least accurate discoverable in the N. T., but because, out of the first five chapters of Romans examined for this purpose, it com-

bined the largest number of typical inaccuracies. The importance of the subject must be our only excuse if we seem to defend with unnecessary show of authorities what may appear criticisms of trifling weight,—accuracy in trifles being assumed to be as essential in the matter of bible translation as accuracy in passages of graver import.

(IV, 17.) The 17th verse begins in the Mandarin version: 亞伯拉罕信上主,能叫死人復活,使無爲有.

In English: "Him whom Abraham believed, even God, who quickeneth the dead and calleth the things which be not as though they were." (A. V. and R. V. the same). The difference between the Chinese and English is obvious. The Chinese represents Abraham as believing that God was able to bring the dead to life, the last two phrases expressing the content of his faith. It is likely that A. did believe this, but it is not what Paul says. He simply affirms that A. believed God, adding, himself, this characterization of Jehovah as the one who bringeth (not, is able to bring) the dead to life. All the great English translations from Wickliffe's * to that of our own day, emphasize the fact that the two phrases are added as a supplementary characterization of God pertinent to the thought of the passage, and that they do not express the content of A.'s faith. The best critical authorities are also a unit on the subject, saving one whose comment is rendered somewhat absurd by the editorial foot-note to the effect that the view expressed in the text is far less grammatical than the one generally accepted.

Again, the last of the phrases quoted above affords an example of a numerous class of errors, the marks of a tendency corresponding to the law of "reversion to type" in the animal world. In the Peking translation there is a noticeable tendency to reduce all bold and often beautiful variations from a somewhat commonplace original to the one standard; to eliminate from the Bible a class of truths, which, though incidental to the main thought of the writer and seemingly unimportant, yet, as side-lights, contribute largely to that vividness and freshness which make the Bible an inexhaustible repository of living truth. In the present case Paul represents God as "laying his commands on that which is not, as if it were," † or, as some would say, merely "calling (*i. e.*, speaking of) that which is not, as though it were." A striking figure! God as the one to whom all future and yet unconsummated expressions of his will are as if present, spoken of as if accomplished facts, or made subject to his decrees as though living and responsive minds. ‡ Of

* "He believed God: which God quickeneth dead men."

† *καλοῦντος τὰ μὴ ὄντα ὡς ὄντα.*

‡ 命無爲有 (Griffith John's translation).

all this the Chinese presents no trace. It returns to the common statement of creative power,—of which Meyer remarks that this whole interpretation is set aside by the one simple comparative ὡς, Alford concurring. All English versions give the same translation.* We cannot here multiply examples of this class of errors, whose name is Legion. A single instance may suffice to make clear, if the above has not already done so, the precise nature of our objection; a good illustration, because of the uniform badness of the translation in question. We refer to that spontaneous and thrilling outburst of Paul's (II Cor. ix, 15), "Thanks be to God for his unspeakable gift." The Chinese, clinging to its somewhat straitened vocabulary of religious ideas, gives us the inoffensive admonition, "(Ye) ought to thank God, because he has unspeakable, abundant grace."

Before leaving this verse, it is well to notice the quotation from the Old Testament, "I made thee a father of many nations." It is quoted word for word from the Greek of the Septuagint, and our English version gives it also word for word from the Old Testament. But the Chinese preserves its identity as follows:—

Old Testament, 我必叫你作許多國的始祖.

New Testament, 我立你作諸國之父.

A discourse to the Chinese on our Lord's, and the apostles', use of the Old Testament in quotation, is at present attended with some difficulty.

(18.) "Who against hope believed in hope, that he might become (R. V., "to the end that he might become"=εἰς τὸ γενέσθαι) the father of many nations." Here also, neither the Greek nor the two modern English versions, nor any of the earlier versions, nor the leading commentators, sanction the erroneous rendering of the Chinese: 亞伯拉罕....深信,所以得作諸國之父.

In the words of Meyer, "such a view (that of consequence=所以) is linguistically erroneous and quite at variance with the tenor of the discourse." There is some difference of opinion among leading commentators whether the aim (to the end that) should be referred chiefly to Abraham or to God, but all are agreed that the expression is one of aim or purpose, and not of consequence. With happy inconsistency the Peking translators have correctly rendered the same construction (εἰς τὸ εἶναι) in verse 11.

The inaccurate rendering of these logical connectives is one of the serious defects in the present version of the Pauline epistles. Not only are some of Paul's most powerfully cumulative arguments sawed up into modest lengths, to the entire effacement of the proper logical nexus, but not infrequently he is made to say what he did not wish to say—as in the present instance—and to

* "Who clepid the thing is that ben not as tho that ben" (Wickliffe.)

leave unsaid what the symmetry of his argument conspicuously demands. As, *e.g.*, to allude to the example nearest at hand, it is apparently a matter of chance whether Paul's powerful "therefore," by which he proceeds to erect on the firm basis of what has gone before the logical consequence following, appears in the Chinese or not.

(19.) Slight exception can be taken with this verse, in that it follows the rendering of the A. V. It should be remarked, however, as presenting one of those cases where, as we believe, revision is needed. The R. V. reads: "Without being weakened in faith, he considered his own body," &c.,—a wide change from the old reading. The overwhelming weight of manuscripts is on the side of the revisers' text, all four of the oldest codices, representing both Byzantine and Alexandrian schools, holding to the same form. It is a case that would doubtless bear discussion, owing to conflict of authorities, yet the instructions given to the Shanghai Committee would seem to demand revision in such a case as this. It is perhaps worth noting that "because his faith was deep (or strong)," (Peking version), is no more a translation of "being not weak (or, without being weakened) in faith," than the Golden Rule of Christ is a translation of the Silver Rule of Confucius.

No criticism of importance is to be made of vv. 20 and 21. Whatever may be said of verse 20 as a translation of the English of the A. V., it is scarcely an adequate rendering of the received text, as a glance at the R. V. will indicate. And in the 滿心信主, one will look in vain for the vigorous strength of the "being fully certified" of Tyndale and Cranmer, or even for the strength of the patch-work expression by which the Peking translators have rendered the same word in Romans xiv, 5.

(22.) Of this 22nd verse, it is enough to say that it is entirely erroneous and misleading. The A. V. reads: "And therefore it was imputed (reckoned, R. V.) unto him for righteousness,"—being the literal rendering of the undisputed Greek reading. Other Chinese versions render the verse with greater or less accuracy, but the Peking version reads: 所以他因信得稱爲義.

If there is one theological term whose usage may be regarded as more fixed than another in the Peking version, it is 因信得稱爲義,—"to be justified by faith." And the only possible interpretation of the Chinese of this verse, in consonance with what has gone before, is "therefore he was justified by faith." The truth of this statement is undeniable, but the place for its insertion is where the Bible inserts it and not where the Bible inserts a statement widely different. The absurdity of the translation becomes more evident when we consider that the same expression is rendered correctly a

few verses above (v. 5), while four verses below the translators use the same Chinese to render the expression "being justified by faith." Even this, however, which one would gladly regard as a printer's error, is less surprising than the rendering given in the last verse of Chapter V, to the generic term for righteousness, δικαιόσυνη, standing without qualification of any sort, viz., 稱義的道理. A more fatuous translation it would be hard to conceive.

(Vv. 23-24.) The same error as in verse 22 is twice repeated here. There is also an unfortunate adherence to the text of the A. V., as over against a strictly grammatical translation of the Greek, in rendering τοῖς πιστεύουσιν, "if we believe," and not "who believe," as in the R. V. The phrase is not conditional but appositive. "'Since we are such as believe' fairly presents the sense." (Revision Committee). So also, substantially, Meyer and Alford. The translators have in this case the good defence that they followed the sense undoubtedly put upon the Greek by the King James version. But even this defence is not always left them. A case of mere blundering occurs in I John iii, 3, "He that hath this hope in him purifieth himself even as he is pure." A glance at any critical commentary, old or new, would be sufficient, if the Greek were unavailable, to show that the meaning could only be as the R. V. more plainly gives it, "He that hath this hope *set* on him (*i. e.*, God), purifieth himself." Yet the Chinese version fixes the error that is only suggested in the A. V., by translating, "He that hath this hope in his heart."

(25.) In this last verse, two typical errors are to be noted. The first is inconsequential, save as it offers an example of the utter confusion of distinctions that reigns throughout the N. T. in the respect of terms for sin. The A. V. reads: "He was delivered for our offences" (R. V., "trespasses,")--a word which the Chinese renders by the much suffering term 罪. It is the same word in Greek that appears in Matt. vi, 15, "If ye forgive not men their trespasses," &c. Here, the Chinese reads 過犯. The same occurs in Gal. vi, 1, "If a man be overtaken in any trespasses" (R. V.), where the Chinese has again 過犯. Yet in the present case we read 罪, which is the one word, if any, which is made to serve, even though reluctantly, as our generic term for sin. The confusion in this respect almost exceeds belief. We have "evil" translated by 惡 in one line, and in the next by 罪. We have the specific term "trespass" rendered 罪, and close by it the general term "sin" as 犯罪. We have "the law of sin," 犯罪的理, and two verses later the same appearing rehabilitated as 罪的法. "Ungodly," where the same term occurs both in Greek and English, is rendered indifferently by 不虔誠, 惡, 不敬主的惡

and the simple 罪. The word "transgression," the most specific of all terms, occurs seven times in the N. T., being in all cases similarly rendered in both the A. V. and R. V. Yet of these seven cases, alike in both Greek and English, but two are alike in the Chinese, the others ranging from 干犯 to the unqualified 罪. It is not only in the terminology of sin that this confusion reigns. Many examples of the same weakness in other connections might be cited. One of the most curious is that of Luke iii, 18, where, in a spasm of faithfulness to the Greek, the translators departed from the A. V., which says simply of John the Baptist that "He preached to the people," to make the very doubtful statement that he 宣講福音; while Philip the "evangelist," of whom the same word is used, is represented merely as a 傳道的, the word being correctly rendered in Eph. iv, 11.

Even the A. V., in the rendering of similar terms, "adopted a variety of expression which would now be deemed hardly consistent with the requirements of a faithful translation" (Revisers' Preface), but that version is fidelity and order in this respect in comparison with the vagaries of the Chinese text. It is a comparatively light indictment to say that there are innumerable distinctions in the Greek of which there is no suggestion in the Chinese; but it is a more serious charge that there are in the Chinese very many distinctions that have no existence in the Greek. To this latter class of mistranslations belongs the rendering 被害 for the expression "he was delivered." The natural and only correct translation would be, as indeed Dr. John's version gives it, 被解, or some kindred phrase. Yet the Chinese N. T. has no less than thirteen different forms of expression for the one English verb "to deliver up to," when standing under similar conditions for the same Greek original.

It should be said in conclusion that the force of the present argument is not dependent upon the correctness or incorrectness of the general principles laid down,—which we are not careful to defend,—but upon the validity of the criticisms brought against specific passages. And even should one, or two, or three, of these be rebutted by the appearance of unexpected weight of authority on the other side, yet it is to be remembered that similar specific charges may be brought to fill their place, not by the score only but by the hundred, and this without drawing upon the inexhaustible storehouse of the O. T. We are not one of those who regard every word and letter and vowel-point in the Old and New Testaments as sacred, being directly inspired of God in such a way as to guard against all error of whatsoever kind, or who would be unwilling to depart by a hair's breadth from a literal reproduction

of the original manuscript on the ground that they formed a book perfect in matter, style and expression, which might not be altered without grievous danger and presumption. We rather believe, with a recent writer, "that it is our duty to remodel, as it were, for ourselves, and to put into equivalents, rather of sense than of mere language, much of their highly figurative and intensely national expression." Yet we must do this for ourselves; no man or body of men is authorized or competent to do it for us. Accordingly, it is above all requisite that we should know for ourselves precisely what the original documents contain, and then, in their interpretation, gain from without whatever help we may be disposed to seek. But the right of the Chinese Church is, as ours, the right to the closest possible reproduction of the original, that they may judge of its merits and defects for themselves: a Bible, prepared not as a tract for indiscriminate distribution, or brought up to a certain uniform degree of literary finish, as though the work of one age and one hand, but faithfully reproduced, with all the original local coloring possible, as a document, of inestimable value, to be explained, paraphrased, corrected if you will, by scholars; but which, as a document, is in no case to be altered from the full significance of the best original, or consensus of originals, attainable. If in this there be errors, if there be obscurities, if there be inexactness or inaccuracies of any kind, let them be reproduced with a scrupulous fidelity; not of course in meaningless jumbles of words, but in such a way as to express not less nor more than the manuscript itself.

We are all agreed that the Bible will stand for itself without our vindications, introduced into the text with the same holy purpose and the same disastrous consequences as the emendations of copyists in the early Church. But if it be the part of translators to remedy Paul's *anacolutha*, to reconcile surface discrepancies and smooth away seeming contradictions, to substitute clear affirmation for vague suggestion, to correct inexact quotations, to clear up obscure passages, to soften asperities and alter all too daring figures of speech, to do away so far as possible with any purely local coloring and assimilate it to Chinese habits of thought,—if the translators are to yield to the strong pressure always exerted in *this* direction, then the just inheritance of the Chinese Church will be still withheld. Until it be taken for granted that the revisers have before them the task of elevating, enlarging, and to a certain extent fixing the Mandarin dialect (such a service as Luther did for German, and the early English translators for our mother tongue); that in selecting or creating the medium for the

expression of certain truths, a timid submission to the dictates of Chinese teachers must inevitably mean a poverty of religious expressions for the Church to come; and that it is only by a partial loss of the approval of present scholarly Chinese, boldly encountered, that the thanks of future scholars can be secured,—until such a time we must wait for the adequate translation of the Scriptures into the language of the people. May not that time be the present?

K.

Collectanea.

A Lesson for Christians.—In North India, when the people buy a piece of cloth, they tear off a strip when it is new, and tie it to their sacred trees. So they give of their best, and expect a greater blessing on what is left. There is a lesson here for Christians.

* * *

A Strange Superstition.—In talking with one of the native Christian women the other day, I had occasion again to note the tenacious hold superstition has upon them, even after years of Christian teaching. She had a friend going to Shanghai, whom she wished to purchase for her a jade hair clasp. As she is a poor woman, I asked why she bought so expensive a one. "Why, to bury with me." "*Bury with you!*" I exclaimed, "Why should you wish that?" "They say if you bury jade with a person, his body will not decay." "Well," I replied, "I prefer the new body God has promised us; that will be free from pain, from sorrow and sin. I don't want this old body, which is full of pain, sorrow and sin to go with me. What do you want yours for"? She made no reply, but my words evidently set her to thinking a bit.—[*E. B. L.*]

* * *

Christianity and Hinduism.—The following is the language used by the agents of the Arya Samaj in their endeavors to counteract the growing power of Christianity:—"They (the missionaries) have cast their net over our children by teaching them in their schools, and they have already MADE THOUSANDS OF CHRISTIANS AND ARE CONTINUING TO DO SO. They have penetrated into the most out-of-the-way villages and built churches there. If we continue to sleep as we have done in the past, not one will be found worshipping in our temples in a very short time. Why, the temples themselves will be converted into Christian churches! When our country is turned into the wilder-

ness of Christianity, will the herb of Hinduism grow? We must not fear the missionaries because they have white faces, or because they belong to the ruling class. There is no connection between the government and Christianity, for the Queen Empress proclaimed neutrality in all religious matters in 1858. We must, therefore, oppose the missionaries with all our might. Whenever they stand up to preach, let Hindu preachers stand up and start rival preaching at a distance of forty feet from them, and they will soon flee away. Let caste and sectarian differences be forgotten, and let all the people join us as one man to banish Christianity from our land. All possible efforts should be made to win back those who have embraced Christianity, and all children should be withdrawn from mission schools."

* * *

SHORT SERMON TO THE HEATHEN, BY ELDER TO SAN.—"There are three kinds of kingdoms,—kingdoms of earth, the kingdom of devils and the kingdom of God. We live now in an earthly kingdom, but shall not always live here. Everybody knows we must all pass beyond the generation; then, wither? According as you affiliate here,—with God or with devils. Devils have a kingdom; God has a kingdom.

"Devils deceive men; first, to do what? To worship heaven; not God in heaven, but heaven. Next, they say earth can produce; worship earth; then you have heaven and earth, father and mother—'Thi-ti Pe-Bô'—commonly worshipped in all this region. Then the Devil tempts men to worship idols, dead sages and heroes and other things, also to do every kind of evil. The devils have a place,—hell; in it are bad men, thieves, fire, worms, Satan, the head devil and all evil and woe.

"You know how it is. A man may have to do with thieves or to do with officers of the law as he chooses. But the man who affiliates with thieves, when the mandarin sends to catch and punish thieves, he is caught and his head is cut off, too; the man on the side of the rulers is safe. So it is here. If you worship devils, then after death to the devil's kingdom you will go. But worship the one true God in heaven, and He will receive you into His glorious kingdom; and there is no death, no sickness, no pain, no trouble, no tears, no care, only bliss forever—no end!

"This God has given His only begotten Son to die for our sins, that we all, believing and obeying Him, may go to that blessed kingdom. I used to be just as you are,—knew nothing about this true doctrine; senseless, senseless; nay, worse! For where I live, at Chug-lim, they worship a great pig, and I used to worship it. Think of that! Now, we have come here to-day, for this and only

this,—to bid you leave the false, cleave to the true; to flee from devils and turn to God.

"People say that when we worship (God)-folks enter a place, the idols are angry. All right. I admit it. I dare say it is so; we want to drive out devils. But see, not one of them comes out to hurt us; they are in their temples, and there they sit. They cannot hurt; they cannot help! The true God can save. After death we shall all rise again and be judged. We call you to-day to leave false gods, worship the true God of heaven and gain eternal bliss."—[*Reported by Rev. J. M. Foster, Swatow.*]

Translation from the "King Sz Ven." Book III.

Foreign Affairs. Chap. II.

THE GRADUAL ENTRANCE OF DISTURBING INFLUENCES INTO CHINA

(*From* 事紀西中.)

BY REV. D. L. ANDERSON.

(*Continued.*)

IN the time of the Ming dynasty the Roman Catholic sect entered China, and many of our leading men yielded themselves entirely to this doctrine. Chief among these was Dzi Kwong-chi (徐光啟); then after him were Li Tsz-tsao (李之藻), Li Tien-king (李天經), Vung Yun-king (馮應京), Va Liang-tsz (樊良樞) and others,—these all blindly followed this way. Moreover, they corrected and adorned the literature of this sect, and because of this it was daily spread abroad more widely. Also at this time a Western scholar (湯若望), Adam Schall (A.D. 1628), brought into China Romish books and pictures. These he solicited the Imperial officials to read, approve and hand to others. Thus from the opening of the chapel in the capital, this sect gradually spread into every province. At the Capital there were establishments inside the Si^{n}-vu (宣武) gate, east of the Tung-wo (東華) gate and west of the Feu-zêng (阜城) gate; in Shantung at Tsi-nan; in Kiang-nan, at Hwai-an, Chang-chow, Chin-kiang, Suchow, Nankin, Chang-shuh and Shanghai; in the Chehkiang province, at Hangchow, King-hwa and Lan-chi; in Fohkien, at Fuchow, Kien-ning, Yien-p'ing and Ting-chow; in Kiang-si at Nan-chong, Kien-chong and Kan-chow; in Kwang-tung, at

Canton; in Kwang-si, at Kwai-ling; in Hupeh, at Wuchang; in Shensi, at Si-nan-fu; in Szchuen, at Chung-king and Pao-ning; in Shansi, at Tai-yuen and Kiang-chow; in Honan, at Kai-fung-fu. In all within the thirteen provinces, there were Roman Catholic establishments at thirty places.

From the time of Vah Leh, of the Ming dynasty, to the beginning of the present, before the days of K'ang Hi, this sect, though without feet, spread rapidly. The name of Ta Tsin first occurs in the records of Fan Wei-tsung, of the after Han dynasty. This name was given by the Chinese, and was unknown to the men of the West. From the time that Matthew Ricci entered China, and formed an alliance with Dzi Kwong-chi, the Catholics have claimed their origin to be in the time of the Eastern Han. Afterwards when Ngé Z-liah (艾儒略) saw the Nestorian tablet, he at once claimed this as proof of the Roman Catholic sect, and prepared a book entitled, "The Literature of the West," in one volume, in which he searches into their history and origin. Adam Schall also prepared an account of Jesus' power and miracles, his sufferings on the cross, a substitute to atone for men's sins, from first to last, illustrated it and scattered it abroad. Thus the names of Jesus and the Lord of Heaven were spread abroad throughout the empire. At the beginning of this dynasty the ruling man among the Catholics was Adam Schall, while the man who more than all others openly spoke and contended against this sect was Yang Kwang-sien (楊光先). Schall, a man from the West, followed Matthew Ricci to China as a mathematician, and together with James Rho (羅雅各), in the third year of Tsung Zêng (崇禎), received appointments to the Astronomical Board. Dzi Kwang-chi memorialized the throne "that they be allowed to compare the new Western astronomical methods with that in use in China, observe the good and bad points of each, and thus prepare materials for a work of 100 volumes on the new method." This work was delivered to Dzi Kwong-chi for presentation to the Emperor, but just then the clash of arms was heard throughout the empire. Everywhere was confusion and strife. The Imperial Ministers were each one looking out for himself, so the work was not circulated. In the 17th year of Taung Tsêu (A.D. 1644) Li Kien-tai (李建泰) was ordered to quell the disturbance in Shansi, and Schall was sent with him in charge of the artillery and water machines. He was engaged here three months, when the dynasty was changed.

When the present dynasty was established, in the 2nd year of Shun Chi (A. D. 1646), Schall came to the Capital and sent up a memorial, stating that the new mathematical methods could be verified; he also presented several astronomical instruments and

succeeded in getting the Emperor to try them. To accomplish this an edict was issued, appointing Adam Schall and Ferdinand Verbiest, men of the West, chief of the Imperial Astronomical Board. The official calendar was constructed after the Western method and sent into every province.

At this time there was a certain Yang Kwong-sien, a man of Sing-an-wei, in the prefecture of Hwai-chow, in the An-hwui province, who had diligently studied the mathematical methods handed down from the past generations. He presented a plea to the Board of Rites, saying, "That on the cover of the official calendar there should not be printed the sentence '*according to the new Western method.*'" There was no answer to this. Afterwards, in the 3rd year of K'ang Hi (A. D. 1665), he again petitioned the Board of Rites "that they investigate a mistake in the calendar for that year, in fixing the time of an eclipse of the sun on the 1st day of the 12th moon." His memorial was sent up to the throne, whence the matter was referred to the Board of Works for judgment. Upon this Schall and his companions were ejected from office, and Yang Kwong-sien was first appointed Vice-president of the Astronomical Board, and then within a short time was made President.

Now Yang Kwong-sien only understood the rule (理) for making astronomical calculations, but he could not make the calculations themselves, so he five times begged to refuse the office, but was not allowed. In the 6th year of K'ang Hi (A.D. 1668) he made a mistake in calculating the intercalary month, and begged that he be relieved of his office. But as the calendars; were at that time already sent out to the provinces, Yang was imprisoned and sentenced to lose his head. At the fall assizes his sentence was commuted, and he was banished to the frontier; afterwards he was pardoned and returned home. From this time Schall and Verbiest were again employed, the former as President, the latter as Vice-president of the Astronomical Board, and the courtiers all praised the mathematical knowledge of Schall, while they condemned Yang. Yang Kwong-sien was himself impatient, lest the people of the empire would not understand his secret hatred, so he composed a book entitled, "*Pêh Tèh I,*" in which he attacked the doctrines of the Romish sect. He in substance said, "From the time that Matthew Ricci entered China, his disciples and followers have been relying upon their astronomical knowledge to secretly propagate the Roman Catholic sect. To-day they have an establishment outside the Sien-vu gate of the Capital, and in the provinces they have thirty burrowing holes in all. Moreover, in Kwang-tung, at Macao, there are fully 10,000 men, who have fixed

their dwellings there, making a large Capital. These underhandedly speed the parting and welcome the coming ones, and their bands are scattered in every important place throughout the thirteen provinces of the Great Pure Empire. What is it that they have in mind to accomplish?" Yang also in his essay entitled, "Examination into the Eclipses of the Sun, and the Heavenly Bodies," says, "As to Adam Schall's astronomical methods, he calculated an eclipse of the sun for the 3rd year of K'ang Hi, the 1st day of the 12th moon. This error could not be covered up from any one who had eyes, yet the world reckons his mistake with reference to this eclipse as no mistake and blindly follows him. And so this corrupt sect think that China cannot do without this man. And we invite him and his fellows here and follow after them, and thus prepare evil for ourselves. It is of no use to point out his error in regard to the eclipse, for it is considered as of no consequence (as no error). Is the Emperor, going to allow such a set to snore in his bed? From ancient times to the present, has any one ever crossed our frontier who has not been sent in by his State to bring tribute? Or did any of the subject States' ambassadors ever come with tribute, who not only did not return to his own country himself but also called hither fellows of his own sort to assist in corrupting our people? Kiang Tung in his work on the removal of the Zung barbarians has given us light on this question. He says, "When they have become strong, they will not rest until they have overthrown our whole empire. Now these men publish books and make known their doctrines in all countries, east and west. From our own Foh Hsi, the first men of China, all are reckoned as children of this evil sect. They shame the people of this empire beyond expression. Yet we readily receive and do not contend against them. After a while, when trouble comes, will these converts contend against their fathers and brothers, or will they help them? If they side then with these foreigners, it will surely be against nature, yet they will have no strength to oppose them. So I would ask the men of China,—with whom will they take sides?

"According to my humble judgment it is better that we should be without a good calendar than that we should have foreigners among us. If we are without a perfect calendar we are only as they were in the time of the Han dynasty. They only knew then that eclipses were most frequent in the dark of the moon, but did not know how to calculate their time. Yet the government was strong and prosperous for 400 years. I fear that if we have foreigners among us they will, by scattering their gold, gather up the hearts of the people of our empire,

like as if one should carry fire into a pile of straw fuel, and misfortune will come speedily."

Again, Yang Kwong-sien in the 1st vol. of his work called "Destruction of Corrupt Doctrines," says, "The Roman Catholics will not allow the reverencing of the tablets of Emperor and parents. They will not allow sacrifices to be offered to our ancestors. They would certainly lead the empire to set aside rulers and fathers. Moreover, certain who have adopted their views, seeking to gain their favor, say "that the two sects—Taoists and Buddhists—from the beginning have known the relations of prince, minister, father and son, but have not known that which the Catholics call heaven, and even the Confucianists do not understand this clearly." Alas! what speech is this? These two sects in their monasteries reverence the dragon tablet, and this shows that they know the relations of prince and minister. The Buddhist books teach us in reverencing the thousand-handed Buddha, that there is nothing like reverencing our parents, and this shows that they know the relation of father and son. How much more do we Confucianists reckon heaven's ordering and schemes the chief of doctrines? Jesus violated his countries' laws and was nailed to death; this shows that he did not know the relations of prince and minister. Jesus' mother, Mary, had a husband named Joseph, and yet it is said that Jesus had no father, and thus the men who follow the doctrines of this sect cannot reverence their ancestral tablets. This shows that they are ignorant of the relations of father and son. Now the corrupting doctrines of Yang and Muh were combatted by Mencius, lest the people should come to cast aside father and prince. To-day the Roman Catholics come with their teaching, lest the people should retain fathers and prince. Alas! how wild!

"Dzi Kwang-chi, by means of the calendar, recommended Matthew Ricci and his fellows to the throne. These men came from a distance of several myriads (*li*) miles, and that without tribute, yet none examine from whence they came. They depart, and none know whence they go. They travel about the empire, and there is no jurisdiction over them. They stop in a place, and none watch or guard against them. The topography of the thirteen provinces, the condition of our army and revenue, they have fully ascertained and recorded, and none have forbidden them. Either in ancient or modern times has the coming in of foreigners ever been regarded as such a trifling matter? The present dynasty followed the example of the Ming in their treatment of foreigners and did not consider the hidden danger in this course that would probably break forth, showing within a hundred years from now that what I have said in my book '*Peh Têh I*' is true."

In the second volume of "Destruction to Evil Doctrines," Yang also says, "Should any inquire who Jesus is, we answer the Lord of Heaven. Or why the Lord of Heaven, ruler of heaven, earth and all things, came down to earth and became a man? The answer is, that the Lord of Heaven, pitying Adam's miserable condition after he had sinned (they say that heaven in the beginning created man,—male and female; the man was called Adam, the woman Eve, from these two sprang the race of man,) his wretchedness extending down to generations after him, promised that himself would come down and make atonement, and for five thousand years until the time of the incarnation he kept men informed of his purpose, either by sending angels, or by using the mouths of prophets. An angel informed the Virgin Mary that she should carry in her womb the Lord of Heaven, and many joyfully assented. When the child was born he was called Jesus. So Mary became the mother of the Lord of Heaven, yet her virginity was not destroyed. Again, when was he born? the answer is, in the 8th year of Ngui Ti, of the Han dynasty. Alas! this is a wild unfounded story of the long ago.

"In heaven there is certainly a Lord of Heaven, so that of all things within the four seas, covered by heaven, sustained by earth, there is not one that is not governed by the Lord of Heaven. But he is not the Lord of the one country of Syria only. Moreover, since he is called the Lord of Heaven, then heaven, earth and all things rely upon his government. Now while the Lord of Heaven is for thirty-three years on earth, a man, who in his stead controlled heaven and earth? If there is no governing Lord, then the heavens will not revolve, and the earth will not bring forth its fruits, and men and all things would speedily perish. If the Lord of Heaven should descend and become a man to save the world, then his unselfish example, his complaisant speech, would have transformed every place that he passed by, and would have rendered efficacious every place where he abode; all the men of his generation would have had great blessedness. Yet Jesus only healed some men's sicknesses and raised others from the dead. How can the happiness given to one generation be reckoned to contain that that will transform man? (recreate). Heaven and hell the Buddhists have already appropriated to the good and bad. Now these teach that only those who reverence and serve Jesus—the mother and son—will ascend to heaven, while those refusing to serve him will go down to hell. If all who honor him are good, and all who dishonor him are bad, they may speak thus. But if those who honor him are evil, and those not honoring him are good, then is not this a transposition of rewards and punishments? They say that Buddha is in hell, and that he can never escape; who has seen him there? Also that Jesus, while

alive, was nailed upon the cross, and thus in his own body suffered intensely. Is he the ruler of heaven, earth and all things, and yet was not able to have his own way about his own life? He the Shangti, who created heaven and earth, and yet men can stab him and slay him? They have stolen the castaway Buddhist doctrine of heaven and hell and then turn and slander Buddha. They have also borrowed from the literary class, wherewith to slander them. From the entire six classics they take out the term Shangti, without any regard to the context, and quote it as proving that the Shangti of the classics is their Lord of Heaven.

"Again, what meritorious work has Jesus done that he should be considered the Saviour of the world? He has only healed some men's sicknesses and raised others from the dead. There is nothing in this worthy of the ruler of all things. If this should be considered meritorious, then to have utterly banished sickness and death from the world, would have been yet more meritorious.

"Now Matthew Ricci only recorded in his books that Jesus, having finished his meritorious work as Saviour, ascended again into heaven. He omitted mentioning his death as a criminal. Adam Schall's rascality was of different form from Matthew Ricci's. In his books that he circulated, he both described and illustrated Jesus' death on the cross. Schall's account differed but little from the Yellow Turban Chief Chang. And the world, whether it considered the subtle, wonderful instruments that he made, admired him and delighted in them, or whether they considered his celibacy and his private station and reverenced him, still did not reckon that his subtle instruments, his effective weapons of war, would presently prove a hidden danger to our people. That he is a celibate, that he has refused rank, is not without a deep purpose. He would therein induce our people to follow after him. Look at what has been plotted in Japan, at what has been accomplished in Manila, and you will see what he would accomplish here. The Book of Poetry says, 'When you see hail, know that the snow has been compressed into that form.' Again, it is said, 'that though the eagle has been transformed into a dove, the superior man, as before, hates his eye.' To-day the pirates of the sea are not yet swept clean. Conscious of their power, we welcome these robbers politely, opening to them our doors. We ought to have regard to the after evil. It is no matter that men should revile me to-day and accuse me of jealous speech; just so they do not have to honor me in the days to come as a prophet. This would be China's good fortune."

Yang Kwong-sien, after he received his pardon, returned to his home in Shantung, when he was poisoned by certain Europeans. These also expended large sums of money in buying up his book

"*Pih Tèh I*" and destroying it. From this time foreigners were again used on the Astronomical Board. Schall, Verbiest and their companions each received official position, and finally died in their homes in the Capital. This is the record of the successive entrances of foreigners into China. Making use of their mathematical knowledge they attained to official positions, and then availed themselves of these to rapidly spread their sect.

In the 8th year of K'ang Hi (A.D. 1670) the opening of churches in the provinces was first forbidden. At that time foreigners were again employed on the calendar, and because Verbiest had correctly calculated the intercalary month, the Emperor granted to the foreigners to live at the Capital and allowed them to hold religious service for their own benefit, but would not allow them to propagate their doctrines in the empire, and forbid the opening of establishments in the provinces. Yet from the time of the Mings to the beginning of the present dynasty, Roman Catholic establishments were secretly set up in every province, and the command to destroy them was not obeyed. Moreover, the foreigners, under the cover of the permission to hold religious services for themselves, secretly encouraged one another, and for a long time propagated their doctrines, and so they were in a more flourishing state than ever.

In the 56th year of K'ang Hi (A.D. 1718) General Dzên Ngou (陳昂), of Kih Sah Tsên (碣石鎮,) in Kwang-tung, memorialized the throne, saying, "that the Roman Catholics had establishments in every province, and that in and about Canton they had gathered in a larger crowd than ever. They were greatly helped by the foreign ships converging at that point, bringing in fellows of their class. The probability was that evil would spring from this. So he petitioned that the Emperor would enforce the edict published in the 8th year of his reign, and again strenuously forbid the propagation of this sect and not suffer the evil to increase." This was approved by the Emperor. Again, in K'ang Hi's 57th year, the Viceroy of the Liang-kwang, Yang Ling (楊琳) memorialized, saying "that the foreigners had not ceased to open up establishments and propagate the tenets of their sect, and begged that he would again publish the edict of the last year and stop this thing." In the 59th year of K'ang Hi, a foreigner named Tèh Li-kuh, improperly memorialized the throne, and so was guilty of a great offence. The Emperor, however, was kind, and simply shut him up in his own house. In the first year of Yung Chên he was graciously pardoned and allowed to return home. At this time the Viceroy of Fuhkien and Chekiang, Ko Lu Mö Pao, petitioned the throne, saying, "that, foreigners were in the interior propagating their doctrines and setting up establishments, and that it was reported that trouble would soon

arise. He begged that all the foreigners in the capital, except those in public employ, should be made to dwell at Macao, and that their establishments be turned into public buildings." The Emperor's approval was declared in the following edict: "The men from distant countries, who have for a long time past been dwelling in the provinces, are now all ordered to move away, and six months are to be given them for this purpose. Let an officer be sent to look after them, and not allow a disturbance in any place, nor suffer these foreigners, while on the road, to be troubled or injured."

In the 2nd year of Yung Tsen (A.D. 1725), in the 12th moon, Kung Yoh-siu, Viceroy of the Two Kwang, petitioned, saying, "The number of foreigners, first and last, who have come into Kwang-tung, is great. If all are to be sent to Macao for transportation, the wharf there is too narrow to hold them. And besides there are no convenient ships for them to return to their own country. Therefore we petition that they be allowed to dwell temporarily in Canton at the Roman Catholic establishment; that the younger men, desirous of returning home, should avail themselves of the foreign ships and depart; yet that the old men, being infirm and not able to stand the journey, be allowed to continue in Canton, only that they be not allowed to go forth at pleasure, nor scattering the tenets of their sect. Also that the Catholic establishments in the prefectural cities outside of Canton, be changed into public buildings, and that those of the people who have entered this foreign sect, be made to come out again."

In the 2nd moon of the 3rd year, Kūng Yoh-siu again memorialized, saying, "At Macao, in Kwang-tung, men from the West have been dwelling for over 200 years. Their number has been constantly increasing, until now there are over 3000 persons. May it please your Majesty to limit the foreigners to a certain number and require all over that number to embark ship and go home." The Emperor approved of this and issued his edict accordingly.

[Concluded next month.]

The Man of Macedonia.

BY REV. T. R. STEVENSON.

IN the sixteenth chapter of the Book of Acts we read, "And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us." Was this dream natural or supernatural? So some ask. But the question is scarcely discriminating. Tell us, if you can, where the natural ends and the supernatural begins. We do wrong to draw sharp lines of distinction between them. The

human and the divine continually meet and mingle. That God guided Paul by the vision is indisputable; nevertheless, He used ordinary means. Nothing is more likely than that the apostle should have had such a dream as he had. Put yourself in his place. He is landlocked when he wants to set sail on the vast ocean of usefulness. The Holy Ghost forbids him to preach the word in Asia. Does he wish to evangelize Bithynia? Alas! "the Spirit suffered him not." What is he to do? Inactive he cannot be. True believers are always propagandists. "Never will I seek and receive private salvation; never will I enter final peace alone"; thus spoke Buddha. Paul's feeling was the same. While waiting near the scene of Homer's famous poem, he could behold Macedonia across the sea. Its hills were visible from Troas. As he looks, he longs; while he beholds, he bewails: "Would that Macedonia had mercy! Oh that Greece possessed the Gospel!" Falling asleep with such emotions in the ascendant, little wonder that he should dream as he did. His aspirations take visible form, and he sees a man of Macedonia praying for aid.

Greece cries for help. A most impressive fact. "Macedonia"—how strange a word! We should not have marvelled if "a man" had said, "Come over to Africa and help us," or, "Come over to Britain and help us." But "Macedonia"—does not that seem singular? Why, Macedonia was part of Greece, and Greece was the light of the world. Art, science and literature flourished. It was the abode of intellect; culture culminated there. What orator like Demosthenes? what philosopher like Plato? what sculptor like Phidias? and yet it needed "help." Even so; the mental cannot substitute the moral. Refinement and learning will not of themselves make men good. As the Rev. H. R. Hawies remarks strikingly, "In Athens culture at its best ended in murder of Socrates." Herein is a plea for missions. Some bid us go to idolatrous lands with the plough and the steam-engine, the telegraph and the printing-press. By all means. But more, far more, is urgently required. The heart wants changing, the inner man transforming.

As much may be said touching ourselves. Among English and Americans education is popular. The flood-gates of ignorance have been burst open. "Knowledge is increased." We bless God for it. But we do well to recollect that science is not salvation. It is possible to have more wit than grace. Goethe is usually styled many-sided, and so he was. Like a brilliant of the first water, he flashed and sparkled at every point. He was a scholar, a poet, a philosopher, a dramatist and a politician. Indeed, one is fain to ask what was he not? Ah! the answer is at hand; Goethe was not

a Christian. The largest, noblest apartment of his nature was unfurnished and unoccupied. Hence he was no match for the world's vices and miseries. He knew all the symptoms of moral disease but did not possess its remedy. If man had no better means of deliverance from evil than the clever and versatile German afforded, it would be in a hopeless case. Religion is still the one thing needful. No knowledge is like the excellency of the knowledge of Christ Jesus our Lord. He is wisest who is wise unto salvation.

> "Let the bright beams of science shed
> Their choicest influence o'er my head;
> And let the classic page impart
> Its raptures to my glowing heart;
> If Christ, my Lord, thou dost not know,
> Wretched and ignorant art thou.
>
> But though to thee her beaming ray
> Fair science deigns not to display:
> And though thy heart has never glowed
> With warmth by classic page bestowed;
> Still, if thy Saviour, Christ, thou know,
> Happy, and learn'd, and wise art thou!"

Look now at the text from another standpoint. *Paul saw a man.* Would that we always did! A great gift, that. The apostle recognized the human in spite of its environment of sin. The Macedonians were idolatrous, superstitious, but they still were men—"there stood *a man* of Macedonia." Learn to detect the man in the transgressor. The worst of our fellow-creatures are men, not demons. They yet retain something of the divine image. The sacred fire which once glowed and flamed on the soul's altar, is unextinguished, though colder and duller than of yore. Oh, see in each one around you a man! The drunkard, the miser, the sensualist, the criminal is a man after all.

Jesus always recollected and acted upon this great fact. When He went to the house of Zacheus, the crowd exclaimed, "He is gone to be guest with a man who is a sinner!" But Christ virtually said that He was gone to be guest with a sinner who is a man. A prince who has fallen from his horse, is a prince still, though he be prostrate and his clothing foul and muddy. In like manner, fallen humanity is humanity notwithstanding. Dr. Johnson had a habit of removing his hat when he met a clergyman. Whereupon Thomas Carlyle remarks that he ought to have done more; he should have uncovered his head to all men, for each has within something divine.

The man's name is not given. Nobody knows who the Macedonian was. "A man of Macedonia," that is all that we read. Nor is this unlike Scripture. Listen: "There came a man of God to Eli," "two men seek thee," "two men stood by them in white apparel." Some of our best benefactors are anonymous. Even as regards secular blessings, their originators are often concealed from

us. Who discovered fire? Who first sowed corn? Who invented the potter's wheel? Neither school nor college can inform us. "Hidden ones" have been the source of half the good done in the world,—hidden as the foundation is hidden, or as the roots are hidden, or as the spring of the river is hidden. Thousands have been cheered by the story of the widow's mite. It has led timid affection to put forth its trembling hand with hope as it offered its farthing. But who was the widow? We are not told. As to that dying thief, who, in the final gasp of life, sought and found mercy, only eternity will reveal the multitudes who have been blessed by his salvation. Yet we are ignorant of his name.

All this rebukes vanity. My friend, do good and keep your mouth shut. Give your tongue a rest after you have been benevolent. Don't advertise your charity. "The merit of glass is, not to be seen, but to be seen through." Frequently at annual meetings, in great mercy to the public, the Report is "taken as read." The worst of it is that the admirable pattern set in public is rigidly followed at home. With one exception, few read the contents of Reports. What, pray, is the exception? *Your* name, my esteemed sir. Be honest and admit that you are extremely pleased to find that it has immortalized you in the list of local subscriptions. Ah! "a man of Macedonia" was not sharp, was he? He ought to have supplied Paul with his name and address. This is the modern and improved style.

A man appealed for help, but a woman was the first to obtain it. "A certain woman named Lydia . . . attended to the things which were spoken of Paul." We can never tell in what way we shall be useful. It is not well to prognosticate. Lady Huntingdon talked with a person about his salvation, and lo! some one on the other side of the wall overheard, believed and was converted. Sometimes the seed springs up where it was least expected. In the lobby of a Cunard steamer, between Boston and Queenstown, a few Christians read and prayed together. Unknown to them a passenger heard it through a grating over the door of the state-room, and he was greatly helped thereby. Years ago the present writer was informed by a lady that she became religious by means of a sermon preached to young *men*. Who does not know that the apostle of the Gentiles brought many Jews to a knowledge of the truth? "Thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Thoughts on Translation of the Scripture and the Revised Version.

BY T. NEWBERRY, EDITOR OF "THE ENGLISHMAN'S BIBLE."

THE entire Scripture, composed of sixty-six parts, has but one author,—God. To the one Divine author there are three persons,—Father, Son and Spirit; consequently the Scripture is three-fold: it is the Word of God, it is the Testimony of Jesus Christ and the Father's Testimony to the Son; it is given by inspiration of the Holy Ghost. There is in Scripture a three-fold element,—the Divine, the Human and the Spiritual. Scripture is Divine, for its language is, "Thus saith Jehovah"; it is Human, for it is a record of human history, written by human hands and in human language; and, lastly, it is Spiritual, for "all Scripture is given by inspiration of God," or is "God breathed." Holy men of old spoke and wrote as they were moved by the Holy Ghost.

Scripture is the Word of God, for it is a revelation of God, the Triune God; secondly, it is the word of Christ, for the centre subject of Scripture, from beginning to end, is the person, work and offices of Christ; thirdly, it is spiritual, and as such it is only spiritually discerned. The natural man understandeth it not. "He that hath an ear," is invited to hear what the Spirit speaks.

Scripture is adapted to the three-fold nature of man, as composed of spirit, body and soul.

In order to the faithful translation of the Scripture, there should be: (1) the fear of God and a holy reverence for His word; (2) faith in Christ and love and subjection to Him; (3) spirituality of mind, a dependence upon, and subjection to, the teaching of the Holy Ghost.

As the Bible is a revelation from God, we must be prepared to meet with that which is above reason and must be accepted in simple faith,—speculation, doubting and unbelief avoided; and, as the Scriptures are written in human language, an acquaintance with the languages in which they are written, is essential, and likewise the ability to transfer the idiom of one language into another.

In the inspiration of the Scripture, the Spirit of God so controlled the human agent, both as to matter, manner and words employed in the record, as to convey the true and spiritual meaning intended, and He only can enable the mind of the reader to apprehend the same.

The Providence of God has, in a marvellous manner, handed down to us through succeeding ages the Scriptures of the Old Testament as they are contained in the nasoretic Hebrew text, so that whatever minor imperfections may have crept in, as a whole they contain the Word of God without error or false doctrine. So likewise with regard to the New Testament Scriptures, the Providence of God has watched over them and the Spirit of God has guarded them with jealous care, leading the spiritually minded in all ages to prefer, amongst various readings, the true to the false; and, as a result, in the copy of Scriptures known as the Textus Receptus, from whence the Authorized Version of the New Testament was made, the reader may rely upon the whole as the genuine Word of God, without doctrinal error.

The translators of the Authorized Version of 1611 were evidently God-fearing men, true believers on the Lord Jesus and manifestly helped and guarded by the Holy Ghost. They labored under the disadvantage of having no Hebrew or Greek grammar or lexicon, and were, therefore, obliged to obtain both through the medium of the Latin; hence, as the Latin has no article and compounds, the aorist and the perfect tenses, the translation suffers in both these respects; yet the translators were undoubtedly scholars of a very high order, and their skill in accommodating the idiom of the Hebrew and Greek to that of the English, is marvelous, as is their spirituality of mind in discerning the spiritual thought in the original and conveying the same to the reader's mind, so that often a more literal rendering would not be equally truthful.

If we apply these principles to the examination of the Revised Version, what shall we discover? To begin with the Old Testament, the Revision Committee containing, among others, some who, by their own confession, do not accept the Scriptures as the *bonâ fide* word and revelation of God and plenarily inspired, and consequently we miss throughout the high, reverent and holy tone of the Authorized Version. Again, from the second verse of Genesis i, they appear to ignore the personality and deity of the Holy Spirit, as they invariably point the "Spirit of God" with a small *s* to the word Spirit, and so throughout the Old Testament in every case. Compare also Is. lix, 19. It is true that in many instances words are more literally translated, but mere literality is not always the most faithful translation; and it will often be found that in cases where the translators have chosen the most simple, primary and obvious rendering, the revisers have often substituted another which, though literal, does not so well represent the sense. The scholarship of the Translators strikes one as being transcendently superior

to that of the Revisers, as these appear to have taken into consideration the context and spirit of the passage, instead of a bare literality of rendering.

In the Authorized Version, the help, superintendence and guardianship of the Holy Ghost is most manifest throughout, so that there is no doctrinal error or approach thereto from beginning to end. It would have been well if the same could be affirmed of the Revised Version.

With regard to the New Testament: In the place of acknowledging the Scripture as the Divine sole authority, admitting no other to be put in competition with it, in the margin of the Revised Version we incessantly meet with the remarks, "Many ancient authorities" leave out *that* or throw doubt upon *this*, and thus entirely undermining the certainty and authority of the text. When we come to examine what is meant by these ancient authorities, best ancient or most ancient authorities, we find that in the main they refer to two manuscripts of the 4th Century—ℵ and B—with occasionally a few others in preference to and setting aside the mass of manuscripts besides, some 1000 or 2000 in number. If these two manuscripts agree in a reading, in general every other manuscript and even parallel reading of another evangelist, must give way. But it will be remembered that the 4th Century was the period when Arianism leavened well nigh the whole professing Church, and the influence of the Arian leaven is manifest in those readings of ℵ, B, D and L, where they differ from the rest of the manuscripts, and these readings will be found to have a decided Arian and Socinian character.

In some instances, however, the revisers have not ventured to put the readings of ℵ and B into the text, contrary to their otherwise all but universal practice: for example, in John i, 18, "The only begotten Son," the reading of ℵ, B, C and L is transferred to the margin with the remark, "Many very ancient authorities read 'God only begotten.'" In the Greek this reads, "The only begotten God," which is manifestly an Arian perversion of the text.

There is a solemn word of warning in Rev. xxii, 19: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." In the presence of such a word as this, the hundreds of words and sentences which for centuries have been regarded as the words of the Lord Jesus, brought to remembrance by the Holy Spirit, and innumerable words written by Divine inspiration, omitted from the text, often without a word of warning or with doubt thrown upon them in the margin, betokens a want of reverential regard to the sacred Word of God.

The Present Troubles in China and their Cure.

A TRANSLATION OF SOME IDEAS EXPRESSED BY A CHINESE PREACHER.

THIS year, from the beginning of summer till now, in all the provinces on the north and south of the Yangtze-kiang, rebel societies have secretly conspired to revolt. They have revived the book on the "Sure Way of opposing Evil" (闢邪實錄) and re-established the old plan used at Tientsin to raise between China and the West a strife that cannot be settled without war. Their hope is that, being between the two, they may secure profit from both.

The local officials have already expressed their fears that on such sudden outbreaks they cannot temporarily protect the foreigners and Churches.

Although it is plainly owing to the plots of insurgents, when we examine matters to the root, we see that the great officials of both China and the West really give the insurgents the chance of succeeding in their evil-plans. Now, while settling the repayments for property destroyed and the demand for compensation in the cases of lives taken, we may perhaps still hope that there will be no breaking of the peace. But so much money and land being already given to the extent of tens of thousands of dollars, this will mean taking the meagre savings of the poor, scraped by economy and hard labor for many years, which is like taking their very flesh and blood and paying it to these rebels for the purposes of burning and plundering; thus these earnings will vanish without any return. If, daily, chapels are torn down and, monthly, thousands and tens of thousands of dollars are given as compensation, does any one suppose that this is what an Emperor who has power to rule his country ought to do and would do?

There must be a good plan to settle these disturbances for the future. In all the great countries of the West, in which there are so many Churches, each Church, according to the clearness of its views, tries to make those outside equally clear as to the great message we have from heaven of grace and salvation; thus do they act in harmony with God's will. They collect money at home, cross the seas to distant lands, go into places of peril and open churches, in which they preach these doctrines, so as to lead men back to the true way of righteousness. They do not at all wish to encounter such things as having their houses burnt, themselves killed, their property stolen, and in return money paid for property and lives. But there seems to be no remedy. There must be something wrong in the plans somewhere when it is dangerous to take the first step

to proclaim the Gospel. Although the teaching is the best, directly the hand is extended it is, alas! only to receive this money. How can this be called enlightening the world and being the salt of the earth? Certainly it is only because they lack the remedy that the Chinese have this bitterness in their hearts, and there is at present no way to make them know that this is not the desire of foreigners. We think that surely the great officials of the West and the Churches of all the conntries ought to understand how all this can be altered for the better.

On examining into the cases of burning, spoiling, killing and stealing in the provinces, we see that generally great numbers assisted in the work, although we are informed that it is the work of the rebels who have deceived the people and fanned the flame as it appeared, and that these ignorant people, who have been deceived, are about nine-tenths of the rioters. How is it that these ignorant people, as they are called, are deceived by the rebels? It is really because they do not know the reason or origin of the Churches.

Let us then seek a plan that shall settle the disturbances for all time,—the plan that by settling one shall settle all.

We cannot do better than that all the ministers of the Western countries at Peking, uniting in speech, request the Emperor of China to send one of his most intimate, greatest and most faithful officers in person to the Western countries to examine fully the Roman Catholic and Protestant Churches, as to their rites, teaching and books. On his return he should report faithfully all his views to the Emperor. Let the Emperor then send forth his Imperial decree, explaining the Roman Catholic and Prostestant teachings and the meaning of the missionaries, and declaring it to all the people in the eighteen provinces. Then let this Imperial decree be engraved on stones and placed throughout all the provinces, one in every yamên, college, private school, public hall, in every village, market town and city, and one in every great ancestral hall.

If this be done we believe the rebels will have no power to use their cunning, for the foolish people will not give them a chance to deceive them.

This plan is the one that means least work and least expense, and is the most peaceful way to cause China and the West to be at peace for a long time to come. No other plan can be found better than this.

If this be not done, China will always be as in the past,—sometimes swallowing and again spitting out, sometimes protecting and again seeking to turn the Churches out.

The Westerners have always, when stopped one step, gone beyond it and taken two. Let them do so now by taking this step.

If this be not done, the future troubles will be unbounded.

Synopsis of the President's Address at the Meeting of the Shanghai Missionary Association, October 6th, 1891.

REV. VI. This is a difficult subject. As we live, however, in troublous times it is important to find out the Divine view of human history. This not in the sense that God merely looks on, for He is the principal agent in universal history. History, well understood, reveals the laws of God's government, His providence and ways. I speak to students of the Bible. You know that God has created this world, that He had a plan, even before the foundation of the world, and that this plan is to be accomplished in and through the course of history. God's nature is love. Love is the cause of creation and of redemption. But we must not overlook the reverse of love, God's wrath, which is provoked by human sin. We may say that there are three motive powers in history,—God's plan, human sin interfering and God's grace and justice overruling. Remember the happiness of paradise and the Cherubim with the flame of a sword. Man had disobeyed God's warning, and God put him under the dominion of death. The first death was by murder. This showed to the first parents the dreadful consequence of sin. Cain had received a warning, but he minded it as little as his mother. In Noah's time the carnal mind of mankind filled the earth with violence. God commanded Noah to build the ark; 120 years' time was allowed, and Noah's work was a testimony before their eyes, but men would not repent; the masses had to die, and only eight souls were saved. Abraham obeyed the call of God and received the promise that in him and his seed all the nations of the earth should be blessed. The three patriarchs proclaimed the name of God to the Canaanites, but they did not receive the blessing and had to be exterminated after a long time of grace, of about 400 years. The hand of God led Israel to Egypt. Pharaoh and the Egyptians saw the miracles of God's power, but would not submit to the divine demand; they had to perish in the Red Sea. The children of Israel were the chosen people of God; they received God's covenant, but all of them had to die in the wilderness, with the exception of only two. The same is repeated in the Holy Land. Because the Israelites did not carry out God's command to exterminate the Canaanites, these wicked people became a snare to them and bloodshed was continued for hundreds of years. King Saul needs only be mentioned. You know that God's judgments over his people could not rest, even in

the time of David and Solomon. The history of the divided kingdom is full of such. God had to make use of the surrounding heathen nations, the Syrians, Egyptians, Assyrians and Babylonians to chastise his chosen people. All these nations and other neighboring states had also to pass away under the judgment of God. We find the same thing going on in the time of the New Testament. Jerusalem was destroyed, the Jewish people scattered, the Roman empire broken to pieces, the Mohammedans served as a scourge in the hand of God over corrupted oriental Christianity. The Reformation was a divine judgment of papal Christianity. Grace and judgment are the manifestations of God's love and righteousness,—grace to sinners who repent, judgment to hardened sinners. The Lamb of God which taketh away the sins of the world opens the seals of the final doom of the world, and all men, from the kings to the lowest person, wish to hide themselves from the *wrath of the Lamb.* The Revelation lifts the veil that hides the invisible world from our view, and shows that the events on earth are determined above and executed by heavenly agents. God is the ruler over all. He forces nobody into His heaven ; His grace is freely offered to all men, but those who refuse, defying God, have to take the consequences,—their own destruction.

The same laws apply, of course, to China. The times of ignorance God overlooked, but the Chinese have been called to repentance more than once. Jews and Mohammedans demonstrated to them the abomination of idolatry and proclaimed the worship of the one God. Nestorians, Catholics and Protestants made them acquainted with the essentials of Christian faith. The Chinese answer is hatred and blasphemy. It is true there are some myriads of Chinese confessing Christianity, but these are witnesses against the millions of opposers. When God and His Christ are blasphemed, when Christian charity is represented as darkest vice, when Christians are persecuted and their blood is shed, we may be sure that God's judgment is near at hand. God's grace may still cause a delay, but the crisis is sure to come speedily.

The souls of the martyrs cry to God, the "holy and true," that their blood might soon be *avenged.* Our Lord expresses the same sentiment, Luke xi, 50–51. Also Paul ii Thess. i, 6–10. The desire for justice is here recognized as right before God. Christians will not seek their own revenge in any way ; in crying to God they are comforted, they receive a reward and enter into rest till the end comes. God will not leave His enemies unpunished, but His grace is long suffering as long as there are people among the wicked who turn to God in repentance and faith. God gives to a nation, a city, a family, an individual time till their sins are full.

We have to remember our own character as messengers of God's grace. As such we have also to announce God's judgment upon those who reject the Gospel. But we may plead for the people as Abraham did for Sodom, as Moses for the rebellious Israelites, as Job and the prophets, as our Lord on the cross and Stephen when stoned and Paul for his brethren in the flesh. But we should not expose ourselves to danger of life if we feel not in duty bound by the Spirit of God. Christ withdrew from his enemies till his hour had come. He ordered His believers to flee from Jerusalem at the approach of the besieging army. May the Spirit of God guide us to imitate our High Priest on earth and receive then, as faithful servants, our crown in heaven! Knowing that God's plan will be accomplished, we are not despondent under the most trying circumstances, but are cheerful, rejoicing in the Lord.

General List of Commentaries on Books of Scripture.

創世傳註釋, *Genesis with Notes.*—Dean. 4to., 248 leaves. Xylog. Hongkong, 1851. ? Out of print. This is a running commentary on the book of Genesis, with preface by the author who signs himself 爲仁者.

出麥西傳註釋, *Exodus with Notes.*—Dean. 4to., 96 leaves. Type. Hongkong, 1851. ? Out of print. Uniform with Genesis.

詩篇註釋, *Commentary on Psalms* i.-xxxix.—Macgowan. 4to., 82 leaves. Xylog. Amoy, 1875. Sold by Rev. J Macgowan, London Mission, Amoy. $15.00 per 100. Mr. Macgowan has a second volume ready, or almost ready, for press.

ISAIAH.—Mr. Leyenberger says, "I revised and prepared for the press Mr. McIlvaine's manuscript Commentary on the first thirty-six chapters of Isaiah. The manuscript is now in the hands of the Committee, and will soon be ready to print.

DANIEL.—Mr. Butler, of Ningpo, left a manuscript copy of a Commentary on Daniel, which it is to be hoped will be got ready for the press.

MICAH.—Mr. McKee, of Ningpo, has a work on Micah in preparation.

神音析義, *Expository Thoughts on the Gospels.*—J. W. Lambuth.

福音四書合串, *Compendium of the Four Gospels.*—Ashmore. 4to., 202 leaves. Type. Foochow, 1874. The Baptist Mission, Swatow. "This is in the Swatow dialect. It is a translation of *The Consolidated Gospels,* published by Bagster and Sons, and was prepared by the Rev. Dr. Ashmore for the special use of Bible-women. Much of the manual work of preparation was performed by Miss A. M. Fielde. An edition of 500 has been printed by moveable type."—CHINESE RECORDER, vol. vii., p. 43.

馬太傳福音書註釋, *Matthew with Notes.*—Dean. 4to., 171 leaves. Xylog. Hongkong, 1848. ? Out of print.

馬太福音註釋, *Commentary on Matthew.*—Legge. 4to., 128 leaves. Type. Hongkong, 1854. Hongkong R. T. S. $6.00 per 100. Reprinted at Hongkong, 1867, in 2 vols., 168 leaves. Type. This is the edition now in circulation. "This Commentary was compiled by Dr. Legge's native assistant, 何進善, who has added a lengthy preface in reference to the Sacred Scriptures; two leaves of prolegomena follow, which are succeeded by two leaves of preface to the Commentary on Matthew. The whole is revised by, and published under the imprimatur of, Dr. Legge."—Wylie's *Mems.*, p. 120.

馬太福音註釋, *Commentary on Matthew.*—Happer. 4to., 114 leaves. Type. Shanghai, 1874. Presbyterian Mission Press, Shanghai. $11.50 per 100. This is merely a revision of the foregoing. Dr. Happer has changed the terms for God, &c., and altered a few passages affected by the change. He has also elided a few passages which he considered "not germane."

馬可傳福音畧解, *Commentary on Mark.*—Nevius. 8vo., 52 leaves. Type. Shanghai, 1862. Presbyterian Mission Press, Shanghai. $5.50 per 100; $7.00 per 100. "There are two prefaces, the second concluding with the Lord's Prayer."

馬可福音註釋, *Commentary on Mark.*—Legge. 4to., 49 leaves. Type. Hongkong, 1868. Hongkong R. T. S. $2.75 per 100. Has short introduction.

馬可講義, *Commentary on Mark.*—Faber. 5 vols., 4to., 549 leaves. Xylog. Canton, 1876. Canton R. T. S. $35.00 per 100; Presbyterian Mission Press, Shanghai. 50 cts. per copy. First volume published 1874; second and third, 1875; fourth and fifth, 1876. Contains a complete commentary, 77 sermons, index of subjects, outline of homiletics, and short survey of all the books of the Bible.

路加福音註釋, *Commentary on Luke.*—Lowrie. 78 leaves. Ningpo, 1849. ? Out of print.

路加福音傳註釋, *Notes on Luke.*—Roberts. 8vo., 34 leaves. Xylog. Canton, 1860. ? Out of print. The first leaf contains the title, with a page of introductory matter on the back; the second leaf has a map of the world with explanation.

[*To be continued.*]

In Memoriam.

THE DEATH OF REV. W. J. WHITE.

On July 27th, at a crossing of the Erie Railroad, Eldridge Park, near Elmira, New York State, occurred a sad accident, in which the Rev. Wellington J. White, of the Canton Presbyterian Mission, his eldest daughter Lillian and two young girls lost their lives; while Mrs. White was dangerously, and her two younger daughters less, seriously injured. The party had been driving in the Park and were crossing the railway, where a divided freight train hid the approaching train on the opposite track. The horse and front of the carriage cleared

the track, but the after part, with the occupants, was struck with terrific force by the fast running train. Death came instantly to all the deceased, except Lillian, and to her within a few moments. At last account Mrs. White was conscious only a part of the time, having suffered severe concussion of the brain; while the younger children were doing well. Mr. White was a native of Western New York, a graduate of Amherst College and of Union Theological Seminary. He came to China in 1880, and has done ten years of faithful and efficient missionary service. To our human view he was just ready to do his best work, when in this startling way we are reminded that no man is an essential factor in God's work on earth, and admonished to keep ourselves always ready for His coming.

At a meeting, August 26th, the Canton Presbyterian Mission Station passed the following resolutions:—"Having learned with deep sorrow and pain of the sudden death of our dear brother and colleague, the Rev. W. J. White and his daughter Lillian, at Elmira, New York, July 27th, 1891,

Resolved:—

1.—That as a mission we express to his family and friends our deep sympathy in the great sorrow and loss that have come to them, praying that God the comforter and helper, whom Christ has promised, may bring to them His own consolation and peace.

2.—That in this sudden removal of Mr. White from the master's service on earth to the higher service above, our mission has suffered the loss of an active, zealous and efficient missionary.

3.—That while, in the midst of the urgent need of more laborers, the removal of one so well fitted by his experience and knowledge of the language and of the people, and withal so ready and willing to devote himself to the utmost to the work of Christ in China, seems to our human understanding strange and inexplicable, yet we bow submissively to the will of Him who "doeth all things well" and pray Him to raise up others to fill the vacant place.

4.—That we bear our cordial testimony to the high esteem in which Mr. White was held by all who knew him, both Chinese and others; and that we express our sincere appreciation of him as a man of noble character, of sterling principles, of lofty impulses, of unselfish devotion, of consecrated life, a manly soul, a true friend, a genial companion and a devoted laborious missionary.

5.—That if the way be open in San-ui, Mr. White's special field, a chapel be erected as a memorial to him; and that the assistance of Christian people in China and America be solicited to extend the work around this chapel as a centre.

6.—That in this sad event we humbly accept the teaching of God's all wise providence and endeavor, as a mission and as individuals, to be more zealous and faithful in the master's service, that when He calls us we may be found in our appointed places, watching for His coming.

7.—That in view of our sad loss, we urge upon the Board, as a matter of pressing importance, the necessity of sending out, without delay, at least one missionary to the Canton station.

8.—That these resolutions be entered upon the minutes of the Canton station, and copies be sent to Mrs. White, to the Board and to the religious press in China and America."

O. F. Wisner,

Secy., Canton Station.

Correspondence.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have followed with interest the controversy carried on in your periodical on the use of the pronoun *Ni* in prayer to God, and I hope I may be allowed to make some suggestions and express an opinion on the question.

I will begin by stating that I consider "F"'s article in the September number of THE CHINESE RECORDER admirable and excellent, if we take his standpoint and view the matter as a heathen Chinese would do, or even one lately converted to Christianity, brought up to think etiquette and ceremony among the most important duties in life, and his mind imbued with the old traditions of an ancient high civilization. There is a great deal of fascination in all this, and few of us have not been more or less influenced by the great attention paid to ceremonies and forms of speech by this ancient nation. But are a heathen Chinaman's ideas of decorum or reverence to be the guide of a Christian when approaching the throne of grace, however proper they may be? Should we not rather turn to Holy Scripture, our great guide-book, for direction in this as in all matters? To the Law and to the Testimony! Has not this been somewhat set aside in the controversy? There is a prayer recorded for us in Gen. xviii, 27-33, uttered some thousand years ago by the Father of the faithful, and the phraseology of which remarkably coincides with that recommended by our friends who wish to discard *Ni* in prayer. The spirit of that prayer is humble and reverent. Shall the Chinese Christians then be advised to adopt this prayer as their model? There seems to be little doubt that at the time when Abraham lived the various nations with which he came in contact were in the enjoyment of a high state of civilization, the remnants of which are still to be found in the only remaining ancient kingdom,—the Chinese empire. That their style of addressing rulers and superiors was much the same as that in vogue among the Chinese, we may infer from Joseph's address to Pharoah in Gen xii, where he never once uses any other term for the king than his title,—"Pharoah." And this style was probably maintained for many centuries (see II. Sam. xiv, 9-18.) But is there no model given to Christians by which to form their prayers? Yes, truly. The Lord's disciples said, "Lord, teach us to pray." The Lord said, "After this manner therefore pray ye." And what is the manner? Are there grand titles used? Is it Lord, Lord, all through? Not at all. Only "Our Father which art in Heaven," and then "thou" and "thy," nothing more! *Our Father.* "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." Gal iv, 6. So the Holy Son and Spirit agree in teaching the true members of the Holy Catholic Church throughout all the world. For this reason we Europeans still make use of that pronoun in prayer, which has been discarded in polite society as too familiar for common use, though still used among the members of the same family in most countries, and even in some parts of England among the lower classes. We have learned through habit and education to attach an idea of reverence to the use of Thou and Thy in prayer. But is it not because of

our reverent feeling for Him whom we thus address? I believe that our forefathers had much the same dislike to the use of Thou and Thee as the Chinese to *Ni*, otherwise why did they discard it? Our Saviour tells us it was not the gift that sanctified the altar, but the altar that sanctified the gift. So I say it is not the epithet we use that can do honor to God, but what we employ with a reverent heart is sanctified and acceptable with Him. Let us then be careful to do all we can to exalt God in our converts' estimation and leave it to the Holy Ghost to teach the Church in this land as He has taught it elsewhere, what terms to use in prayer. Let us, indeed, be careful as "F" suggests in our use of the objectionable pronoun, especially when many heathen are present, but I would, by no means, entirely discard it. I strongly endorse the wise words contained in the last paragraph of the article by "F." Hoping that this letter will not occupy too much of your valuable space, believe me,

Yours truly,
M. N.

Our Book Table.

The Central China Mission Press at Kiukiang has published a really fine calendar sheet in three assorted colors of paper. Price $2.00 per 1000.

There are a number of Chinese books lying on our table calling for review. We hope in time to give them in some degree the attention their merits richly deserve.

We acknowledge the receipt of the Chinese Religious Tract Society's Calendar for 1892. It is very attractively got up with illustrations, and can be had at the Presbyterian Mission Press at $3 per thousand.

The Trilingual Press at Seoul has issued a prospectus of *The Korean Repository*, a monthly magazine, to appear in January next. It will contain 30 pages, the subscription price being $2 a year, and will discuss "the History, Language, Literature, Religion, Manners and Customs of the Koreans."

Translation of an Introduction to, and Notes on, the Gospel according to St. Mark; with Press Notices and Letters. Printed at the "Hankow Mission Press." September, 1891.

The Introduction is well adapted to its purpose, and many of the notes clearly and concisely express the information that so many are calling for. Some of the difficulties attending a work of this kind emerge in the specimen before us. There is danger of doing either more than ought to be done or less than the necessities of the case demand. Assuming that the main idea is to provide annotated portions of Scripture for general circulation in China, all definitions should be thoroughly simple. In this running commentary on the comparatively brief Gospel of Mark, there are no less than thirty-three references to other books of the sacred volume, many of them to the Old Testament,—a fact that would add materially to the perplexities of the outside reader. In the mention of localities, as Bethany, Bethsaida, etc., where the points of compass

are prominently referred to, the ignorant man who reads,—the Chinese generally are ignorant, including the literati,—will perhaps gain no clear conception, if haply his mind does not recur at once to some notion of geomantic art. Valuable as these notes of names and terms undoubtedly are, it is our conviction that the difficulty complained of by many missionaries has not been fairly met by any plan of annotated Scriptures yet presented to the public. If the usual objections urged against a wide circulation of the message of Divine mercy to man are accepted, to be logically consistent we are bound to make the further concession that the doctrinal teachings of Holy Writ need a systematic and wise comment, couched in terms adapted to the oriental cast of mind. But the difficulties of such an achievement are very great. The use of unfamiliar Christian terms to express an abstract Christian idea, would require, in many instances, a commentary on the annotation.

We ought not to regard it as wholly a discouraging fact that a pagan should express himself as unable to understand what has lightly passed before his eye. Spiritual truth is spiritually discerned, and not infrequently no amount of glossing in cold type can avail either to enlighten the understanding or to move the heart. Mystery in revelation is a necessity, as it is an incentive to research. It has happened again and again that the Chinese perusing for the first time a portion of the New Testament, attracted by some statement of historic fact or revealed truth beyond instant comprehension, have been led to further inquiry, and so into the realm of light and life. It is even a fact that the element of mystery, or profundity, will sometimes favorably impress the cultivated native mind, of which we have recently published in these columns a striking example. Divine mysteries there must be,—a fact recognized not only by Christian thinkers but also intuitively, in some measure, by the average pagan intellect; but all is not mystery, and the way of salvation is open and plain to the honest seeker. If we demand perfect intelligibility to the Chinese as the test of the value to them of the book to be circulated, we shall place in their hands neither tract nor Scripture. But we know that there is much that they can understand; and, like nature's generous plan of seed-sowing, we do well to scatter far and wide the printed page.

We welcome this and every worthy contribution to a better knowledge of the Scriptures; and at the same time venture to express the hope that the Committee on Annotation, appointed by the Shanghai Conference, with such material aid as the tract societies can afford, will, as soon as possible, give us the fruit of their prospective labors.

以賽亞書釋義. Commentary on the Book of Isaiah. By the Rev. S. C. Partridge, of the Protestant Episcopal Mission. Mission Press, Shanghai, 1891.

After all that was said and written at the last General Missionary Conference, as well as all that has since appeared in the pages of THE RECORDER and elsewhere, respecting the different translations of the Holy Bible into Chinese, it would seem to need a bold man, who is very sure of his ground, to venture to give a new translation even of only a portion of it. Leaving aside the confusion already existing on what is known as the "Term question," the various renderings of our Sacred Scriptures into Chinese, all more or less different and divergent, are a source of much present difficulty, and will be a source of still more future trouble. Union and unanimity are happily now the ruling ideas of

the leaders of thought on this most important topic, and concessions are the order of the day. The addition of new and independent versions can only tend to make "confusion worse confounded."

From this point of view, the new translation of Isaiah by the Rev. S. C. Partridge, which is now before us, appears to be hardly called for. With a "Union version" now in progress, in which the oldest and best qualified missionaries in China are busily engaged, why should an individual missionary spend his valuable time and energy as well as money in translating and publishing Isaiah *de novo?* If begun before the "Union version" was organized, why now publish it separately instead of offering it for what it is worth as an aid to those engaged in preparing the new version? If a commentary on Isaiah was necessary at the present juncture, why not have temporarily used the "Delegates' version" or some other widely spread version for the text, pending the completion of the new "Union version"? These and many other questions of a similar nature will certainly be asked by some of those into whose hands a copy of this valuable book may come; while the qualifications for such an important task, which may be expected in a sinologue whose arrival in China only dates back to 1884, will assuredly also be taken into consideration. There is a great deal, however, to be said on the other side, and as we wish Mr. Partridge's painstaking work to have perfectly fair play, we shall leave others to dilate more fully on its *raison d'être* while we proceed to point out some of its many excellencies.

To begin with, the book, which is in one volume, is very well gotten up. It strikes the eye of a native as an important and valuable work, which has been thought worthy of being well printed on good white paper, in conformity to the established usages for literature of the highest class. It is in this respect a striking contrast to the badly printed and slovenly looking copies of the Bible, or portions of it, that have come under our notice, the paper and binding of which have been of the commonest description. Is it any wonder that natives will despise a book gotten up in such a manner, even if they are willing to pay for it the small fraction of its cost which is usually charged? First impressions are usually lasting; and advantage ought to be taken of this fact in the publication of the Holy Bible. Quality rather than quantity ought to be aimed at. It is gratifying, however, to find that Mr. Partridge's book is so nicely printed. The type of the text is large, the principal commentary is medium sized and the minor notes and references are in small type. So much for the very good appearance of the book. Even the title page and preface display a certain amount of artistic taste,—plain yet neat and good.

Next as to the Commentary; it is the first, we believe, that has appeared in the Chinese language on the writings of the "Messianic Prophet." Just about enough is expounded to make the general meaning intelligible to an ordinary native who has received some preparatory training in the study of the Scriptures. The commentary, as we understand from the very modest preface, is mostly translated or compiled from Delitzsch, supplemented here and there from Bishop Wordsworth. The chief fault we have to find is its sparseness. Double or treble the amount would not have been too much. It would be unfair to compare it with the elaborate and exhaustive commentary on St. Mark's Gospel, in Chinese, by Dr. Faber, interspersed with homilies and reflections full of deep thought and valuable suggestions. Mr. Partridge tells us in his preface that he only wishes

to use the plainest and simplest style and language so as to render the Book of Isaiah as intelligible as possible; and he well and carefully carries out his purpose.

With regard to his new translation of the text, we do not suppose he would for a moment imply that he merely took the original Hebrew for his guide and made an independent rendering of it into Chinese, ignoring all previous work. On the contrary, the existing translations have evidently been made very free use of, even to copying some of their errors. In fact, it is difficult to find many important deviations in phraseology from previous versions. The great fault we have noticed in most of the translations of this Prophet, whether in Chinese or other languages, consists in coloring the meaning so as to make it conform to the generally accepted prophetic or Messianic interpretations. Instead of merely giving what the text says, neither more, nor less, and then, where necessary, pointing out in a note or comment that in addition to the primary allusions to local current events of the Prophet's days, the same words may be taken as having a prophetic or Messianic interpretation, there are not a few well meaning but over officious translators who contrive to combine their commentary with the text!

Take for instance the words of the beginning of that grand 53rd chapter, which we open on at random. They are translated in the old and new English versions as, "Who hath believed our report?" They can, however, only be satisfactorily rendered in connection with the context by, "Who hath believed what we have heard." This is given as the alternative reading in the New English version. The Delegates' version rather questionably renders it as 我所傳聞篤信者誰, or "Who believed the report I repeated?" Mr. Partridge goes a step further and renders it 我儕傳道誰信從, or "Who hath believingly followed the doctrines we have preached?" This is entirely ignoring the primary meaning, which evidently has no reference to preaching at all! The prophet merely takes blame to himself and others for not having given due credence to the reports they had heard respecting Prince Zerubbabel. When, however, Mr. Partridge comes to explain in his commentary that the words refer typically or prophetically to the rejection of Christ by the Jews, we of course feel at one with him.

This is perhaps a fair specimen of the way the text has been colored and treated in various places, not only by Mr. Partridge but by other translators of Isaiah. We only hope that more care will be exercised in this particular by the Committee of the "Union Version," so as to keep close to the original and to leave all explanation or retouching to the commentators.

And now a word as to the much vexed question of nomenclature. We are here treading on dangerous ground. Mr. Partridge has evidently given himself wholly and solely to the Roman Catholic term for God, and uses it indiscriminately wherever Jehovah occurs in the original, or the LORD or God occur in the English version. Without any bias in favor of any one term, we cannot shut our eyes to the very serious difficulties in which the translation under review is involved, and which in many cases border on the absurd. For instance, Chapter 25, ver. 1: 天主歟爾爲我之天主, or "O Lord of heaven, thou art my Lord of heaven." This sounds strange as the equivalent of "O Lord, thou art my God." Again, take Chap. 1, ver. 9: 萬有之主天主, or "The Lord of all things,

the Lord of Heaven"; this is a poor substitute for the "Lord of Hosts." Once more in Chap. 1, ver. 34, the terms are compounded in an extraordinary manner, thus: 以色列全能之天主萬有之主上主, or "Israel's Almighty Lord of Heaven, the Lord of all, the Supreme Lord." This is not only very cumbersome and clumsy, but it is incorrect when compared with our "The Lord, the Lord of Hosts, the mighty one of Israel." A still more glaring example occurs in Chap. 10, ver. 23, where our four words, "Lord God of Hosts," are rendered by no less than eight characters, of which three are 主 or Lord, viz., 上主萬有之主天主. This in English means, "The Supreme Lord, the Lord of all, the Lord of heaven." If "heaven" is included in the "ten thousand things," how is he the Lord of heaven as well? This is an enigma which we have not the capacity to solve. It would be useless to go on multiplying instances of the confusion which this novel method of using terms involves. Why the well known characters for Jehovah (耶和華) should be discarded and 天主 or "Lord of heaven" substituted indiscriminately, is more than we can understand. We regard the use of the three characters, 耶和華, for Jehovah as one of the excellent features of the so-called "Delegates' Version."

Among the slips of the pen which we notice are the curious expression in the well prepared introduction, which reads, 天主昔予列祖之恩今亦予之也, or "The favors which the Lord of heaven formerly bestowed on their ancestors, he is still bestowing on them," *i. e.*, on their ancestors! Again, in Chap. 5, 1, we find what in the English version is rendered, "On a very fruitful hill" is here expanded into 在彼山罔地脉膏腴, or "On that mountain summit the geomantic streaks were rich and productive." This may sound very well to the Chinese who are well up in questions of Fung-shui, but is more than the original warrants.

With the few exceptions we are obliged to take to Mr. Partridge's book,—which must have cost him many a weary hour, in the midst of his very active missionary duties,—we have nothing but hearty commendation to give. We do not know another missionary of his length of time in China who could have done better, if so well. As a new translation of this wonderful and important series of prophecies, it is certain to prove of material assistance to foreign missionaries in China of all denominations, as well as to the fast growing numbers of their converts and biblical or theological students. Notwithstanding the failings which we have pointed out pretty freely, we do not hesitate to commend this new translation to the compilers of the "Union Version" as likely to prove of material assistance to them. We need not stop to point out the immense value of notes and comments to the ordinary Chinese reader. Without them the prophecies especially are all but unintelligible. Hence we hail with delight every attempt in this direction.

F.

Editorial Comment.

We print in this number the first installment of a list of commentaries, etc., on the Bible. In the present stage of preparation the list is necessarily incomplete, and those of our readers who may have the information needed, are requested to send any appropriate item in their possession to Mr. A. Kenmure, B. and F. B. S., Shanghai.

We offer no apology for the considerable space devoted to questions of Bible revision. The leading article on this subject will go far in the minds of many to prove the necessity of a new translation of the Scriptures in Chinese. Although unable to fully agree with the author of "The Englishman's Bible" in his estimate of our Revised Version, we are pleased to give his thoughts a place in the current discussion.

A pleasant surprise awaited the Rev. Dr. W. A. P. Martin, President of the T'ung Wen College, on returning to Peking in the middle of September, after his well earned furlough. The students of the various departments of the college assembled in full dress in the college hall and warmly welcomed him. The Prince received him most graciously, and the Ministers of the Yamên gave him a public dinner. The cordiality of these marks of appreciation must have gone far to reconcile the worthy doctor to the prospects of another stage in college duty. We are also pleased to hear that the new edition of his "Natural Philosophy" in Chinese, ordered to be made for the perusal of the Emperor, is now ready and about to be issued for general use throughout China, with a most eulogistic and appreciative preface by the Viceroy of Chihli.

Notwithstanding the famed wisdom of ancient Egypt, the people of that country came at length to seek direction from wizards, charms and soothsayers. The magicians whose rods the rod of Aaron swallowed up, were boastful enchanters who typified in their deeds of darkness the superstition of the masses. Degrading ceremonies, connected with nature-worship, brought religion down to a very low level. In earlier times the land was governed by priests, and the kings were priests. The more exalted circle of the priesthood cherished as an exclusive inheritance the esoteric wisdom. We have no clear revelation as to what this was; but it is supposed that the initiated were taught some just conceptions of the One Supreme God, the immortality of the soul and future rewards and punishments. The popular religion was held in contempt by the wise; but the great masters of knowledge, so far from making any effort to dispel the prevailing ignorance, upheld the external rites of idolatry from patriotic purposes. It was supposed that primeval truths were too abstract for the sensual and ignorant people to comprehend. And it does not seem improbable that the Greek philosophers were influenced in their lofty speculation by those who had been admitted to the secret schools of Egypt. The "mysteries" of Grecian worship and ritual came down from high antiquity; and, being foreign to the Hellenic mind, in all probability originated within the bounds of Western Asia. There were two modes of worship in Greece, together with two classes of gods, and the doctrine of retribution in another life was common to both.

The occult and hieratic worship extended its influence to other times, and left impress on other systems of thought. Moses and Joseph were initiated into the sacred mysteries, and while some few traces of this cult may be found in the Pentateuch, we are probably indebted to the almost total silence of the great law-giver on the subject of the soul's immortality to his revolt from the Egyptian doctrine of transmigration, which became so intimately connected with animal worship. The cabala of the Jews, the rabbinic traditional interpretations of Scripture, which may not be committed to writing and is said to be known only to a few learned masters in Israel, and the cryptography of some of the Oriental peoples, may have remote yet a certain intimate connection with the occult arts cultivated by pagan priests and kings in the land of the Sphynx. Has any of this hidden light been handed down to the sages of Eastern Asia? What trace of it, if any, can be found in classic literature, in the religious teaching, or in popular legend?

SIR CHARLES A. ELLIOTT, Lieut.-Governor of Bengal, in a recent public address, very effectively replied to attacks made by the opponents and critics of missions. Commenting on the idea so often advanced that missionaries ought to imitate the ascetic and self-renouncing reformers who have founded sects and started religious movements in India, he showed that to accomplish the object one would have to assume the character of "a naked fakir, living alone in a secluded hut, depending for his daily food on the contributions of his worshippers, on whom he bestows incantations against disease, or teaches the formula, repetition of which makes them his disciples." The observations of Sir Charles on the theory of those who advocate economy and preach the doctrine of cheap missions, are so excellent that we quote at some length:—

"The mere reduction of the missionary's income would only tend to lower his life to the pitiful level which we sometimes see in a poor white or Eurasian clerk, and would condemn him to a life of squalid poverty, which would undermine his constitution without in any way increasing his usefulness, or making him venerable in the eyes of the people. On the contrary, I believe that the sight of a missionary bungalow, such as I have often seen in the midst of a wild and rude population, with its modest comfort, its decent order and its friendly accessibility to all visitors, is a civilizing agency of a high order. Many missionaries, as is well known, have means of their own, and draw nothing from the funds of their society; but where this is not the case, I am quite sure nothing will be gained, either in efficiency or in real economy, by cutting down their salaries. There is indeed one way of cheapening missions, and it is one which every experienced evangelist has at heart, not by diminishing the number or cost of the English agency, but by increasing the number of native pastors. And the ideal picture such an one would draw of the future is not now the missionary surrounded by a body of earnest but ignorant converts whom he holds in leading-strings lest they should relapse, but the missionary as a centre of a great Native agency, having on him the care of many Churches and the control of many native pastors, who influences and stimulates all, and to whom they look up for guidance and advice."

A VERY interesting controversy on "the causes of the riots" has been going on in the *N.-C. Daily*

News. Dr. Griffith John affirms, and one correspondent over the signature "A" practically agrees with him, that the grand aim of the present movement is to expel out of the country foreigners of every class, that the effort may be traced to official sources, and that "the real question which the foreign powers have to consider at the present time is this: Shall we maintain our present position in China, or shall we bow to the Chinese idea and clear out?" Mr. Drummond, a lawyer of recognized ability, who has studied the situation with profound interest, reaches a different conclusion, and believes that recent and existing troubles have originated in the mutual jealousy of Hunan and Anghui factions, and in a powerful and thoroughly organized movement on the part of secret societies having for their ultimate object the overthrow of the Manchu dynasty.

Thoughtful men will divide upon this subject,—an inevitable circumstance, since many of the facts involved are concealed or distorted by the usual Chinese duplicity. It may be that the Emperor and his advisers look with a certain degree of complacency upon the anti-foreign crusade, in the hope that it may succeed without involving dangerous complications with Europe. Some things are clear to the understanding of every intelligent and candid observer: (1) preparation for the destruction of foreign property had been going on for years under the observation of officials without any serious attempt on their part to stop it; (2) the movement is not distinctively anti-missionary; (3) "China exclusively for the Chinese" is the idea, official, or otherwise, or both; (4) the Imperial Missionary Decree seemed to indicate a change of policy at Peking, but the fact appears that the "Edict and its publication in the *Gazette* was obtained with great difficulty," and, to all appearance, has failed to command the influence we had a right to expect from a document of the kind bearing the seal of highest authority. It is more than probable that the issue of the hour for us who are in China, will be indefinitely postponed, through a combination of circumstances fortunate for the government and as the due reward of a *finesse* that has often proved more than a match for Western diplomacy.

Missionary News.

—Rev. H. Olin Cady, of the West China M. E. Mission, began work in Chentu, the Capital of Szchuen province, on the 28th of July. On the occasion of opening his chapel, he gave a feast, inviting his neighbors, the elders of the ward and the Christians from the China Inland Mission. Dr. Parry gave an excellent and appropriate address. The friends of the sister mission have been very helpful and cordial, Mr. Cady writes. He also says that "the people seem friendly and the officials well disposed. We are encouraged by interest on the part of some."

—After telling of a visit to some large cities in Shanghai district, the Rev. W. Muirhead reports to his home journal: "It was a cause of regret to us to see that in the fields, near Cha-pu, the poppy was growing. There used to be various cereals cultivated there, but the destructive poison is now being raised. We spoke to the farmers at work that it was a sad thing to observe what they were doing. Their reply at once was: 'You foreigners have

profited by the opium hitherto, and we are determined to cut you out of it and to obtain the benefit of it ourselves.' The cultivation of the evil thing is proceeding on an extensive scale far and wide, and everywhere hastening on the ruin of the people."

—The *Bombay Guardian* tells us that "Korea presents a striking illustration of the irresistible advance of the Kingdom of Christ. One of the most remarkable works of grace known in modern missions is that among the Koreans. Without having heard or seen a missionary, thousands of people have heard of Christ and turned to the service of God. These converts are the fruit of the circulation of copies of the New Testament by the Rev. John Ross, late missionary of the Presbyterian Church of Scotland in Manchuria." We would like to obtain more definite information respecting this movement.

—Miss M'Dannald writes from Soochow: "The native Christian women, though few in numbers, seem to be awaking to their responsibilities. It is touching to hear them from an overflowing heart telling others of the love of Jesus and exhorting them to worship the true God. Let those who are inclined to look slightingly upon missions witness such scenes, and they will agree with me that the sacrifice of the missionary (if it be one) pays a thousand times."

—It is reported that when the people in Kobe, Japan, were suffering great want, several starving to death, the students of the Kobe Girls' School for three weeks ate nothing for breakfast but rice and pickles, that they might save something to give to poor people. Nearly ten dollars was saved in this way.

—A missionary writing to *Church at Home and Abroad*, says: "I want also to speak of one of the members at Dyiang-loh. His name is Waen Nyiioh, and he is a painter. Ten years ago he heard the Gospel at our chapel, and, procuring a copy of the Gospel of Luke, he read it through at his home and was convinced of the truth of Christianity, and accepted Christ as his Saviour, though he found much in the book which he could not understand. Being a man of fair mental calibre, he is also a man of energy and influence among his fellow-men. He has done voluntary preaching as he was able."

—Archdeacon Wolfe, although complaining of a want of prosperity in the work at Foochow, reports a number of interesting facts from that city. He says: "The two sons of Mr. Ho, one of the earliest converts in this city, who were baptized by myself when they were only a few days old, and who are now married, one to the daughter of the Rev. Wong Kiu-taik, the other to the daughter of the Rev. Ting Sing-ki, are most earnest and zealous as voluntary helpers. They both keep a watchmakers' shop in this city, and are examples of what Christian mechanics and tradesmen should be. The eldest is a most earnest and powerful speaker, and frequently, both by day and by night, he may be seen in the mission churches and preaching places addressing crowds of attentive and eager listeners. This man also takes trips to some of the country stations to stir up the flagging zeal of the converts."

—Rev. G. H. Hubbard, of the A. B. C. F. M., Foochow, under date of October 10th, sends us this bit of information: "Everything is quiet about here now. September 19th Vice-Consul P. F. Hausser informed the foreign community at Pagoda Anchorage, by circular, that serious disturbance might arise at any moment. Many were disturbed and continued in suspense for some time. Some took to house-boats, some went to steamers in the harbor. A guard was sent to the Vice-Consulate from H. B. M.

gun-boat *Plover* for some time, but it is now discontinued. Mr. Hausser, feeling that his action had displeased the Ko-lao-huei at the Foochow Arsenal, removed to Foochow, and Mr. Sundius came to Pagoda Anchorage. I am working daily in the villages along the Min River and its creeks and never had better opportunities nor kindlier attention from the natives."

—So far as the state of things in the West is concerned there seems to be no reason why reinforcements should not come. Things have never appeared quieter in Chungking, though the people are talking much now about the Ichang riot. They of course believe in the baby story. How precious babies are becoming! We dedicated our new hospital yesterday in the presence of about 200 Christians, adherents and friends. We are doing each day's work as it comes, trusting Him who is able to protect and keep us.—*Rev. Spencer Lewis, M. E. M.*

—I am anxious that something be done and that soon, or else let the foreign powers move out and say they do not intend to do anything and then we may know what to expect. The latest in Nanking is, "a lost child;" notices have been put up on the foreign compounds offering rewards for any information leading to the recovery of the child. The child is said to be lost from the south part of the city, some three miles from the nearest foreign residence, and, strange to say, no notices of the kind have been put up in that part of the city. The notice does not accuse the foreigners of stealing the child, but it looks like one of their old games. An old Chinese teacher said to me, "That is a bad omen; you want to watch out for this kind of talk."—*Rev. D. W. Nichols, M. E. M.*

—Rev. T. R. Stevenson, of Union Church, Shanghai, on a recent Sunday, delivered two able discourses in reference to the modern missionary movement, and took collections for that object, amounting to $200.

—The Moravian Mission at Leh, in Ladakh, on the borders of Thibet, has recently suffered a grievous loss in the deaths of three of its members,—Dr. and Mrs. Marx and the Rev. F. A. Redslob. All the party, one after the other, were attacked by influenza, which had broken out there. Dr. Marx succumbed to pneumonia, which followed the influenza, Mrs. Marx to a premature confinement and Mr. Redslob to the strain which their illness and death brought upon him. Dr. Marx, a former student of the Edinburgh Medical Missionary Society, is spoken of as a young man "of singular devotion and capacity." Mr. Redslob, a senior missionary, is described as "a simple, noble-minded man whose life was a sermon." The surviving member of the mission has made his way back to Kashmir. Some of our readers will remember that it was of this mission that Mrs. Bishop (Miss Isabella Bird) spoke so interestingly at the Moravian Mission's annual meeting in May.

—Writing to a friend from Moukden, Rev. George Douglas relates the following among many other interesting incidents:—"For the last six weeks I have been travelling with Mr. Fulton, one of our Irish brethren, in the North and West. Let me try to give you a glimpse of the work we have been doing there. Our first stage was Shin-min-tun, a large town, forty miles away. A small congregation has been in existence there for some time, with a membership of forty or fifty. We arrived on a Saturday night, and found several of the members gathered at the chapel awaiting us. They are generally of the better-to-do merchant class; and as they exercise considerable influence in the community, our cause there is bound to grow.

Several of them gathered into the back room and sat on till far into the night, chatting about spiritual matters and the progress of the Gospel in the region round about.

One of the latest accessions is a most important one. Our friend's name is Mr. Li; and, as he is a grandson of a late tutor of the Emperor, and himself possesses, I think, the 3rd Chinese Literary Degree, it is impossible to foretell where his influence may not extend. He was converted, he says, by reading a book of Dr. Faber's, of Shanghai, on Christian Civilization, which led him to the Four Gospels. He read them in a single night, and when he laid them down was fully convinced that here was the truth he had been seeking all his days; accordingly, he at once took steps to find the missionary and be baptized. He travelled from near the Mongolian frontier to Shin-min-tun, where he found our evangelist, Mr. Shü, and waited there till Mr. Fulton came. The latter is quite enthusiastic about him, and looks forward eagerly to a wide development of the work in his hands."

Notice to the Conference Translators.

A meeting is appointed to be held at Dr. Allen's house, Shanghai, November 20. On arrival in Shanghai, if the translators will inquire either at the Mission Press, 18 Peking Road, or of Mr. E. Evans, 8 Seward Road, they will learn at what house preparations have been made for their reception.

Annotated Bible.

The Committee for the Annotated Bible, undertaken by the Conference of May, 1890, originally consisted of twelve members, whose names are given in the Conference Records. By the votes of whose committee two new members have been now elected to fill vacancies. Rev. W. Muirhead takes the place of Dr. Williamson, deceased, and Rev. L. N. Wheeler, D.D., that of Dr. Nevius, resigned and now in the United States. Dr. Edkins has been elected Chairman, and Rev. J. W. Stevenson, Secretary. The Secretary is expected soon from England, and on his arrival other members, called to Shanghai by translating duties, will, it is expected, be in attendance also. By the addition of two new Shanghai members the Committee becomes effective, and it will be possible to take up the questions raised by the publication of English Notes on Mark at Hankow by Mr. J. Archibald and by the symptoms observable in other quarters of special interest in the subject of an Annotated Bible.—*J. E.*

Diary of Events in the Far East.

September, 1891.

28*th*.—Inauguration of the Carbonnages Co's. Railway at Hongay, Tonkin, by M. de Lanessau, Governor-General and Admiral Fournier.

October, 1891.

1*st*.—*Gazette* Extraordinary issued by the Governor of Hongkong, prohibiting the exportation of arms and ammunition, naval and military stores from the Colony for a period of six months.

—The Customs make an important seizure of arms at Tientsin.

—Railway collision at Kioto, Japan, 400 persons injured, none fatally.

—A young foreigner, the son of a Commissioner of Customs, competes for the M.A. degree at Peking by special permission from the Throne. *Hupao.*

4*th*.—Attempted escape from H. B. M.'s Consular Gaol, Shanghai, of Charles H. A. W. Mason, who was supposed to be implicated in a Ko-lao-hwei conspiracy against the Chinese government.

6*th*.—Three heavy shocks of earthquake occur at Yokohama, Japan.

14*th*.—The *Oshima Kan*, a twin-screw steel gun-boat of 630 tons displacement and 1200 h.p., launched at the Onohama Naval Yard, Japan.

24*th*.—Translation by Dr. G. John, in *N.-C. D. News*, of a remarkable

Hunan manifesto. The document is entitled 齊心拌命, "With one heart we offer up our lives," and the principal points of agreement are: the ostracism of individuals and families "bewitched by the spies" of the Christian religion; the expulsion of suspicious travellers within the borders of Hunan; the offer of money, war material and troops, to carry out any command the Emperor might make for the chastisement and extermination of foreign powers shewing practical animosity against Hunan; also the non-burning of Churches and chapels, because of danger to adjoining native houses—all such buildings should rather be handed over to the authorities to be sold for the benefit of the revenue.

28th.—Severe shock of earthquake in Central Japan, great loss of life and property.

30th.—At H. B. M.'s Supreme Court, Mr. Mason pleads guilty to the indictment of having in his possession dynamite under suspicious circumstances. He was sentenced to nine months' imprisonment, and if failing to find two securities of $2500 each, to be deported on expiry of his sentence. The prisoner pleading guilty, because he did not wish the execution of implicated Chinamen, frustrated all hopes of further revelations of conspiracy.

Missionary Journal.

MARRIAGES.

At Pao-ning Fu, September 1st, by Rev. W. W. Cassells, Mr. Charles Horobin, to Miss Sutherland, both of C. I. M.

At the British Consulate, Shanghai, Oct. 1st, by Consul Mowat, John J. Portis Egerton, Dublin, Ireland, of American Bible Society, to Emma Gale, second daughter of Joseph Gale, Newport-on-Usk, England. Religious service, conducted by Rev. J. Hudson Taylor, took place subsequently at 3 p.m. in the Conference Hall of C. I. M.

At the Cathedral, Shanghai, October 17th, by Rev. H. C. Hodges, M.A., Cecil J. Davenport, F. R. C. S., London Mission, Chunking, to Amelia Miles, of Basingstoke, England.

BIRTH.

At Lin-ch'ing, Oct. 2nd, a son to Rev. and Mrs. H. P. Perkins, of A. B. C. F. M.

DEATHS.

At Sharp Peak, Fuhkien, Sept. 17th, of meningitis, Louisa Plimpton, aged 2 years and 15 days, eldest daughter of Rev. and Mrs. L. P. Reed, of the A. B. C. F. M.

At Chao-tung Fu, Sept. 23rd, Rev. S. F. Thorne, Bible Christian Mission.

At Shanghai, Oct. 1st, Olvie Kate, only child of Robert Grierson, C. I. M.

At Hankow, October 5th, Bishop W. J. Boone, of the American Episcopal Church.

At Lin-ch'ing, October 8th, Robert Waugh, second son of Dr. and Mrs. Smith, aged one year.

ARRIVALS.

At Shanghai, Oct. 14th, from U. S. A., Mrs. L. N. Wheeler, of the American Bible Society, Shanghai.

At Shanghai, October 16th, Mr. L. W. Wigham, Miss M. S. Southalland, Miss A. M. B. Beck, for Friends' Foreign Mission, Chungking.

At Shanghai, Oct. 20th, Rev. H. C. and Mrs. DuBose and two children, for Presbyterian Mission, South, Soochow (returned).

At Shanghai, Oct. 20th, Rev. G. Hudson, for Soochow; Rev. R. A. Haden, for Chinkiang; Rev. B. C. Patterson, for Tsing-kiang-pu; Miss A. R. Houston, M.D. and Miss E. C. Davidson, for Hangchow, of American Presbyterian Mission (South.)

At Shanghai, October 20th, Dr. H. Land and Mrs. Camright, of the Methodist Episcopal Mission, Chungking

At Shanghai, October 24th, Dr. D. Christie (returned), of United Pres. Church of Scotland Mission, Moukden; Rev. W. and Mrs. Hunter, of the Irish Presbyterian Mission, for Newchwang.

At Shanghai, October 24th, Mr. Ludwig Eriksen and Mr. Johannes Helgesen, of Norwegian Mission.

DEPARTURES.

From Shanghai, October 31st, Rev. B. and Mrs. Bagnall and two children and Mr. Maurice Harrison, of C. I. M., for England.

From Shanghai, October 16th, Rev. W. and Mrs. Shaw and two children, of the Irish Presbyterian Mission, Newchwang, for New York.

From Shanghai, October 24th, Rev. W. H. and Mrs. Rees and five children and Mrs. McFarlane, of London Mission, Hsioo-chang, and Mr. James Ware, of American Bible Society, for London.

THE

CHINESE RECORDER

AND

Missionary Journal.

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Mahommedanism.—Laws and Ceremonies.

(天方典禮, *A Review.*)

BY REV. C. F. HOGG.

IV.

THIS work, which is in six volumes, was published at Nanking, and is described as a compilation from books in Arabic, a list of which, headed by Alkoran, is given in the first volume. Interested readers are referred for further information to the 天方性禮.

In order to make the most of the material at our disposal, we cannot do better than give a *résumé* of each chapter in order, describing or translating as the subject may seem to demand.

We may first notice that one of the numerous prefaces offers an explanation of the title. 天方 is Arabia, the original home of Mahommedanism; the laws of Arabia are the laws of Mahomet; 典, as in 人倫五典, refers to social relationships; 禮, decency and decorum, is to man what sweetness is to honey, differentiating him from the rest of Creation.

In the introduction explanations are given of many terms and contractions employed in the work. Of the books on which it is based, some parts, we learn, are translatable, some not. Many words, moreover, cannot be rendered so as to exhaust their meaning, in which case transliteration is resorted to in addition. 穆民, for example, the name of the Arabians* may be represented by 君子, 信士 or 順者; There being no one of the ideas represented by these terms which is not included in the word *Mumin*.

Mahomet, being the holiest of the prophets, his name (穆罕默德), may not be too frequently mentioned, hence he is constantly referred to as 聖人, *i.e.*, The Prophet, the names of other sages being used freely.

* Mumin, the people of Mahomet. At the author's request I make a few notes, of which this is the first.—J. Edkins.

The first of the twenty sections into which the work is divided is entitled "Primal Religion" (原教), and might be described as semi-historical. Receiving a Chinese education, the Mahommedans have, to some extent, adopted native theories and phraseology. Thus we read again and again of the Dual Essences and the Great Limit; but these are traced to God, the alone source of all things and conceptions.

T'ien Fang is the rendezvous of the sages, the cradle of the race. In its wilderness Adam was created.* It is the centre of the universe. "In form the earth is like a globe (球), and is composed of water and earth. That portion seen above the water is called land, constituting about one-fourth of the whole surface. A line drawn from East to West, dividing the globe into hemispheres, is called the 地經中線. One drawn from North to South, (this is an inversion of Chinese order) dividing land and water alike, is called the 地達中線. Where these lines intersect, T'ien Fang is situated, for, according to the Western saying, the world is like a millstone and T'ien Fang is its centre. Books tell us that the earth was formed about the Kwun Lun (崑崙). Now, T'ien Fang is in the very heart of that mountain, intercommunicating with every quarter. We read, moreover, that Asia is the first of continents, and Asia is the inclusive name of T'ien Fang. Hence the inevitable and undoubted conclusion that T'ien Fang is the centre of the universe." More than a thousand years after Adam there was a great flood, which continued three months. When it passed away the race went on increasing and rapidly spread abroad. Local influences soon affected speech, writing and customs, so that every clan had its own religion. Hence the so-called ancient religions of to-day are not ancient at all. Mahommedanism, revealed to Adam in doctrine and in rite, is older far than any of them, since it came direct from God to the great forefather of mankind.

Prophets have arisen from time to time in the history of the race, but they have not all been of equal rank. Broadly speaking, there were four orders. The first had commands to propagate religion, and signs and wonders followed in confirmation of their mission. These are called Sages (聖.) The second order had, in addition, written revelations, and are called Imperial Sages (欽聖). The third had authority to modify previous revelations as well as to exercise all the functions of the inferior orders, and are called Great Sages (大聖). The fourth order is confined to one man, Mahomet, the leader and regulator of all under heaven in every age. To him was given the

* Elsewhere we have read that the Creator mixed the material of which Adam was made on forty consecutive mornings. Therefore an infant begins to recognize sounds and smiles on the fortieth day.

Great Scripture with authority to revise all the revelations and doctrines of his predecessors. He is The Sagest (至聖), yet for him there is no claim of confirmatory signs and wonders as there is for earlier and inferior worthies.

The true doctrine was handed down from sage to sage until the time of Jesus. When He left the world* there was no one to continue His work so that error increased and truth declined. Six hundred years later, Mahomet was sent with a mission to restore the ancient faith and thus bring the blessing of peace on succeeding ages.

Mahomet was of royal descent, and from his earliest years manifested extraordinary ability and conspicuous virtue, fitting him to be lord of the whole earth. To him God gave the Forcan (Alkoran), consisting of six thousand six hundred and sixty-six portions. The earlier sages were as the long night's moon, Mahomet as the noonday sun. From Adam to Jesus the great tree grew, sapling and trunk, branches, leaves and flowers, but Mahomet is the fruit, greater and more honourable than any of his predecessors.

From Adam to Jesus God had given to man one hundred and four Scriptures, such as the Pentateuch to Moses, the Psalter to David and the Gospel to Jesus. These are the most important of books, and Mahomet received instructions that they should be carefully edited and abridged; indeed, God gave him Alkoran, which contains everything of moment that had previously been revealed.

But the question suggests itself: if the former Scriptures came from God, can they be other than eternal as is God Himself? Must they indeed be corrected or pass away? We translate the statement made in reply to this very natural enquiry. "During the six hundred years that elapsed between Jesus and Mahomet strange doctrines made much headway, and the ancient books (in copying) lost the true text. That gone, men blindly accepted (false texts), honouring them as the veritable ancient books, thus propagating error."

The social relationships, called by the Chinese the 五教, 倫 or 典, are called by the Mahommedans the 五成, the Five Completions. Prince and minister complete the state, father and son the clan, husband and wife the family, seniors and juniors by mutual service and friends by faithfulness fill the circle of moral perfection. Where these relationships are duly recognized and attended to, society is established. Of believers there are nine classes, viz., the four orders of sages already mentioned, worthies (大賢), those who know (知者 or 通識), the disinterested (廉士), the good (善人)

*去世. This expression can hardly have its usual meaning, viz., death, in this connection. Chinese Mahommedans appear to hold that our Lord was translated, Judas being crucified in His stead. See Sale's note on the subject. Koran, Sura III. Sale's Note.

and the ordinary folk or faithful (庸人 or 信士). Of these the first four found religion, the fifth class control it, the sixth preach it and the rest practise it.

The section closes with a selection of Chinese notices—royal and otherwise—in commendation of Mahommedanism. 明太祖* (A. D. 1368–99) wrote twenty-five laudatory phrases, known as the "most holy hundred characters." We quote a couple of them:—拯救患難, 超拔靈魂. 明成祖 (A.D. 1403–25) erected a tablet to the memory of 賽氏, a relative of the Prophet who came to China during the reign of 唐貞觀 (A. D. 627.) 明武宗 (A. D. 1506–22), discussing the different religions, observed that all are defective, save Mahommedanism, which since it harmonises with the remotest principles, will prove the most stable of all.

Mahommedanism came to China by the South Sea; the first mosque (the 懷聖寺) was built at Canton.

The second section is entitled, "On the True God," 眞宰, but ordinarily 眞主 is used. It is divided into several chapters under such headings as, "The Being existed from before the foundation of the Dual Essences, the Function was manifested after the Formation of Matter"; "Formless and Unlocated, Infinite and Unrelated"; "Sole Controller of Organization and Destiny"; "Governor of Heaven and of Man"; "Omniscient, Omnipotent, Perfect and Good." The last of these subdivisions is a translation of the one hundred and twelfth Sura of the Koran:—淑眞篇云, 曰是主一也, 主究竟也, 無產無所產, 無一與之配. "Say, God is one God; the Eternal God: He begetteth not, neither is He begotten: and there is not any one like unto Him." †

Section three is entitled "Knowledge" (認識), and deals with natural theology. "He who dwells under the heavens, yet knows not Heaven's Lord, does not really know heaven. He who, day by day beholds the sun, the moon, the stars, the mountains and the streams, creation animate and inanimate, yet remains in ignorance of their Lord—can such be said to know heaven or to understand earth?—can such be called an educated man or a philosopher?"

It is not enough, however, simply to be aware that the universe has a ruler; many attained to this, yet in their vanity made to themselves idols, the source of all false philosophy and every iniquitous conception. For example, Laotz, a sage of Tsú, who wrote the Tao-te-ching. Succeeding generations claimed him as an alchemist, and later hailed him Sovereign of Heaven and Earth; enough to

* Out of many possible quotations we select the following as fairly representative: 謬於主之外求物於物之外求主. This occurs in an argument drawn from the bi-partite nature of man (身 and 性).

† Sale's translation.

make the philosopher himself smile could he but know of their monstrous idea.

Or Buddha. Did not he teach that marriage was to be despised, thus striking at the foundation of society? Did not he teach that prince and father were alike to be ignored and affection bestowed on birds and beasts? But why discuss Buddhism? The Confucianists themselves have formed opinions as to the right and wrong of the system. Heaven, also, is spoken of as the Great Ruler; some meaning by Heaven, principle, and some the stellar heavens. The latter are impressed by the grandeur of the heavenly bodies and the constancy of their movement, and, in their ignorance look upon the visible heaven as God, whereas scholars read in the Five Classics that God (上帝) is Heaven, though, indeed, they in turn call Heaven principle. Now principle is only an immaterial idea, not itself a thing, though it dwells in things as thoughts do in words. To speak of principle as God, is erroneous, for nowhere in the Five Classics is there any indication that the ancients so held.

The affirmative argument, presented at great length, is a simple one. It is this: given an effect, it must have an adequate cause. There is that in nature and man which demands a personal God to account for it, and the notion of such a God, in the nature of the case, precludes the notion of a plurality of gods.

But if polytheism has been avoided, pantheism has not, as this work makes abundantly evident. Perhaps, indeed, it was inevitable considering the historic deficiency of the Koran and the tendency of the human mind to deal in paradox. "It is not in man that walketh to direct his steps," and in rejecting the testimony of Jesus Mahomet rejected the only power sufficient to keep him on the "upper line of thought and action." In consequence doctrine and conduct alike gravitate to the lowest level, even when the higher level and the obligation to attain to it are, in some degree, recognised. No words describe more aptly what we read in Mahommedan books than these of Tennyson:—

> "The sun, the moon and the stars, the seas, the hills and the plains,
> Are not these, O Soul, the vision of Him who reigns?
> Is not the vision He? though He be not that which He seems?
> Dreams are true while they last, and do we not live in dreams?
> Earth, these solid stars, this weight of body and limb,
> Are they not sign and symbol of the division from Him?
> . . . . . .
> And the ear of man cannot hear, and the eye of man cannot see;
> But if we could see and hear, this vision—were it not He?"

Alike in their books and conversation will be found this tendency to confound cause and effect, to tie down the Creator to His Creation, limiting Him to its limits, at once claiming and denying His identity with it.

Their anthropomorphism, too, is of the boldest description, as the following quotation shows: "The essentials of manhood are four, being individuality, function, knowledge and strength; native powers,—speaking, hearing, seeing and moving; attainments,—trust and scholarship. The essentials of God are also four: existence, individuality, function, knowledge and strength; native powers,—hearing, seeing, speaking and moving; attainments,—creation and providence. Hence to the knowledge of God the knowledge of oneself is the most important step."

This section also closes with a series of quotations from native literature, made to prove that a personal God (上帝, 天) was known to the ancient Chinese. On these is based an appeal to all lovers of doctrine and seekers after truth to re-examine current beliefs.

The fourth section is devoted to the enumeration and exposition of articles of faith. There is a slight difference between those given in this work and those enumerated by Sale in Sect. iv. of his "Preliminary Discourse." Sale's fifth article is here divided, and his sixth ("God's absolute decree and predetermination, both of good and evil") is omitted, from which we may perhaps infer that Chinese Mahommedans, or if there are divisions amongst them, then that party to which our author belongs, are of the sect called Kadarians, whose tenets are described by Sale in the eighth section of his "Discourse."

Sections five to nine discuss the five points of practice which correspond with those given by Sale, save that the first (prayer, *i.e.*, worship,) is divided under two heads,—念眞 and 禮眞. Into these it will not be necessary to enter, as we have already glanced at them in our review of the *Guide to the Rites of the True Religion.*

Sections ten to thirteen are occupied with the 五典, the Five Relationships. As in the native moral code the family is regarded as the type of the nation, there can be no national prosperity where family duties are neglected. Affection should characterise the head of the family; his duties are five, namely: teaching, that the family may be decorous; providing appropriate food, that they may be respectably reared; regulating the household, that they may be economical; exercising control without and within (*i.e.*, over both sexes), that propriety be observed; acting justly, that uninterrupted harmony may exist between all. When not entertaining guests, the husband should eat with his wife; and, save for shrewishness, adultery, theft, want of respect to her husband's parents, or lack of diligence about his business, she may not be divorced. For misdemeanour other than these, she is to be exhorted and taught. Wives and slaves, being utterly helpless, are to have provision made for them.

The duty of a wife is summed up in one word,—reverence (敬). Her husband is to her as God; "she must concentrate her energies to obtain his love, and his love is to her as God's love, his hate as God's hate." And again, "when she sees the love or hate of her husband, she sees the love or hate of God. There is no question of right or wrong with the husband,—simply one of obedience with the wife." Her submission to her husband is to be absolute; she may have neither will nor wish of her own. Should she at any time perform a good deed without his knowledge, the merit accrues to him; her fault is none the less. Notwithstanding that there is no relation nearer than a parent, no greater service than that rendered in their obsequies, without her husband's commands, a wife may not visit her parents whilst they live, nor attend their funeral when they die.

Tenderness is the characteristic of the father. His duties fall under ten heads, namely: antenatal training, giving appropriate names, sacrificing when the children begin to suck, protecting them from injury, feeding and clothing them with respect to ceremonial purity, training them with due severity, selecting for them suitable teachers, dividing the patrimony equitably, and making their marriage arrangements. In these ten are included all the duties of a father.

The child is to be fed on the first day, but not until the mother has partaken of some sweatmeat, such as honey or dates. On the third day it is to be named suitably, whether after some honourable thing or after one of the sages or worthies. A boy's name is to be given to a boy, a girl's name to a girl, but on no account may any one be named after heaven or earth or the planets, or any member of the animal or vegetable kingdoms. A dishonoured name should not be given, nor may a son have the same name as his father, a younger with an elder brother, nor a slave with his master. Within seven days of the birth a sacrifice is to be offered in token of gratitude to God for His goodness. For a boy two sheep are to be slain, for a girl one.

Until he reaches his fifteenth year, the boy must attend school; at that age his future is to be determined. If he show any aptitude for learning, he should be permitted to continue at school, but if not he must be put to a trade. In every case the decision is to be made with respect to the boy's capacity; no one ought ever to be compelled to take up an uncongenial pursuit. When the sons reach the age of twenty and the daughters sixteen at the outside, marriages are to be arranged for them. Girls are not to be despised; boys frequently bring ruin upon the wealthiest and most respectable families; not so girls. Moreover, it is God Himself who determines sex. Both girls and boys are to be taught to use the right hand.

Filial piety marks the true son. Religious duties must ever give place to filial; a mother's call, even when her son is engaged in worship, demands immediate attention.

Benevolence characterises the prince. His duties are ten also. The first, which includes all the others, is to represent God (體主). He is the shadow of God, the most honourable as well as the busiest of men. Yet is not the prince for the people but the people for the prince; and he must identify himself with them in all things, so that their peace or danger may be his own.

Faithfulness is essential in the minister. His duties are four,—to be correct in demeanour, lofty in aim, settled in purpose and comprehensive in attainment.

Reciprocal equity is indispensable to true brotherhood. Elder brethren must be indulgent, forbearing and sympathetic; younger brethren must be respectful, acquiescent and not reproachful.

Good faith is the foundation of friendship. Its principles are three, namely, identity of aim and method and perseverance.

Sections fourteen to seventeen discuss Political Economy (民常). This subject is divided under four heads, *i.e.*, dwellings, medium of exchange and utensils, clothing and food. There are five kinds of building material,—wood, bamboo, stone, earth and hides. The five principal metals fall under the next head (用). Clothing materials also fall under five heads,—cotton, silk, hemp, flax and skins. Of foods there are five kinds,—grains, vegetables, fruits, meats and liquids. Each kind of food is subdivided under five heads; as liquid, for example, the prince of food since it is indispensable to the others. These are water, which acts on the blood through the liver; milk, which acts on the bones and muscles through the kidneys; fruit juice, which acts on the skin through the spleen; flower dew, which acts on the mind through the heart, and honey, which aids the breathing by invigorating the lungs.

In the selection of a dwelling-place, certain rules are to be observed. The neighbours are first to be considered, then the neighbourhood. The town is to be preferred to the country; in the latter the people are simple, in the former more intelligent; and it may be noted that in China, as far as the present writer's experience goes, Mahommedans are principally to be met with in towns. Dangerous and lonely localities, where there would be neither protection for property nor incentive to virtue, are to be avoided.

The mosque is to be visited for the purpose of worship only; no idle sitting or lolling about can be permitted within its precincts. The neighbourhood of a graveyard is not a suitable locality for a mosque; but if the only available site should be in such a locality, let it be so built that the voices of the worshippers cannot reach the graves.

Strangers dwelling amongst the faithful must have a distinguishing mark on the doors or windows of their dwellings that they may readily be recognized.

Under no circumstances may a Roman Catholic chapel (天主教殿若堂) or Jewish synagogue (挑筋教祝虎院 or 祝乎德寺) or Buddhist or Taoist temple be built within a Mahommedan district.

In all commercial relations, including those between rulers and people in the imposition and collection of taxes, regard must first of all be had to equity and etiquette. Dealing in the following articles is forbidden: pigs, wine, blood of any animal, human products, such as milk, hair, the placenta, etc., animals that have died a natural death or by accident. Non-edible animals may be killed if about to die, and then sold.

Clothing, food and drink are next discussed with great minuteness. The latter section includes an interesting and lengthy chapter on natural history. But we can only pause to notice that the camel, which is reckoned a clean animal, possesses the excellencies of twelve different animals, that its footfall is to an ant as the passing of a cloud, and that it exemplifies in itself the Five Virtues,—benevolence, righteousness, propriety, knowledge and truth. The elephant's gall is not situated in the usual place, but moves from one to the other of the four feet with the season.

Section eighteen is entitled Public Worship (聚禮). The only part of it we need notice is an interesting chapter propounding the "Law of Completion in Weeks" as exemplified in the gestation of the human fœtus, the length of human life, the time occupied in the work of Creation and the consequent length of the week.

The remaining sections, devoted to Marriage and Burial, do not call for remark, as they contain little or nothing not already noticed in dealing with the 修眞蒙引.

None of these books contain any reference to the characteristic Paradise of the Koran.

Notes on "Mackay of Uganda."

MR. JAMES MCMULLAN, C. I. M., NINGHAI.

THIS book is full of interest and well worth the perusal of every missionary. The fact that Mackay spent almost fourteen years without break in Africa, nearly all the time in the interior and a considerable part of it alone, evidently retaining to the end full vigour of intellect and freshness of spiritual life, points him out as a remarkable man. Others came and went, some returned to Britain, some were called to the Home above; but for twelve years

Mackay was the central figure, and sometimes the sole representative, of that interesting work on the banks of the Victoria Nyanza.

Doubtless, one reason why Mackay was saved from despair and mental deterioration was the variety and abundance of his labours. He was always busy,—road-making, boat-building, translating, printing, teaching, healing the sick, or writing letters and articles to advocate some cause near his heart.

Mackay's thoroughness is exemplified by the way he took up any subject he considered for the good of Africa. Numerous articles and letters poured forth from his pen on such subjects as "Civilized Christian powers should bring pressure to bear on Mwanga and rulers of his stamp to prevent the recurrence of events like the terrible persecutions in Uganda and the murder of Bishop Hannington;" "The slave trade;" "The establishment of missions at Muscat and Zanzibar for the evangelization of the Arabs who exert such a powerful influence in Africa;" and "How is Africa to be evangelized?"

The last mentioned article is carefully written and of great interest. He shews that in every department of science real progress commenced when men began to closely observe, weigh and measure facts. He then goes on to show that we must follow the same methods in deciding missionary problems; and says, "The object of the above preamble is to show that in attacking so vast a problem as the future of Africa, we must cast aside all general and indefinite conceptions as to how we might suppose the problem will be solved, and carefully examine the conditions and actual facts of the case, allowing these to direct us to a true solution."

Mackay assumes that the Arabs have been successful in Africa; and he considers their success has been due to their intrepidity, perseverance and determination. He assumes that the efforts of Europeans to improve Africa have failed (see Fact No. 3, p. 452); he then goes on to give the reasons for this failure; illustrates the subject and the plan he proposes by the science of engineering. This plan is the establishment of normal schools at convenient and healthy centres, to train carefully and thoroughly Africans (natives) to go forth as missionaries to their fellow countrymen. One is almost startled to find a man like Mackay pronouncing missions to Africa a failure; and it certainly behooves those who are responsible to examine and weigh the statements he makes. But I suppose the old system will be perpetuated, as it is much easier and more popular to appeal for aid and obtain foreign workers* than to carefully and wisely train native ones. All the same, not only in Africa

* I have noticed that some individuals who return to their native land because they are unable to master the language, forever after pose as returned missionaries, appealing fervently for volunteers to engage in a work they themselves abandoned.

but in every mission field, experience is proving more strongly every year, that the careful training of native agents is essential to the establishment of self-supporting and fruitful Churches. The great value and advantage of preparatory training is wonderfully exemplified in Mackay's life; his years in the Free Church Training College, in the University, and the time spent in the theoretical and practical training in engineering, were not thrown away. Up to within the last few years, the tendency was to discourage the sending of those not having received a college or university training to the mission field. In some quarters the pendulum has now swung to the opposite extreme, and the tendency is to disparage education and speak lightly of those engaged in educational work. All the gifts God has given us, if wisely used, are needed in the great work of bringing the world to God. "The eye cannot say unto the hand, I have no need of thee, nor again the head to the feet, I have no need of you;" let us heartily acknowledge each other's work,—the one not being proud of his greater knowledge, nor the other of his supposed humility. I would suggest fuller intercourse and co-operation between the different classes of workers in this land. Some portions of the field are manned only by young, inexperienced men; the presence of experienced workers in these portions of the field would not only be invaluable to the work but to their younger brethren, whose characters are more or less in the primitive stage. I believe that the characters of young men living in isolated stations, surrounded by the adverse influences of heathenism, frequently deteriorate.

Mackay was not only a pioneer of the highest type of civilization, but a faithful witness for Christ, filled with love to souls, a rare teacher and pastor. We cannot but feel sorry that he was placed in such a position as to be compelled to answer Mtesa, when he was asked whether or no he could baptize, "No, but the clergyman is qualified to do so." A man set apart for missionary work by the Church of God and used to the conversion of souls, should be in a position to baptize; his spiritual children will expect him to do so. This question is, however, beset with difficulties.

Mackay had not been long in the capital of Uganda until the Roman Catholic missionaries arrived. They, as well as the Mahommedans, opposed him and caused a great deal of trouble. In meeting them Mackay showed much patience and ability. It would be hard for the Roman Catholics to controvert his position. "Christ the sole Head, and His Word the only guide." We hear a great deal about the Roman Catholics commencing missions in fields already occupied by Protestants. It should be borne in mind that Protestants do the same thing in China. When entering a field, we

never take into consideration whether or no it is occupied by Roman Catholics. On the other hand, the Romanists often seem to occupy a particular field, just because Protestants have commenced work there. Uganda is a case in point. In one respect the Roman Catholic missionaries appeared to compare favourably with their fellow-workers: in the height of the persecution, when Mackay and his coadjutors were anxious to flee from Uganda, the Romanists never seemed to have entertained the thought; on the contrary, the Vicar Apostolic of the Nyanza arrived about that time. It must be remembered, however, that Mackay and his companions sacrificed no principle, and that they appealed to the King against cruelty and injustice, whilst the Roman Catholics spared no pains to curry favour with the King, refusing to join Mackay and Pearson in their petition to Mtesa to stop a terrible massacre that was about to take place, also to aid in the Protestant missionaries' efforts to save the lives of a large number of Christians. However, it must be acknowledged that Protestant missionaries generally believe in the wisdom of the adage, "Those who fight and run away will live to fight another day." In many cases the reason of this may be that the Protestant missionary has a family; the Roman Catholic missionary does not labour under that disadvantage (in speaking of a family as a disadvantage I only refer to troublous times).

The following extracts will show that in one respect they are worse off in Africa than we are in China. "All along we are obliged in Africa to take advantage of the desire for material benefit to gain a footing, and so to find ourselves in a position to introduce spiritual teaching. It has proved equally so in Uganda. Current ideas at home as to mission work are, I fear, different; but I have not heard of any part of Africa, east or west, where the native bearing to the missions is different to what it is in this neighbourhood. It is a system of beggary from beginning to end." Evidently, when African chiefs invite missionaries to settle in their territory, their motives are far from disinterested.

Many would not be disposed to agree with Mackay in the following reply given to Mtesa: "I said there was no such thing as mediums of the kind, or spirits being represented by living men; those who said they possessed familiar spirits, were only liars" (p. 148). Further on it does not seem certain that Mackay adheres to this opinion.

It would be valuable to have the experience of missionaries in China who have come in contact with cases of possession or supposed possession.

The most cruel tyrants are often the greatest cowards. So it proved in Mwanga's case. Though he had treated Mackay shame-

fully, he evidently had great confidence in his power and had recourse to him in his extremity, begging him to re-establish him in his kingdom. It appears Mwanga has become a Christian (Roman Catholic). One cannot help wondering what kind of a one. He is nearly as great a wonder of grace as Manasseh, and I only hope his repentance is as sincere. Nothing seems to bring kings to their right minds like adversity.

Kind friends in the home lands often send missionaries good little books containing words of comfort, or advancing some peculiar theological opinions. However excellent these may be, I fear many never read them.* If this catches the eye of any intending donor, might I suggest that nothing they could send to the missionary would be more stimulating or certain of being read than books like "Mackay of Uganda."

Collectanea.

Resemblances in Religion and Humanity.—All false religions will have some resemblance to the true; all ethnic religions to the universal, just as humanity is alike, the world over. For false religions are the result of man's blind feeling after God, if perchance he may find Him, and ethnic religions will have some likeness to each other and to the true religion, because humanity is one.—*Homiletic Review.*

* * *

Facts about Heathenism.—At the last May meeting of the London Missionary Society, Prof. Lindsay said that he had discovered two points on which all Hindus agreed. One was that a cow was a holy animal; the other was that a woman was an unholy animal. He wished that the veil of Hinduism might be lifted, but that it was difficult to speak or write about. This might be said that the Indian Temple had from thirty to three hundred priestesses apiece, and that every priestess was *ex-officio* a public prostitute.

Such facts may help us to understand something of the relentless war in the old kingdoms of Israel and Judah between the prophets of the Holy Lord God and the priests of Baal and Moloch. They also indicate why the revival of the old Polynesian idolatries is so destructive to the Hawaiian people.—*Exchange.*

* * *

The Barbarian's Quest.—At one place, indeed, where we had been staying several days, the schoolmaster—schoolmasters in

* I do not refer to books like "Report of Missionary Conference, London, 1888," and Andrew Murray's books, which I believe were sent to most missionaries and were doubtless a stimulus and blessing to many.

South China are often our worst enemies—wrote a warning notice about us, and fixed it on the trunk of a tree by the roadside near to the place where our boat was moored. Our native helper on seeing it, took it down and brought it to me. I have it now before me Translated into English it reads as follows:—"Beware! Whereas barbarian demons have for many years clandestinely entered the Flowery Land, be it known that two of these demons, possessing cunning eyes, have presumed to come into our neighbourhood, and have brought with them a dog which also possesses cunning eyes. Now, when these said barbarians arrived at Tai-ting-may they were forthwith compelled to leave, because the people of the eighteen provinces of China have been commanded indeed to stab to the heart any barbarian demon they may meet—with faces as smooth as oil, but with hearts like swords. Consider what these demons are about. By day they beguile simple folk by giving away medicine; whilst at night, under the cover of darkness, they sally forth, accompanied by the dog, and dig into the hills of our pure country and take out precious stones. Nor is this the only evil. They thereby cause the baneful influences to escape, which will certainly injure us. Why do we remain heedless? Dated the year of Kwung Sü, the fifth month and the first day." The dog referred to is a very harmless terrier. This idea of our coming to seek for precious stones is very prevalent. Along this river it is hardly possible to go on shore near towns or villages without being watched and questioned as to the whereabouts of silver and precious stones. However emphatic may be our denial of having come for such a purpose, they generally hold fast to their opinion of us. We are supposed to possess seven eyes, by means of which we can see into the depths of the earth.—*Rev. J. Grundy.*

* * *

THE THEOSOPHISTS.—A painful and lamentable occurrence took place at the Theosophical Hall at Colombo. Amid a crowded assembly, in view of a sea of faces, a Miss Pickett, who had recently arrived from Australia, presented herself to be received into the Buddhist creed. Stepping on the raised dais, the Buddhist High Priest, Sri Sumangala, gave the signal for the opening of the meeting, and when he had resumed his seat, the unfortunate neophyte was presented to him by her sponsor, the inevitable Col. Olcott. Amid loud applause and deafening cheers Miss Pickett, with her hands joined together, received the *pansil.* She was then presented, we are told, with some articles of jewelry by "her Singhalese co-religionists" as a token of affection. A lecture followed by Col. Olcott on Australia, which concluded with pathetic reference to Madame Blavatsky, "whose place in the society," he said, "no-

body could fill." The proceedings, we are told, "were brought to a close with three times three cheers for Miss Pickett and Col. Olcott."

But all was by no means yet over, for a terrible *dénouement* with swift steps followed upon this deed of profanity. Miss Pickett, a few days after her admission into Buddhism, put an end to her life. She had been appointed Lady Principal of the Sanghamitta Girls' School in Maradana on entering the ranks of the Buddhists. Letting herself out of the house after the children had gone to bed, she flung herself down a deep well, where her body was discovered the next day. The cause of the suicide is, we are told, "a matter shrouded in mystery." We do not presume to unveil the darkness of that mystery. It is not for us to judge those who have passed away. But we cannot withhold our tribute of indignation from those whose wicked and criminal persuasions seduced the heart of the unfortunate lady from the bright and comfortable illumination of the Gospel of Jesus Christ into the cheerless and despairing and bewildering follies of Buddhism. An audacious and malignant attempt has been made by one of the leading theosophists in Ceylon to trace the suicide to a Christian book which Miss Pickett had been reading on the evening of her death. Whether or no the mind of the unhappy lady had been anguished by the volume in question or no, which spoke of "the finding of Christ," the fact remains the same that, on the view of the matter most favourable to the theosophists, the unfortunate victim of their arts had been of very feeble judgment and of exceedingly delicate mental fibre. Whether theosophy will score by such a conversion is a point that will not be left to theosophy to decide. We are convinced that the English community of India and Ceylon will know how to rightly appraise these unprincipled and unscrupulous assaults upon the simplicity of some weak minds.—*Church Missionary Intelligencer.*

Translation from the "King Sz Ven." Book III. Foreign Affairs. Chap. II.

THE GRADUAL ENTRANCE OF DISTURBING INFLUENCES INTO CHINA.

(*From* 事紀西中.)

BY REV. D. L. ANDERSON.

(*Concluded.*)

IN the time of Kien Lung the foreigners secretly entered into every province, propagating their doctrines, and their number was daily increased. In the two Hu provinces, and in Kiangsi, they were searched out and expelled. But in Chihli, Shantung, Shansi, Shensi and Szchuan provinces, they went everywhere, criminally

scattering their doctrines. The Emperor, being informed, issued his edict entrusting to the Board of Punishments the work of searching out and forever prohibiting this sect. Afterwards in his 50th year (A. D. 1786), in the 10th moon, the Emperor issued another edict, saying, "Formerly, because the foreigner Po-a-li-yang and his fellows had secretly gone into the interior propagating their sect, they had been expelled from the two Hu and the Kiangsi provinces, while in the other provinces he had instructed the Board of Punishments to search out and forever forbid these preaching criminals. This order had also been violated by these foreigners, whose only purpose was to propagate their doctrines, and in no other way did they offend against the law. They were, moreover, ignorant of the law of the empire, and he had great pity for the sufferings of those imprisoned for violating it. Hence he would graciously set them all at liberty and allow them to dwell safely in the Catholic establishment at the capital. If any of them wish to return to their own land, let the proper Board appoint an escort to accompany them to Canton. His Majesty's purpose in all this is to show his gentleness to those who have come from distant lands."

At the start the foreigners who came to China were Italians. The countrymen of Matthew Ricci gathered here to him. The new astronomical method having been adopted, Ricci's followers became more numerous, and it was then that the government allowed them to set up an establishment in the capital for their own service. From this the foreigners coming to our doors all sought official employment, and each one entering the capital claimed to be in government service. The work of the mathematicians was altogether usurped by these foreigners. And so the men of every country on the continent of Europe hearing of this, also came to China, and their tracks were in every part of the empire. Nevertheless, those at the capital were directly under the control of the government. Whatever foreigner so desired, was permitted to work under the Astronomical Board. He was allowed first to land at Macao and from thence send up his credentials. Then either the Viceroy or Governor of Kwangtung would properly notify the Board, and the officials of the Board, having investigated and certified to his credentials, he was allowed to dwell at the capital in the government's service. From this time he would wear Chinese robes and live quietly at the Catholic establishment at Peking. Alive, they dwelt there. Dying, they were buried there. They were never allowed to return to their own land.

But those who came for the propagation of their sect, went secretly through every province, having intercourse with the people. They went about according to their own pleasure. The high

officials did not recognize this increasing danger, and those who did understand, fearful of stirring up other evils, kept their knowledge to themselves and failed to speak out. In this way this set of men dwelt for a long time in the midst of our empire; and the character of the country, its topography, &c., was all recorded and secretly sent out to their friends. Although there was a succession of Emperors of gentle disposition, who, not suspecting any evil, treated them in a liberal manner, yet these foreigners had their minds fixed on other unlawful things, and were watching eagerly for their gradual accomplishment. The germ was here.

At this time George, the King of England, relying on the fact that many foreigners had already entered China, sought to establish intercourse with the Heavenly Dynasty. So he sent his ambassador (Lord Macartney) across the seas to present tribute. In the 58th year of K'ien Lung (A. D. 1794) the messenger of England reached the capital and presented his monarch's letter, seeking commercial intercourse and asking that the privilege already granted to Russia of having a representative at the capital be also granted to England. And, finally, with reference to the affairs of the missionaries, he desired that all prohibitions to their work be withdrawn, and thus make it plain that China and foreign countries were one, that Chinese and foreigners were at peace. (In King George's letter there was nothing with reference to the missionaries, the ambassador himself presented this to the Board.)

The reply of the Emperor, in effect, was as follows: "If men of the two countries dwell in the capital, then as they cannot understand each other's speech, and as their dress is very unlike, they cannot live harmoniously together. We might order them to change their dress, and so in this respect all would be alike, as are the foreigners in the government employ, but We are unwilling to compel a disagreeable thing. As to the two countries adopting the Roman Catholic religion: this is the religion that the countries of the West have originally followed. Our country, from the creation, has had Holy Emperors and enlightened Kings, who have condescended to teach us good doctrines, and the millions of our empire are accustomed to follow these, and does not suffer any word that would cause doubt. As to the foreigners in the capital in government employ: they dwell in their own establishment, but are not allowed intercourse with the people to wildly propagate their sect. So what is desired certainly cannot be granted."

The English ambassador then, with due ceremony, departed to his own country. The Emperor also ceremoniously sent him away. Afterwards the Emperor sent copies of his answers to the King of

England, to the high officials of Kwangtung, to be engraved on boards and hung up in the yamên. Thus the profound thought of the Holy Emperor guarded against and shut off the first appearance of this evil.

The King of England, not having accomplished his purpose, again in the 60th year of K'ien Lung (A. D. 1796) a commercial ship came to Canton, bringing letters and presents, which were entrusted to the Viceroy to present to the throne. Again in (A. D. 1816) the 21st year of Kia K'ing another ambassador came, bearing tribute (Lord Amherst). This ambassador first came to Canton; when, in visiting his superiors, he rudely violated the rules of propriety. Also, when presented to the throne, following the custom of his country, accustomed to reverence only the Lord of Heaven, he would not prostrate himself. The throne refused his present and sent him away. From this time was the beginning of dissatisfaction. What the foreigners had asked from China, viz., commercial relations and the privilege of a representative at the capital, Macao and other places, they were unwilling to recede from.

At this time many evangelists went out secretly into every province, spreading their tenets. They utterly disregarded the law prohibiting this, and were more than ever without fear. This sect regard the 7th day as a day of rest on which they enter their temples for worship. In the night they come together making use of their magical charms. Stupid people are deceived by them. Evil people, under the cover of their name, accomplish their evil purposes. Thus in very many families the cross is reverenced, and the 7th day of rest is adopted. The evil is spread to every province, and cannot be searched out. This is the beginning of the outbreak of the White Lily and Heavenly Doctrine Sects.

The White Lily Sect is a branch of the Meh-ni (末尼). In the Tang dynasty it was considered one of the three foreign sects. It entered China about the same time with the Nestorians (Ta Tsiu). Afterward the Moslems came bringing Mo-ni. So this White Lily Sect occupies a place midway between the Catholics and Moslems. The rebellion of Sü Hung Z (徐鴻儒), during the Ming dynasty in Shantung, was under the name of this seditious sect. At the end of the reign of K'ien Lung (or what is considered the first year of his son Kia K'ing, he having been associated with him in the government,) the troubles in the empire were not yet all quieted, when this seditious sect broke out in Hunan and Szchuan, and the disturbance extended to the Honan, Shensi Kansuh provinces. They called themselves the White Lily Sect. A large body of troops were sent to destroy and quiet them, and, after eight years in all, this trouble was quelled.

In the 18th year of Kia K'ing (A. D. 1814) Li Ven-zên (李文成), of Wa-hien (滑) in Houan and Ling Ching (林清), of Ta-hing (大興) in Chili, again by means of a corrupt sect stirred up trouble and fixed a time for an outbreak, even the 15th day of the 9th moon. This sect was called Heavenly Rule, also Eight Diagram, and existed in all about five months, in which time the leaders and followers were all imprisoned. At this time the stupid people were again led astray, following vegetarianism and the recitation of magical charms; these went under the name of Seven-seven. They would not step upon a cross, and the use of pork was forbidden (*Note.*—The Moslems did not eat pork, and the Meh-ni sect followed them in this. But these latter reverenced the cross. This was one of the doctrines of the Catholics, and was an offence to the Moslems. In the time of Kia K'ing the While Lily sedition was crushed out. Peh Ling, Viceroy of the Liang-kiang, captured the heads of the sect,—Fong Yung-sên and his fellows. Before the time appointed for the trial, he ordered all the followers of the sect only to tread upon the cross and eat a piece of pork. Those who did so escaped death. But Fong Yung-sên, together with a nun, Tsa Erh, only begged to be quickly put to death, that they might enter into the Paradise in the Western Heaven. To the end they refused either to tread upon the cross or to eat the pork, so on the next day they suffered for their crime. Now, at the time of this trial my father was a high official at Nanking, and related what he himself certainly saw of this affair. At this time the Roman Catholics had already been a long time in China).

Now, all these troubles came about through the instrumentality of unemployed, evil men among our people. These made use of these worshipping assemblies to collect money, and a crowd having gathered, they plotted rebellion. Also, the fundamental principles of these sects were free-lovism and community of goods. They had no connection with the sect propagated by the men from great West. Yet the three sects,—Nestorians, Moslems and Meh-ni,—all had a common origin, and the customs of the three were very much alike. The stupid people, corrupted by these evil doctrines, zealously stirred up each other to their practice and called themselves by names of their own choosing. So from the days of Kia K'ing to the present, seditious plottings have been carried out in every province. Also, from the time that the English forced themselves into our country, bringing in the Jesus books and scattering them among the people, the evil minded among the people have been carrying on their wickedness under this cover. Three years after the treaty with Tao Kwang the French came to Canton, requesting the prohibition against the missionaries rescinded. The ministers of the Board feared to reply.

Thus in all the provinces there was no seditious sect that did not pretend themselves to be a worshipping body, and all arrayed themselves under the name of the Roman Catholic sect, until the sect at King-t'ien in Kwangsi arose. These could not be broken up So as the constant treading upon the frost will form it into hard ice, the results of all this came gradually on.

In the 22nd year of Tao Kwang (A. D. 1843) the treaty of Nanking was arranged. The article in this treaty relating to missionary work said, "that from the beginning the doctrines of both the Protestants and Roman Catholics were excellent, teaching men to treat others as themselves. Hereafter missionaries coming into China were in every province to be protected by the officials. No official of any place should treat them cruelly, forbid their entrance or hinder their work." Yet the treaty only said that we were to diligently protect the incoming missionaries; it did not say a word about allowing Chinese to be instructed in their doctrines, nor anything with reference to our bearing with such, because the regulations that had been in effect from the 8th year of K'ang Hsi (A. D. 1670) still existed. Also, in the clause with reference to opening the five ports, there was nothing said about their right to open churches, gather in disciples and preach their doctrines.

Only the English were parties to the treaty of Nanking; neither the French nor Americans had part in it. Afterwards the merchant vessels of these two countries came to Canton, desiring to enter into treaty relations. The merchant ships of France coming to China were few in number, but she had numerous missionaries, who were secretly scattering their doctrines in every province, and our prohibitory law was greatly in their way. So France sought to change this, to remove the restriction. In the 25th year of Tao Kwang (A. D. 1846) a merchant ship of France came to Canton, and after a little while a paper was presented at the Viceroy's yamên, stating that the Roman Catholic missionaries exhorted men to righteousness, and that theirs was certainly not an evil sect. They, moreover, asked that the law prohibiting the Chinese from receiving their instruction be removed. At this time the Grand Secretary, Ki Ying, was Viceroy of the Two Kwang. He presented this statement to the Emperor. The Emperor referred it to the Board, and it was decreed that, "At the ports they would be allowed to set up Roman Catholic establishments, and the Chinese might receive their instructions. But they were not to beguile women into vile practices, nor by deceit take out the eyes of sick persons. Those who violated in these respects would be punished as heretofore."

From this time missionaries have had their residences in five open ports. In all of them they have opened Roman Catholic

preaching halls, and the days Vong, Hu, Mao and Sing,—that is, every 7th day,—are given to the proclamation of their doctrines. On this day the foreign merchants cease from business and gather in their temples for worship, calling it the day of rest. This they do constantly, but as the people of the ports do not accord with their doctrines and practices, disturbances have several times arisen. The magistrates have managed to quell these by simply standing between the two parties.

In the 8th year of Hien Fung (A. D. 1859) was the affair at Tientsin. The English, in combination with the three countries,—France, America and Russia,—insisted on revising the established treaties. They were requested to go to Shanghai, and there meet and arrange with the Emperor's Commissioners, the Grand Secretaries,—Kwe Liang and Hwa So-neh. Now, the mind of the French was fixed upon the work of the missionaries, so in the 8th Art. of their treaty we have, "Whatever Frenchman who, in accordance with the terms of the former treaty, is at any of the open ports, whether he has dwelt there for a long time or whether a traveller, he shall also be allowed to go out into the surrounding country, according to his pleasure, and without a passport, even as the natives." Also in the 13th article the treaty says, "Whoever in accordance with Art. 4 of this treaty goes into the interior to do the work of a missionary, the local officials shall take especial care to treat him well and protect him. And whoever of the Chinese, reverently believing the Roman Catholic teachings, wishes to live according to her customs, he shall not in the least be hindered; all such shall be free from official interference in this matter. Whatever in former times has either been written or engraved, forbidding the right to establish the Roman Catholic Church in any place, shall all be annulled.

About this time the District Magistrate Chang Ming-vūng, of Si-ling in Kwangsi, had taken the Frenchman, Father Chapdelaine, and put him to death according to the law. So the French ministers made a case of this and reported it to the Court. They, moreover, insisted on adding a clause to the revised treaty, stating that Chang, the magistrate of Si-ling, was degraded on this account, and also for the information of the French officials, that this fact be recorded in the *Peking Gazette*. From this time the disciples of the missionaries, though Chinese, have become very bold and open, relying upon the foreign Consuls to protect them, at the same time looking with contempt upon their own officials.

The treaty at Shanghai having been arranged, then his Majesty's Commissioners,—Kwe Liang and his comrades,—memorialized the throne that the representatives of the four countries be allowed to go

to the capital to exchange treaties. But in a short time the English violated the treaty, and forcing an entrance into Taku, destroyed our defences there. Then followed the battle of the 5th moon of the next year, when the foreigners, being defeated, retired. The treaty of Shanghai was not completed. Then the foreigners memorialized that they be permitted to arrange the new treaties at Tientsin, and published the same in the foreign newspapers.

In Hien Fung's 10th year (A. D. 1860) the English advanced in force from Tientsin. The Emperor went hunting in Liu-yang. Yih Su, the Prince Kung, remained to protect the capital. Then on the 11th, 12th and 17th days of the 9th moon, in the 10th year of Hien Fung (Oct. 24th, 1860) he exchanged treaties with the English and French. Afterward at Tientsin he added an additional article, ordering the Viceroys, Governors and Generals in every province to administer according to this treaty.

At this time the French also asked to add another article to the revised treaty, claiming that it ought to be as it was decreed and published by Tao Kwang on the 25th day of the 1st moon of his 26th year, viz., "Whoever of the people or soldiers throughout the provinces accepted the teachings of the Roman Catholic sect, let them be allowed to assemble in congregation, preach their doctrines, also build houses for worship. If any yamên runner wrongfully arrests any such, then let his sin be punished." Again, with reference to the Roman Catholic establishments that had been changed into public buildings, and to their countries and lands that had been seized,—at the time when they were driven out the country,—it was ordered, "Let a thorough examination be made, and let such property be returned to the French Minister at the capital to be restored to the Church in the different places, according to the old deeds. Moreover, let French missionaries in every province be allowed to rent and buy lands and houses according to their pleasure."

When the treaty of Shanghai was first arranged, in Hien Fung's 8th year, in the winter of that same year certain Frenchmen, under the guise of missionaries, went out into the Kiangsu and Chekiang provinces, and for several months or a half year met with the great officials on a perfect equality. Finally the new treaty came in force, allowing the missionaries to enter every province and restoring the houses and lands that had formerly been seized. Even before this the French had gone to the Tsung-li Yamên desiring passports, that they might travel about in all the provinces.

At this time the Chinese who followed the foreign missionaries, trusting in the foreigners for protection, insulted the soldiers and people and disregarded the officials. So again the Emperor issued a decree, saying, "A memorial has been received from the Tsūng-li

Yamên begging that the body of Christians be separated into the good and bad, and that the Local Magistrates be instructed to exercise authority over them for the sake of security, and more of the same tenor. It appears from the statement in the French treaty that the Roman Catholic sect exhort men to righteousness; this has already been published abroad. Now, recently in every province the followers of this sect and their opponents are constantly quarrelling and fighting. Hereafter let the Local Magistrates in every province diligently examine into the origin of these troubles and use authority to preserve the peace. If the Christians can quiet their own, let them as a body be fully protected. But if any, relying upon his sect, does evil and violates the law, then the magistrate shall certainly, according to the law, try and punish his crime," &c.

At this time chapels had been destroyed only in the Liang-hu and Kiangsi provinces.

This is a full account of the Roman Catholic sect, from beginning to the end.

Is Slavery as practiced among the Chinese Immoral?

BY REV. THOMAS MCCLOY, S. B. M., CANTON.

VERY little has been written in books (Chinese or foreign) about slavery in China. Some have even ventured to think that there is no slavery in the Middle Kingdom. It is true we have not now the high-handed, revolting slavery of the ancient world. We do not see the warrior rushing down on the peaceful peasant village and carrying off men, women and children, who are henceforth doomed to be driven by the lash to make bricks, or chained to the oars of the war galley. Nor do I intend in this paper to deal with the slavery of ancient China, that is, the slaves of war and of the State, but principally with domestic slavery.

It will be necessary for me here to lay down the principles on which I intend to decide whether or not slavery is immoral, inconsistent with moral rectitude, contrary to the moral law. In these principles I follow Wayland's Moral Philosophy: "Every human being is by his constitution a separate, distinct and complete system, adapted to all the purposes of self-government and responsible to God for the manner in which his powers are employed."

MAN IS FREE.

I. *As to Physical Liberty.* A man has entire right to use his own body as he will, so long as he does not interfere with the right

of his neighbour. He may go or stay as he pleases; may work or be idle, if he leaves every one else in the enjoyment of the blessings which God has bestowed on mankind.

II. *As to Intellectual Liberty.* Every man has a right to use his intellect as he will, providing he does not hinder the happiness of any other being. He may investigate any subject he chooses, employ the means he thinks best fitted to accomplish his end, and when he has drawn his conclusions, he is at liberty to teach and publish them.

III. *Religious Liberty.* If a man has a right to use his body and mind as he thinks will best promote his own well being in this present world, how much more is he entitled to pursue, unmolested, that which he believes will promote his eternal happiness and fulfill the highest obligations of which he is susceptible.

Slavery may violate one or all of these principles. Contracts for labour, or service for a given time, do not necessarily come under this head.

THERE IS SLAVERY IN CHINA.

I. *Parents sell their children.* The Chinese father has full power over his offspring, which only stops short with life; therefore the practice of selling children is common. The law makes it a punishable offence should the sale be effected against the will of the children, but this prohibition is practically ignored. In the same way a law exists in the statute books making infanticide a crime, but as a matter of fact it is never acted upon. Wells Williams says, "Every native is allowed to purchase slaves and retain their children in servitude." There are several reasons why parents sell their children.

When the parents are getting old and have not secured a coffin, they sometimes sell their children because they fear they may die and not have a coffin to be buried in; but the principal reason why children are sold is that their parents are poor and have not the wherewithal on which to bring them up, and it is the easiest way to settle the matter. In years when the rice crop has failed and when food is dear, more people are sold than in other years. During the famine of 1889-90 in the north of China, thousands must have been sold. A missionary says, "There is no village without the sale of women and children. Si-chin city alone has lost 700 to 800, and we heard of one village where the majority of the females were sold. Beggars were seen on the streets of Tientsin crying loudly, 'girls for sale!' and when the baskets they had were opened, four poor, starving girls were seen."

After I began to gather information on this subject, my first journey into the country was to K'u-t'sing in San-in district. I

asked our preacher if there were any slaves in or near the market. He told me there were many, and that only the day before two young men had been sold, and he pointed out the man who wrote the slave-bond (a copy of which I have). The districts in which slavery seems most to abound in the south of China, are San-in San Ning, Hoi Ping, Yan Ping.

There are persons of all *sings* sold; the most common are Ch'an, Li, Wong, Ho and Cheung. The slave follows the *sing* of his master; no longer has he a surname of his own and henceforth he has no independent existence. He is the property of the master, and in all things is ruled by the will of the master.

Slaves in the above mentioned districts are called *ngo fan ngo* (二 卜 二). This name is given by the masters and freemen of the district. It is a by-word, a term of reproach, of contempt. The meaning is, that as it needs 8 *li* (八 厘) to complete the 3 *fan*, so those people, called by that name, are not full men, they are not complete; they are underlings, slaves. In these districts you will sometimes hear two men quarreling in the street. One will say to the other, "You are 2 *fan* 2." The answer often is (if he is not a slave), "I also am a man."

I will here give a translation of the agreement written, signed and sealed between seller and buyer. It is a true copy of an original document, which is at present held by the owner in San-in district:—

"Everlasting bond of the sale of my son. I (sing, name, village) because this has been a year of great dearth and bad harvest. The rice is dear. We have no money to buy that which keeps us from starving; so we, father and mother, after having considered the matter, have decided to sell our child to whosoever will buy him. We want Taels . We have consulted our relatives, and none of them wish to adopt him, so we may sell him. As a proof of our sincerity we have engaged this middle man (name, residence). He who buys this person shall in the presence of three witnesses and any others who may be present, pay the amount stated, and the person and this bond shall be handed over to him. The buyer, having paid all the money, takes the slave to his own house. The seller binds himself never to repent of his action in selling, and will never redeem. If this person has been pawned and cannot be sold, the middleman is responsible and the buyer freed from all blame. If the slave falls over a mountain or is drowned in the sea, the owner is not responsible, for it is the decree of heaven. This everlasting bond of sale should not be lost but is the proof that all the money has been paid. (Signature of middleman and witnesses)."

The agreements made and bonds given in Kwong Sai province, are the same as that of San-in, with the exception of one sentence,

"If the slave is disobedient and will not work, should the master beat him to death, no investigation is to be made."

The bond that is written when a person is sold to be adopted, is quite different from the above. He cannot be re-sold and has a better position in the family; and, as a rule, no money is paid, but the slave, or adopted one, becomes heir at the death of the master. Those who adopt children are generally childless; but if not, the adopted one gets his share with sons born in the house. He represents very nearly the systems in the Old Testament, where the slave was admitted into the covenant and enjoyed all the Jewish feasts and Sabbaths. If the master was childless, he became heir of all. Thus Eliezer of Damascus, a slave in Abraham's house, was heir of all till a son was born. Thus adoption should be distinguished from slavery.

II. *Men, women and children are decoyed away under false pretences and sold as slaves.* It sometimes happens when a child is lost in a large city that a person comes to the child and says, "I will find your father and mother," but takes the child to a house and finally sells it. In other cases the child is decoyed away by fair promises of toys, &c. Men go into the interior of China, tell fathers and mothers that their sons and daughters may have easy work and large wages, if they will go with them to a different district or to some foreign port. Thus, by fair promises and bright prospects, the young men and women are beguiled away to slavery and, to ruin. My teacher's nephew, who lives in San, one day met a man, who told him that he could get work and plenty of money. The stranger gave fine clothes to this young man, who soon became confident, and shortly afterwards both disappeared. They were followed, and the young man brought back.

III. *Men and women are stolen or forced away and sold as slaves.* This occurs in nearly every district, but especially when a theatre or idol procession is going on. At such times there are always a greater number of men of the baser sort, who use fire arms or swords to frighten or silence the individual they wish to kidnap. During theatre times and processions these men often select their victim and lie in wait for the first opportunity to seize and secure him or her. In this latter case the Mandarins will interfere, and sometimes exert considerable ability in tracing the kidnappers. On one of my country trips I saw a boat caught and six women released and the boatmen taken prisoners.

When a man or woman is once sold, whether by parents, by false pretences or forced away, they may be sold many times and have many different masters. There is a place in Honan where slaves are bought and sold and much money is made by it. There

is a man now at Ping Nam, Kwong Sai, who was bought by this place at $80 and sold to Ping Nam Iu K'un at $100. Many such cases could be given. There is a man who lives in a village opposite Ng Chau, who is a regular slave dealer. He came to my boat and offered boys for sale from $50 upwards. When I saw him he had six on hand for disposal. It is said that several hundreds yearly pass down through Ng Chau to be sold in Kwong Tung province.

THE DUTY OF THE SLAVE.

This depends much on the vocation of his master. Those who purchase slaves are of the upper class, and many of them officials in the government and customs men; for these gentry generally require more homage and bowing than the free and paid servant would be willing at all times to give them. The duties of the slave are as varied as that of the masters who possess them. Sometimes the work of the slave is in the house,—cook or general servant. Others have to work in the fields, till and watch them. Some accompanying their master to market or on other business. One important duty of the slave is to take, daily, the incense sticks to the ancestral temple. The 1st and 15th of the month burn paper, &c., and assist in the worship at the graves of his master's ancestors. Sometimes if the master has many slaves, he gives his eldest and best a piece of land to cultivate, the produce of which is to support him; and henceforth his duty, except on special occasions, will be to serve his master's ancestors.

THE TREATMENT OF SLAVES.

There is no national law which regulates this. There is family law, but so varied that the treatment of the slave may be said to depend on the nature of the master. If a good master, as a rule all goes smoothly; but if bad, there is trouble. The slaves are often beaten and abused. A master has been known to take a piece of iron, make it red hot and brand the hand of his slave, because he went to sleep and forgot to prepare the mid-day meal. Last year in San-in district, a master had a slave, whose name was A Man. On the 15th of the month this slave was given pork to take to different families. When the master found A Man had not done as he was bidden till next morning, he got a bamboo and beat him so severely that he died. All that was required at the hands of the master was that he provide a coffin and give a few dollars to the slave's wife.

Slaves often run away because of bad treatment from the master or from some of his household. I will give two instances to show the different punishments if caught and brought back. A man from San Hing district bought a slave from Nam Hoi. Shortly

afterwards the slave ran away; but the master followed, and, after five days' search, found him, brought him back and beat him to death. The mother of the slave went to the house and cried so bitterly that the master gave her $20 and a coffin and buried the body. Again, a slave ran away from his master in San-in. He was found and brought back, when the master would not administer a beating, but exhorted him to be obedient. This treatment having the desired effect, the slave became a good servant. On one occasion a slave went abroad; after many years he came back rich, well-dressed, and was going home in a chair, when the master, who had become poor, met the slave, ordered him to come out of the chair, put on old clothes and serve him. If the slave makes good his escape, the mandarins do not assist the master in the search; but should the slave strike his master or any of the household, he is sometimes handed over to the mandarin, who treats the slave with greater cruelty and punishes him much more severely than he would a free man for the same offence. The mandarins will not listen to any complaint from a slave, therefore the slave has no means of justice. He is helpless if wronged.

As a rule the slave may marry, subject to the consent of the master, for the master has to pay the money to buy the wife, if he has no women slaves of his own. The slave is only allowed to marry in his own class,—that is a slave. If a master solicit's and obtains the daughter of a free man in marriage for his slave, the punishment is eighty blows with the bamboo. Should the slave seek and obtain a freeman's daughter in marriage, he shall be punished; and if any persons falsely represent a slave to be free and thus obtain a husband or wife, they shall be liable to be punished with ninety blows. The marriage of the slave with the free, in all cases, shall be null and void, the parties returning to their former rank.

Even in the marriage ceremony of the slaves their low position is manifest. The bride on this auspicious occasion gets no gaily decorated chair to bear her to her future home; no music to cheer her on her way or announce her arrival; but she has to walk or hire a common chair, and as soon as she enters the house of her new master, she begins work.

Lastly. The slave is not allowed to enter the examination hall. He is not eligible to write an essay, even if he has the ability. Some years ago a government examiner, Sing Li of Hok Shan, because he received a sum of money, passed the essay and gave a degree to a man who had been a slave. The gentry of the province in which this occurred, sent a united petition to Peking, and the examining officer was severely punished for his misdemeanor. Instances might

be multiplied, illustration after illustration might be given of the cruelty and injustice of slavery in China; but I think I have said enough to show that slavery, as practiced in this country, violates the physical liberty of a man, in that he loses free control over his own body. It violates his intellectual liberty, in that he has not the privilege common to all other people, much less that which God has given him. Finally, it violates his religious liberty; for, should he wish to worship the true God, his master would compel him to adore his ancestors and take part in other acts of heathen worship. Therefore, I hold that slavery, as practiced in China, is immoral.

Meeting of the Revisers.

THE representative missionaries who are duly chosen to revise and translate the Bible in Chinese, together with members of the Executive Committee and a few invited guests, assembled in a room of the B. & F. B. S., Shanghai, at 10 o'clock a.m., November 18th. By request, Bishop Burdon took the chair and conducted religious services. Mr. A. J. H. Moule presided at the organ. After a short opening prayer and the singing of

> Jesus, Thou Joy of loving hearts,
> Thou Fount of life, Thou light of men,
> From the best bliss that earth imparts
> We turn unfilled to Thee again.

the first Scripture lesson, St. John xiii. 1–20, was read, and prayer was offered by Dr's Wheeler and Allen. Then followed the hymn

> Come, gracious SPIRIT, heavenly Dove,
> With light and comfort from above;
> Be Thou our Guardian, Thou our Guide,
> O'er every thought and step preside.

The Bishop read Acts ii. 1–21 and Col. iii. 12–17, when Dr's Chalmers and Mateer and Bishop Moule addressed the Throne of Grace. Bishop Burdon proceeded with his remarks, which were listened to throughout with close attention. Another hymn was sung,

> Come, HOLY GHOST, our souls inspire,
> And lighten with celestial fire:
> Thou the annointing Spirit art,
> Who dost Thy seven-fold gifts impart.

Then followed a few moments of silent prayer, the final invocation and benediction from the Chair; when this hour, ever to be regarded as of precious memory, passed into the history of the Church.

A permanent organization was effected by the choice of Bishop Burdon for Chairman and Rev. J. R. Hykes for Secretary. The meeting then adjourned.

During the afternoon, and on succeeding days, the several Committees (or Companies, as they are now to be called, the whole body being termed the Board of Revisers,) met for conference. At stated hours, morning and afternoon, of the 19th, 20th, 21st and 23rd, general meetings were held, and the great work of revision and translation met with a thorough canvass. An abstract of the minutes will appear in the next RECORDER.

The Executve Committees having charge, has been active and efficient, and of which Dr. Allen assumes the chairmanship. The newly-constructed Committee on Finance, having charge of expenses attending the revisionary movement, is as follows:—

C. W. Mateer (acting for Mr. Fitch), Y. J. Allen, A. Kenmure, L. N. Wheeler, G. F. Fitch, J. Archibald, T. Richard.

Dr. Faber's place in the High Wên-li is taken by Rev. Martin Schaub, in the Easy Wên-li by Rev. M. A. Genähr. Bishop Moule resigned his position in the High Wên-li Company, in part on account of inability to give thorough attention to the work, but mainly for the reason that he felt bound to dissent from the action of the General Conference and Board of Revisers as to the question of a text. It should be said, however, that the best of feeling prevailed, and the Bishop kindly offered to render any assistance in his power to further the scheme of revision. The vacancy thus created was filled by Dr. Edkins. We here give a full list of the Board of Revisers as now constituted.

High Wên-li Company.

Rev. JOHN CHALMERS, LL.D., Rev. JOSEPH EDKINS, D.D., Rev. JOHN WHERRY, M.A., Rev. D. Z. SHEFFIELD, D.D., Rev. MARTIN SCHAUB.

Easy Wên-li Company.

Rt. Rev. J. S. BURDON, D.D., Rev. HENRY BLODGET, D.D., Rev. R. H. GRAVES, M.D., D.D., Rev. M. A. GENAHR, M.A., Rev. J. C. GIBSON.

Mandarin Company.

Rev. C. W. MATEER, D.D., LL.D., Rev. H. BLODGET, D.D., Rev. GEORGE OWEN, Rev. THOMAS BRAMFIT, Rev. J. L. NEVIUS, D.D., Rev. CHAUNCEY GOODRICH, D.D., Rev. J. R. HYKES.

The Board finally adjourned, after happily adjusting many delicate and difficult points, on Monday, November 23rd, at 11.45, a.m., the greatest harmony having prevailed throughout the sessions.

ADDRESS OF BISHOP BURDON AT THE OPENING MEETING OF BIBLE TRANSLATORS.

(Published by request of the Board of Revisers.)

"Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

I have been requested to make a few remarks in connection with this service of united prayer, preparatory to our commencing the work to which we have been appointed. You will not expect me to do more than dwell for a few moments on the *spirit* in which we should enter on our work. For this purpose there could hardly be a more appropriate motto than the words addressed to Moses when about to receive his commission.

We have been appointed by our brethren connected with the various missions in China, to revise certain translations of the Scriptures, or to re-translate, where necessary, and to aim at producing a Bible that may at least prepare the way for the version that will ultimately take the place in the Church of China that our English Bible has taken among the English-speaking race. In order to meet the various wants of such a vast and peculiar mission field, we are asked to prepare our version in three forms, but so to work together that those three shall be but one translation. I need not point out the difficulties connected with such an undertaking, arising from the distance most of us are from each other, the delays of communication, the different ways in which different minds look at the same thing, the intense feelings we all have with reference to anything touching God's Word, the differing views of methods of translation, of interpretation, the possibility of failure, after all our efforts, to secure the acceptance of our work by our brethren and the native Churches; but our gathering to-day to inaugurate this work, shows that we are prepared by God's help to face those difficulties, and in God's name to take the risks connected with it.

The object for which we gather here to-day brings forcibly to my mind the fact that one is absent who, had he been in China, would certainly have been chosen to take part with us in this ministry. Bishop Schereschewsky has done more than any of us in connection with the translation of the Scriptures into Chinese. He was one of the chief workers on the Peking Mandarin Version. He spent years in Peking on the translation of the Old Testament into Mandarin at the expense of the American Bible Society. Since he has so far recovered from his paralytic attack as to be able to use

his fingers, he has revised his Mandarin Old Testament, and for the last two years he has been engaged in translating the Old Testament into easy Wên-li. Of this he says in a letter recently received from him, that "although to some extent based on his Mandarin Version, it is really a new translation from the original." He is now in the latter part of Isaiah, and hopes within a year to finish the rough draft of the Old Testament. It is his version of the Mandarin Old Testament that the British and Foreign Bible Society have, by arrangement with the American Bible Society, published. Personally, I feel we are the poorer for not having the benefit of his presence in China and his help in our work. He has already been invited to take some part in helping one portion of our labours ; perhaps it may seem advisable to invite his co-operation in other portions, or to make some attempt toward utilizing his present labours. In any case we shall always be largely indebted to him for what we have of his ; and while we all sympathize with him in his being laid aside from work in China, we rejoice that he is able to occupy himself in translation work for which he is so well fitted, and we deeply regret his enforced absence from this great mission field.

I will only now make a few suggestions as to the *spirit* in which we should seek to begin, and, as long as God spares us, continue this our high enterprize.

First of all I would say, let us make the best use we can of the labours of our predecessors. For a great part of the work appointed us, we are not to be so much translators as revisers, but we must remember that revision is not necessarily improvement. Let us not be hasty in changing what has been already done, unless there is a fault either in construction or in catching the meaning of a passage. Some of the versions we shall have specially to do with in revising have been long in use among the Churches, and violent and unnecessary changes will be resented. We must remember, too, that the versions we may be allowed to complete and offer to the Church, will not be permanent. They will only be another step in that direction. If we improve away too much of what our predecessors have done, our work will probably all the sooner have to undergo another improving. The true equivalent of what the English Bible is and has been to English-speaking Christians, will not come till the native Church produces linguistic scholars of its own, who shall have studied and acquired for themselves the original languages of the Christian Scriptures. All we can do, in the meantime, is to improve on the work of our predecessors so far as to bring it nearer to our ideal than has been, as a whole, reached as yet by any of them.

2. Let us aim to find the due mean between a paraphrastic rendering of the original and a slavish literalism. We must of course keep ever in mind that it is our business to *translate*, not to paraphrase the sentences of the Bible. At the same time, good translation does not consist in a mere transference of words which, by its effort after literalism, is apt to take all the life and spirit of the original out of it. Let us not be afraid of *periphrasis* where it is necessary to bring out the meaning. We have had an example of each style, and each forms a warning. What is wanted is, the meaning of the Word of God brought out idiomatically and grammatically so as to give the life and spirit of the original. If we can do this with a literal translation, by all means let us do it. If not, literalism must be abandoned.

3. Let us begin and carry on our work in a spirit of *mutual trust*. We may, and probably do, differ on many points which we feel to be important. But we lay our differences aside for the time in the effort to give the Word of God to the Chinese as we understand it. We must not suspect each other of in any way seeking to advance his own particular view from his standpoint, but from a conscientious view of what the text to him actually means. Let it be weighed impartially and accepted or rejected on its own merits. We have trust in each other that we are all aiming at one thing and one thing only,—the interpretation of the mind of God, so far as we understand it, to this great nation. It is a proof of the Divinity of Christianity that Christians of so many diverse views which they hold so tenaciously can yet join together in the translation of the credentials of our religion. Union with our one living, loving Lord is the alone secret of this union among ourselves.

4. Let us keep together—if life is spared—till this work is accomplished. Differences as to interpretation and translation of many passages are sure to arise from time to time, and the impossibility of meeting face to face and discussing them as they arise will increase the difficulty of a satisfactory settlement; but whatever the difference may be, let us loyally accept the decision of the majority, reserving, in case of decision against ourselves, our protest or final action till we meet for final settlement of the text. Accepting the instructions of Conference as to text, agreeing to avoid all controversy with reference to terms, and seeking to produce as literal a translation into the three different forms of Chinese as Chinese construction and grammar will allow, I cannot see why any of us should be compelled by conscience to give up the work, so long as the Great Head of the Church continues us at our posts.

5. Need I say how much we all need to begin, continue and end this work in *prayer?* It is good that we have this oppor-

tunity of gathering round our Father's footstool and together seeking His help and guidance without whom nothing is strong, nothing is holy. No work, secular or sacred, will stand without this. In this most sacred and responsible work of all,—the rendering into a suitable Chinese dress the Revelation from God to men, given originally to a people Asiatic indeed but differing in race and language so essentially from the Chinese and intended from the beginning for "the whole world,"—we need surely an ever-present Pentecostal baptism of the Holy Spirit. For this our hearts must ever be in a waiting, seeking attitude. In *every* thing—and most of all in *this* thing—by prayer and supplication let our requests be made known to God; not only now at the beginning but all through this effort,—prayer for ourselves, for each other, and for the Church of God on whose behalf we take this work in hand. I hope I shall offend no one in saying that I could wish that circumstances had allowed us to meet together on such an occasion as this at the Lord's Table, and there, in Holy Communion with each other and our Risen and Ascended Lord, and in secret and earnest supplication and intercession, plead for a blessing on this work and those for whose sake it is undertaken. But the *spirit*, at all events, of that holy service we can bring into our solemn approach to God's mercy-seat here, and He who looks not at outward but at *inward* service will seal our undertaking with His blessing.

It is a solemn thing, brethren, to commence such a work as this. It will take probably many years to accomplish; and, humanly speaking, it is very unlikely that all who now constitute the members of our three Companies will meet around this table, to finally settle the text of the last portion of the Scriptures, to thank God for the completion of the work, and to present the result of our labours to the representatives of those who set us apart to do it. Already some of us show by our white and whitening hair that we are well within sight of our allotted space of "three score years and ten." The shadows are lengthening with us. "The Western Sun is in our eyes." While we have time, let us do what we can. And may the true Sun of righteousness illumine all our minds and warm all our hearts, that we may rightly use our present opportunity of helping to bring His bright beams of light and truth and peace into the hearts of multitudes of this great and ancient people.

General List of Commentaries on Books of Scripture.

(*Continued.*)

路加講義, *Commentary on Luke.*—Faber. In preparation. More detailed in commentary than the same author's Mark, the practical application not in sermons but in outlines. It was begun in 1875, when teaching senior pupils and native assistants.

約翰聖經釋解, *Commentary on John's Gospel.*—Hobson and Muirhead. 4to., 49 leaves. Type. Shanghai, 1874. East China R. T. S. and Presbyterian Mission Press. $5.00 per 100. Has short introduction.

聖差言行傳註釋, *Commentary on the Acts of the Apostles.*—Lowrie. 64 leaves. Ningpo, 1847. ? Out of print. This has a folding map to illustrate the journeys of the Apostle.

使徒行傳註解, *Commentary on the Acts.*—Nevius. 4to., 155 leaves. Type. Shanghai, 1868. Presbyterian Mission Press, Shanghai. $10.00 per 100. "The Commentary on the Acts by Dr. Addison Alexander of Princeton, has been largely used in preparing this work. The running title through the book is 使徒行傳註釋."—Wylie's *Memorials*, p. 225.

行傳揭要, *A Commentary on the Acts of the Apostles.*—J. Sadler. Amoy R. T. S. "This volume is constructed on a different principle from the ordinary line of commentaries. It is not a literal explanation of the text, but each chapter or part of it, is considered in reference to its own special subject, and its various lessons are given in detail."—CHINESE RECORDER, vol. xvii., p. 208.

羅馬書註解, *Commentary on the Epistle to the Romans.*—Medhurst. 8vo., 58 leaves. Type. Shanghai, 1857. East China R. T. S. and Presbyterian Mission Press, Shanghai. $5.00 per 100.

使徒保羅寄羅馬聖會書註, *Commentary on Romans.*—Lord. 4to., 97 leaves. Xylog. Ningpo, 1859. ? Out of print.

寄羅馬人書註釋, *Notes on Romans.*—Graves. 8vo., 20 leaves. Xylog. Canton, 1860. American Southern Baptist Mission, Canton. The first leaf contains the title and a preface.

保羅達羅馬人書註釋, *Commentary on Romans.*—S. Whitehead. 8vo., 95 leaves. Xylog. Canton, 1878. Canton R. T. S. $7.00 per 100. This is *not* a Commentary on a complete book of Scripture, as it extends only to the end of the 7th chapter. Has a preface and an introduction in five sections, viz., I. Who wrote the book? Have we got it in its original form? II. To whom was it sent? III. Why was it written? IV. When and where was it written—the answer obtained from the book itself. V. Analysis of Contents.

羅馬人書註釋, *Commentary on Romans.*—J. L. Whiting. Oblong 8vo., 164 leaves. Type. Shanghai, 1886. Presbyterian Mission Press, Shanghai. 40 cts. per copy. A translation of Dr. Hodges' Commentary on the Romans.

哥林多書註解, *Commentary on 1st Corinthians.*—Medhurst. 8vo., 62 leaves. Type. Shanghai, 1858. East China R. T. S. $5.00 per 100; Presbyterian Mission Press, Shanghai. $5.00 per 100.

哥林多書註釋, *Commentary on 1st Corinthians.*—Medhurst. 4to., 45 leaves. Type. Hongkong, 1870. Hongkong R. T. S.

$11.00 per 100. Two editions of the same thing. This Commentary was first published in 1858. 1st Corinthians.—Dr. Lord, of Ningpo, prepared a Commentary on this book, but we have not been able to get definite information regarding it.

哥林多後書註釋, *Commentary on 2nd Corinthians.*—G. S. Dodd. Oblong 8vo., 44 leaves. Type. Shanghai, 1882. Presbyterian Mission Press, Shanghai. $6.80 per 100. First published at Shanghai in 1876. "Has a prolegomena, giving some account of the city of Corinth, Paul's visits, and the foundation of the Christian Church there. The occasions of Paul's two Epistles to the Corinthian Church and some other particulars are given."—CHINESE RECORDER, viii., p. 195.

哥林多後書衍義, *An Exposition of the Second Epistle to the Corinthians.*—F. J. Masters. 4to., 103 leaves. Xylog. Canton, 1886. Canton R. T. S. $11.00 per 100. "Will be of much assistance to native preachers and converts in leading them to see for themselves the actually existing state of things in the Corinthian Church. How this state of things was dealt with, the authority claimed and the powers exercised by the Apostle, and the limits of those powers as recognised by Paul himself, are among the topics touched upon."—CHINESE RECORDER, xviii. 320.

使徒保羅寄加拉太諸會書註, *Commentary on Galatians.*—Lord. 4to., 21 leaves. Xylog. Ningpo, 1856. ? Out of print.

加拉太書註釋, *Commentary on Galatians.*—J. A. Leyenberger. 8vo., 84 leaves. Type. Shanghai, 1878. Presbyterian Mission Press, Shanghai. $7.00 per 100. First edition, 2000 copies; 2nd edition in 1886, 9000 copies. About 1200 on hand. A compilation from all available sources, principally Calvin and Barnes. For the critical part Lightfoot and Ellicott were consulted.

聖書節解, *Commentary on Ephesians.*—W. Milne. 104 leaves. Malacca, 1825. Out of print. "From the running title of this volume it would appear that Dr. Milne merely intended this as an installment towards a Commentary on the New Testament. There is a prefatory introduction of ten leaves."—Wylie's *Memorials*, p. 19.

新增聖書節解, *Commentary on the Epistle to the Ephesians.*—D. B. McCartee. 2 books, 130 leaves. Ningpo, 1848. ? Out of print. "This is a revision of Dr. Milne's publication, the proper names and other terms being changed to correspond with the usage at the time of publication. The running title through the book is 新遺詔書註解."—Wylie's *Memorials*, p. 136.

使徒保羅寄以弗所聖會書註, *Commentary on Ephesians.*—Lord. 4to., 16 leaves. Xylog. Ningpo, 1855. ? Out of print.

以弗所書註釋, *Commentary on Ephesians.*—Stronach. 8vo., 74 leaves. Xylog. Amoy, 1867. ? Out of print.

以弗所書講義, *Expository Commentary on the Epistle to the Ephesians.*—J. C. Hoare. Ningpo, 1887. Presbyterian Mission Press, Shanghai, $6.00 per 100. "Contains a brief but comprehensive statement of the origin, growth and decline of the Church in Ephesus, the lessons to be drawn from its history being pointed out. The commentary on each passage consists of an explanation of the text, an outline exposition of its doctrine, usually followed by a practi-

cal application and exhortation."—CHINESE RECORDER, xix., p. 188.

Commentary on Philippians.—Collie. Malacca, 1825. ? Out of print.

腓立比書註, *Commentary on Philippians.*—Stronach. 16mo., 26 leaves. Xylog. Amoy 1871. ? Out of print.

哥羅西書註釋, *Commentary on Colossians.*—Muirhead. 4to., 22 leaves. Type. Shanghai, 1875. East China R. T. S.

帖撒羅尼加書講義, *Expository Commentary on the Epistles to the Thessalonians.*—J. C. Hoare. Ningpo, 1888. Presbyterian Mission Press, Shanghai. $6.00 per 100. This, like his Ephesians, "has been prepared by Mr. Hoare for the benefit of his students, from sermons prepared by his father for the use of his congregation in England. The object is two-fold, viz., to furnish a practical commentary and to afford assistance in composition of sermons."—CHINESE RECORDER, xx., p. 38.

保羅過提摩太前後書, *Commentary on 1st and 2nd Timothy.*—F. S. Turner. 8vo., 14 leaves. Xylog. Canton, 1879. Canton R. T. S. $5.00 per 100.

使徒保羅寄希伯來人書註, *Commentary on Hebrews.*—Lords. 4to., 61 leaves. Xylog. Ningpo, 1859. ? Out of print.

希伯來註釋, *Commentary on Hebrews.*—Dodd. 8vo., 32 leaves. Type. Shanghai, 1875. Presbyterian Mission Press, Shanghai. $5.80 per 100. This "volume has an introductory discourse in seven leaves, in which the writer gives a detail of the various opinions held with regard to the question as to,—by whom and to whom the epistle was written,—when and where it was written, and in what language. Mr. Dodd's own leaning to Apollos as the author, is obvious. . . . The remarks on these questions are followed by a summary of the scope of the Epistle. A novel feature is the introduction of a series of pictorial illustrations before the 9th chapter, giving the generally accepted representations of the ark in the wilderness with its appurtenances, the golden candlestick, the table with shew-bread, sacrifices, priests, &c."—CHINESE RECORDER, vi., p. 448.

使徒雅各暨彼得前後書註釋, *Commentary on the Epistle of James and on 1st and 2nd Peter.*—S. Dodd. 8vo., 47 leaves. Shanghai, 1876. Presbyterian Mission Press, Shanghai. $8.20 per 100. "The Epistle of James is preceded by a lengthy discussion as to who was the author; and after a statement of the various contending claims, Mr. Dodd comes to the conclusion, which we believe has been accepted by every sound critic, that it was James the Less. An equally lengthy prologue is attached to the Epistles of Peter, including the life of the Apostle."—CHINESE RECORDER, vii., p. 311.

約翰書註釋, *Commentary on John's Epistles.*—Turner. 4to., 38 leaves. Type. Hongkong, 1870. ? Out of print.

約翰一二三書暨猶大書註釋, *Commentary on the Epistles of John and Jude.*—S. Dodd. Oblong 8vo., 26 leaves. Shanghai, 1876. Presbyterian Mission Press, Shanghai. $4.00 per 100. The Commentary on Jude was prepared from the manuscripts of the late Rev. Mr. Green of the same mission as Mr. Dodd. The edition now issued by the Mission Press does not contain Jude.

Revelation.—One, and perhaps two, Commentaries on this book are almost ready for the press.

ALEX. KENMURE.

Correspondence.

WHY IS IT THUS?

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The servants of missionaries are generally very rude to Chinese callers. I myself have been ordered to go by the back door in two houses, and otherwise disrespectfully treated in others. Is there any remedy?

Y. K. YEN.

A SYMPATHETIC MESSAGE FROM LONDON.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I take the liberty of enclosing a couple of paragraphs for your columns of odds and ends. The subjects of which they treat are of very great importance; to our thoughtful brethren they will give a frequent hint, if you can see your way to give them space amongst your "Collectanea."

Allow me to offer my congratulations on the good stuff you are providing in the pages of THE RECORDER. We are a good deal with you all in these troublous times, in thought and in prayer. The Lord Himself be your stay.

C. F. HOGG.

[The paragraphs sent by our friend will appear in due time.—ED.]

LETTER FROM THE HOME LAND.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: We look forward with great pleasure to the arrival of THE RECORDER, which is always read with deep interest. The riots in China have caused us no little concern, and the dear brethren in the field may be sure they have the earnest sympathy and prayers, not only of returned missionaries, but of the whole Christian Church. I wish to thank you for the "Missionary News" department of THE RECORDER, which I believe we owe to you. It is perhaps the most interesting and certainly the most useful feature of your interesting magazine. If you will allow me to make a suggestion to you, and through you to the missionary brethren generally, it is that this department of THE RECORDER be made prominent. I have been impressed with its value since my return to the U. S. as I have never been before. Christian people want to know *what we are accomplishing* by our missionary work. Are missions succeeding? are souls being saved? These and similar questions are asked on all sides. If the brethren will note down and send you for publication any interesting daily experiences about the work, giving number of conversions, specially interesting cases, how the Gospel impresses the people, new facts illustrating the heathen's need of the Gospel, how utterly their religious systems fail to supply the longings of the soul,—such facts as you have been giving in the "Missionary News" department,—I feel sure great interest will be stirred up among the people at home, and there will be what we all long and pray for, greatly increased activity in mission work. Praying that your work and that of all the brethren may be abundantly blessed, and that you may all be kept safe.

I am,

Cordially yours,

HENRY M. WOODS.

CHARLOTTSVILLE, VA., U. S. A., *Sept.* 29.

THE AUTHOR SPEAKS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The Presbyterian Mission Press, in publishing my Com-

mentary on Isaiah, attributed it to Rev. R. H. Graves of Canton, and your review in the last number assigns it to Mr. Partridge. Will you allow me to claim the authorship and to add a word of explanation?

If I have seemed to my critic presumptuous in putting out a new version at this time, I answer that my work was in the press before the Missionary Conference met. If there had been any literal version in Wên-li, I should never have made a new translation.

In using Tien Chu, I used the term employed in our mission in the Bible and prayer-book.

The expression 地脉 of course originated in the practice of geomancy, but when used as in Chapter V, 1, there is no more reference to *fêng shui* than there is reference to astrology when we say a hill has a pleasant aspect or that a man's disposition is jovial. As the book was designed for the use of Chinese students of theology, I condensed the comments as much as possible. What is worth saying at all is worth saying tersely.

Yours very truly,

F. R. GRAVES.

HANKOW, *November 13th*, 1891.

Our Book Table.

The Central China Religious Tract Society's Calendar for 1892 has a number of attractive pictures, the more prominent one being an illustration of the leaning tower of Pisa. Prices: $2 to $6, according to quality of paper.

Mr. Gilbert McIntosh, Manager of the Presbyterian Mission Press, Shanghai, has issued the Annual Report of the work under his charge. Of the 102 workmen connected with the Press, 27 are members of a self-supporting Church. The publications issued number 615,450 copies, or 41,677,300 pages. As we have seen of late how extensively the native press is subsidized by the Evil One, it is the more an occasion of gratitude that from this establishment on the borders of the Chinese empire there has poured forth a steady stream of Christian literature, carrying generous contribution of light and knowledge to benighted regions far and near.

The Paradox of Christianity is a sermon delivered in Union Church, Tientsin, by Rev. Henry Kingman, and published in handsome style by the Tientsin Printing Company. From the double text, "Behold the Lion of the tribe of Judah . . . and I beheld, and lo! a Lamb as it had been slain," the preacher illustrates with perspicuity and force that phenomenon of our faith,—the union of the mighty and the feeble, the glorious and the despised, in the history of a conquering religion.

Twenty-third Annual Report of St. Luke's Hospital for the Chinese, in connection with the American Episcopal Church Mission, Shanghai, for the year ending 31st October, 1891, presents in a modest way the record of a large amount of good accomplished. This hospital is famed for success in surgical operations, of which we notice 714 were performed during the past year. The department for women and children is briefly represented by Dr. Marie Haslep.

Medical Work of the Woman's Foreign Missionary Society of the Methodist Episcopal Church in Chin-

kiang. This Report of Dr. Lucy H. Hoag is a deeply interesting account of the labors of a physician who thoroughly sympathises with the ignorant and suffering. In the long list of subscriptions to the hospital under her charge, there are no less than fifty names of Chinese. The evangelistic work has been well sustained by Miss Sarah Peters.

Minutes of the Twentieth Annual Meeting of the North China Mission of the Methodist Episcopal Church, held in Peking, May 13–18, 1891. We have here a record of manifold activities. Much that had been planned was interrupted by famine and floods; and yet, it is believed that the opportunity thus afforded of extending aid to the poverty-stricken people will turn out to the furtherance of the Gospel. Special meetings, with encouraging results, were held in many places. The medical department makes excellent showing; so also the women's work. The University, with available assets amounting to more than $25,000 and a goodly number of students, gives promise of a successful future.

兩廣浸信總會事記. *Minutes of the Baptist General Assembly of Kwangtung and Kwangsi Provinces.*

The record is given in Chinese of the Seventh Annual Meeting of our Baptist brethren in South China, and evidences an active and aggressive evangelism.

人有大倫 (Jên Yu Ta Lun) *Man's Great Relation.*

孝道實義 (Hsiao Tao Shih I) *The True Meaning of Filial Duty.*

拜神當道 (Pai Shên Tang Tao) *The True Way of Religious Worship.*

The tracts are written in good style by Rev. I. Genähr, of the Rhenish Mission, and published by the Hongkong Religious Tract Society. 1891. The importance of the subjects treated, when viewed from a Chinese standpoint, and the known ability of the author, may very properly command wide attention to these compact little volumes. They are calculated to arrest attention wherever the native mind is inclined to thoughtful enquiry. In the last named treatise, there is apparent endorsement of the hypothesis that the ancient teaching of the sages of China had in it elements of revealed truth. Excellent use is made of this theory, but all missionaries will not fully agree with the author's position. The unhappy term question enters here as everywhere. Price: white paper 90 cents, yellow paper 60 cents, per 100 copies.

耶穌山上垂訓 (Yeh Su Shan Shang Ch'ui Hsën) *Commentary on the Sermon on the Mount.* By Dr. Legge. Hong kong Religious Tract Society. 1890.

This new edition has been revised and corrected by Dr. Chalmers. Both author and reviser have given to the work the fruit of earnest thought and mature learning. The discourse of our Lord may be taken as an epitome of essential doctrine pertaining to the kingdom of heaven on earth; and no more important service can be rendered to a critical knowledge of the Christian religion than a fitting comment on these words of Him who spake as never man spake. A cursory examination of the pages before us gives the impression that this setting forth of the mind of Christ is specially adapted to deepen the intellectual and spiritual life of a Chinese believer who has already obtained a fair glimpse of gospel truth. Price: white paper $4.75, yellow paper $2.75, per 100 copies.

We regret an awkward mistake in our last issue that occurred in the notice of the Translation and Commentary on Isaiah. When the book was given us for review we understood that it had been handed in by the Rev. S. C. Partridge, on the

eve of his departure for home. Not enquiring, as we ought particularly to have done, into what he may have said on the occasion, our natural inference was that it was the production of his own undoubted genius and industry and we treated it accordingly, never for a moment supposing that the Chinese name at the end of the preface belonged to any one else. Great, therefore, is our surprise to know that we have given the credit to the wrong man, and that the book is the work of his equally indefatigable colleague, the Rev. F. R. Graves. Fortunately, however, the transfer of our remarks from one writer to the other is an easy matter. *Mutato nomine*, and the thing is done! One point we gladly notice by way of correction. This Translation and Commentary by the Rev. F. R. Graves was ready to be published before the last General Missionary Conference, and hence before the idea of a Revised or Union Version came under discussion. That a translation of Isaiah, better than any existing one, was called for, no one can deny; and we now give Mr. Graves all the honor and credit he so richly deserves for the excellent attempt he has made in this direction. We trust it will so far meet with the approval of the Committee now engaged in Shanghai on a revised version that they will make as full a use of its good features as we think they ought to do.

F.

Editorial Comment.

HON. JOHN RUSSELL YOUNG speaks forcibly in the *North American Review* on several topics of interest pertaining to China. He is impressed with the powerful personality of Li Hung-chang, and thinks that the Viceroy's bent of genius is toward military achievement. The ex-minister says that "the Tonquin incident" was utterly causeless, selfish, and "so much a violation of the elementary principles of international honesty, so indefensible from any point of view, its injustice sank deep into the Chinese mind and injured every foreign interest in the empire." And yet, the opinion is expressed that this very unhappy event has done more than any other agency to bring about the "new life in China." Mr. Young believes that the coming question will be Asiatic; and that, under the leadership of such men as the Viceroy of Chihli, Europe and America will be compelled in the not distant future to face an unfriendly movement of vast proportions. Let us rather hope that when the tremendous inertia of Chinese character has been overcome,—and certainly it is being overcome,—the uncounted millions of this empire will move in the direction of a peace-loving civilization, giving a triumphant impetus to the larger hope for mankind.

Two leading American journals, the *New York Tribune* and the *New York Times*, have attempted to enlighten the public in relation to our late troubles in the Yangtze valley. Differing in political sentiment, and not wholly agreeing on the subject of intervention in China, they both fall into error of fact and so of judgment as to the vital question. It is assumed that we of the West are a handful of aliens who have forced our way into the land of a hostile race,—that, in fact, foreigners have no conventional rights beyond the

twenty-three treaty ports. It is a matter of regret that statesmen and publicists, both in Europe and America, should be so generally ignorant upon this subject as appears to be the case. Merchants and missionaries, in their present relations to the rulers of China, stand upon the basis of clearly defined treaty right, and this has been formally acknowledged by Imperial decree. We are not concerned to urge a naval demonstration on the part of the Powers; but, as a guarantee of future peaceful relations between the nationalities involved, and in vindication of justice and humanity, the whole Western world might well unite at this juncture in bringing the strongest moral pressure possible to bear upon an unwilling if not implicated government. If it be true, as currently reported, that a demand was made upon the Tsung-li Yamên at Peking to open Hunan to commerce, and for the suppression of the sources of anti-foreign vilification still so active in that quarter, it would seem unfortunate that apparently nothing is being done to enforce a policy so wise and just. At the same time, we should give the mandarins credit for a certain amount of good intentions, and for the somewhat dilatory settlement of claims arising out of the late riots. The government cannot be expected to move with a promptness and vigor to which we are accustomed in the West. The charge of the *New York Times* that missionaries have frequently been the aggressors in controversies that have arisen, cannot, in our judgment, be supported by the facts as developed by judicial investigation.

CONSIDERABLE interest has been felt throughout the Christian community of the Island Empire in the appearance recently of a brochure by Mr. T. Kanamori, on the "Present and Future of Christianity in Japan." The aim of the publication is at once rationalistic and nationalistic. Professing ardent love for our Sacred Scriptures, this writer finds in them much that is absurdly superstitious, especially in their prophetic and miraculous aspect. He admires the principles of morality taught by Christ, but denies that he possessed a supernatural or Divine character. He admits that the book is justly entitled to the lasting veneration of the human race, but refuses to accept the faith of Christendom that it contains revealed truth, or that it should be recognized as a binding force on the human conscience. With amazing audacity, he attempts the overthrow of the old established theology of the Christian world, and asserts that his own loved Japan possesses an assimilating and cosmic power of thought that can smelt and recast the religion of the Occident into a great new faith! Just emerging from the seclusion of centuries, hastening to adopt the customs and religion of the more civilized nations, and not a few leaders of Christian thought enticed by the "higher criticism" into views which they pervert and exaggerate and which are supposed to signify advancing intelligence and superior learning, the emancipation from heathendom in that country is attended with peril of extreme gravity. It may not be true, as has been asserted, that a religious recoil is occurrent in Japan; but certainly there is occasion for solicitude and for renewed activities on all the lines of an aggressive evangelism.

NOTWITHSTANDING the contrary assertion of many writers, we believe that a careful analysis of the historic evidence will show that man's primitive condition was remote from savagery, and contained the elements of a civilization, not indeed like that of our own day, but more or less refined and elevated. A

most valuable fragment of history —the book of Genesis—represents the two first born sons of the first man as, respectively, "a tiller of the ground" and "a keeper of sheep." The primeval race does not dwell in caves of the earth, but in a collection of fixed and permanent habitations; for, as it is said of one of old, he "builded a city." In the first generation of recorded time the tent is invented, the harp and flute are framed by skillful hands, while copper and iron are smelted and shaped for tools of craft and weapons of war. In harmony with the traditions of almost all nations, the Chinese speak of a golden age, when "the whole creation enjoyed a state of happiness; when everything was beautiful, everything was good; all beings were perfect in their kind." Neither in legend nor in oldest history do we find any indication that the "primeval savage" ever existed. The science of to-day has not yet identified him. Such indications and facts as we have, point to a primitive race of men possessing language, intelligence, a clear apprehension of Deity, an inventive capacity capable of developing elegant and useful arts, but gradually sinking per force of circumstances into the savage state.

In a learned discussion of the work of the Bible Societies, Dr. Cust divides the various languages into six classes: the Conquering, the Permanent, the Isolated, those with an Uncertain Future, the Moribund and the Dead. The mere literary value of Bible translation is attested by the fact that "no language to which has been committed the oracles of God has ever become extinct." Nor can the Latin, Sanskrit and Hebrew be quoted as against this proposition; since, though not living vernaculars, they are the media either of oral or written communication. The whole Bible is extant in all the great conquering tongues, and has done much toward giving some of them character and permanence. It is confessed on every hand that there should be a wise discrimination with regard to translations into the "moribund" or diminishing languages of the world. The dignity and importance of this work, therefore, is largely measured by the extent and pre-eminence of the language in which the revelation of the Divine will is to be disclosed. A keen interest will be felt throughout Christendom in the movement inaugurated in Shanghai looking to one Bible for the Chinese in three harmonious versions. We perhaps do well to remember that Bible translation is an exceedingly difficult task. To the scholar there is, to be sure, an exquisite pleasure in shaping accurate forms of speech and delicately idiomatic phrases; but it will require all the resources of scholarship and of high personal intercourse with the Divine Being to be able always to detect the turn of thought or expression used in the original by the Holy Spirit to reveal saving truth to finite understanding. Undoubtedly, "God cannot put any more meaning into words than man can get out of them"; nevertheless, there must be accuracy as to the words. The translators will have to pour the new wine of the Gospel into old bottles,—the spiritual thoughts of a Divine life into stereotyped characters which have long been dedicated to gross and carnal ideas. It is a great work; and the men of God to whose hands the responsibility has been confided should be sustained by the prayerful sympathy of the entire Christian Church in China.

Missionary News.

—Word comes from Soochow that "the authorities are making an enrollment of all the men, women and children in every village, with a view to the discovery of any Ko-laos who may be lurking around."

—A correspondent, writing from Tamsui, Formosa, says: "Everything on our island is quiet,—no wars nor even rumors, except what we get through the papers. The mandarins, however, are very busy building forts and getting torpedoes ready; so I suppose we shall not enjoy our peace very long."

—When Rev. Dr. Hart and party reached Victoria, British Columbia, on their way to China, the Chinese Christians in that city presented them with an address of welcome and God-speed. They also gave a dinner in honor of the occasion, and generously added a collection of about $50 for the new mission in West China.

—In answer to the appeal to the missionaries and the native Christians for the Japan Relief Fund, we are informed that $332.51 have been raised to the present time, of which $250 have been sent to the Rev Dr. Lambuth, Kobe, with the request that he would negotiate with other missionaries as to the distribution in the most needy districts.

—Before Christianity entered India, lepers were treated with shocking inhumanity. Many of them were buried alive. The English rulers have put a stop to this custom, and for fourteen years there has been a special Christian mission to the 135,000 lepers in India.

—A missionary tells an interesting incident of "Preaching on trial." He says:—"We have two married couples and several single men preparing to study at Shaohing. One young married man preached his maiden sermon some six months ago. It was pleasant to watch his wife's anxiety for his success. The brother's hand trembled, and his voice was husky. His wife was so troubled, and covered her face in prayer for him. Then as he got over his attack of "stage fright" and fixed his thoughts on his theme, the wife ventured to look up hopefully, and smiled. As the brother warmed up to his work, and spoke really with eloquence and fervor, my mind was divided between thankfulness to God for calling him so manifestly to preach the Gospel, and pleasure at seeing tears of joy in the wife's eyes. When he came down from the platform, the wife looked over the congregation with such love and pride. When he sat down, she slipped her hand into his (an unusual thing for a Chinese woman to do) and said 'Ting ho.' (Very good.) 'Shên pangtsu ni liao.' (God has helped you.)"

—So it is that the Koreans have unbounded confidence in foreign surgical skill. They believe that we are quite capable of miracles and are amazed when we refuse to perform them. Not long since a man came two hundred miles in order that I might place new eyes in his empty sockets, and would not be put off with the first assurance of its impossibility. I have been asked to restore withered hands, sightless eyes, limbs deformed from childhood, fractured bones united in malpositions, and to remove countless scars and facial blemishes of various descriptions. So much confidence was felt in my surgical skill that I was allowed last month to attempt the removal of a needle broken off in the palm of a woman of rank. The hand was passed

through an aperture in a screen, and held by her husband, while I sat on the floor beside him and wielded the scalpel. It was comical to see the puzzled faces of her two sons as they saw me draw blood freely, and heard her declaration that she felt no pain because of the cocaine I had applied.—*Dr. C. C. Vinton.*

—In a private letter to Dr. Pierson, editor of the *Missionary Review*, Mrs. Grace Stott, of Wenchow, relates an instance of zeal on the part of a Chinese convert:—"There is a good work going on at a place twelve miles from here. One of our Christians, a silversmith by trade, who was once an opium smoker, opened a shop there last year. Wherever he goes he *must* preach; and as his own shop was a small one, he rented a place at his own charges, where he could preach on Sundays. He does all the preaching himself, and now there are about thirty persons who attend regularly. This man has been very much used of God in opening up work in several places, and spares neither himself nor his means."

—My itineration this spring covered thirty-eight days. My work was entirely different from that of previous journeys. I made a point of attending markets only and preaching to the heathen entirely, avoiding churches and places where we have members. In all, I attended twenty-five markets and distributed hundreds of books. I am confident that a great change is taking place in this end of the province (Shantung). Everywhere I had crowds of attentive listeners, and many were eager to buy my books. Seed sown years ago is springing up. About fifty miles from Chefoo is the district city of Chi-hia. Heretofore we have had no converts from that city, and none from all that region. I spent three days there, attending a large fair. Many of the teachers of the city came to make my acquaintance and to get books. I am so thankful that we have books like Dr. Martin's *Evidences of Christianity* to put into the hands of these literary students.—*Rev. Geo. S. Hays.*

—Rev. Geo. Douglas, writing from Moukden of the difficulties that often attend missionary work, tells of eighteen converts who desired baptism. "Unfortunately," he says, "not long before we arrived, sickness broke out in one of the houses. A native doctor, who also engaged in priestcraft, was called in, and at once noticed the absence of their household gods. 'Of course,' said he, 'no wonder that you are pining away. Where are your shrines?' The head of the house, who had hitherto manifested utter indifference to these affairs, confessed that his family had ceased to worship these idols, and taken to the service of Jehovah. The doctor insisted on their return, and the old man's indifference turned to hostility, while at the same time he persuaded his neighbour, who also had refused to become a believer, to follow suit. It is very sad; but the head of the house, who is not necessarily the oldest man or father, rules everything in China. His word is law, and for the members of either family to cast off his authority, would mean a terrible struggle, not only inside the house, but also probably without at the law courts. So meanwhile, though they are firm believers, they have decided—wisely or unwisely—to hold back from baptism."

—Rev. J. S. Collins, of the C. M. S., Foochow, in his account of a tour in Fookien province, relates a number of suggestive incidents, and among them the following of a native Christian who had removed from his old home to another mission station, and whose zeal is a great encouragement to hope for better things. Mr. Collins says of him:—"Living in the Roman Catholic quarter of

the town, he refused to go with his neighbours, who invited him, either to worship or to gamble, and his reputation reached the ears of the priest, a Spaniard, who sent for him and talked with him for two hours, questioning him on both the Old and New Testament history. Astonished at the answers of so rough a man, he asked him how many years he had read in school. 'I never was at school,' said the man. 'Where, then, did you learn all this?' 'From reading my Bible,' was the answer, and the priest was silent. Then he showed him the crucifix in the chapel. It impressed the man, but in an unexpected direction. To some minds his answer would be shocking, but to him, himself recently an idolator, it came quite naturally. 'What a pity,' he said, 'to make an idol of the Lord Jesus Christ for the heathen to laugh at!'"

—Rev. John Ross sends most encouraging news from the work in Moukden. In one out-of-the-way place he found a village of over a thousand inhabitants where a zealous Christian had provided at his own expense a chapel for the little Church of three members, rejoicing now in a seven-fold increase. In illustration of the principle, "natives evangelize, foreigners to teach," Mr. Ross tells of the work in other villages:—"Each baptized person in both these villages, will be another piece of leaven to leaven their surroundings. When Mr. Webster comes out, or Mr. Inglis is able to preach, these villages, and similar villages, must be regularly visited. The cry of all those who are members, and doing work of this kind largely over the country, is their own lack of knowledge. Let this ever be kept in mind in sending missionaries here. It may be interesting to note that not one of those baptized ever spoke to a foreigner till examined for baptism. The work is entirely the work of the native converts. It is also noteworthy that these people join us at a time when the whole country is ringing with the most outrageous accusations against us. These very people were told, a few days ago, that I had fled to avoid the wrath of the people of this city! I may say that the city is now as quiet as ever it was."

—Mr. J. Ishü, of Yokohama, has been called the "George Müller of the Orient." The institution under his charge began when he was a medical student in Okayama. At first there were but three orphans with him. Afterwards others were added to his family until he was forced to rent a larger house for their accommodation. The number of needy orphans increased so rapidly that, six months before he was to have graduated, he gave up his medical course and devoted himself exclusively to this new work which had come into his hands. The institution speedily grew, until now it has 105 children under its care. It owns about one-fifth of an acre of land, "supports a school, has taken out a license for printing and rice hulling, and does a little farming and weaving. The running expenses of the whole institution are about $4 a day, besides contributions of food and clothing. Not a single garment has been *bought* during the three and a half years." The report says, however, that "the children ought to be a little better fed; $5 a day would be the right figure for a steady income." Five dollars a day for 105 children!

The home is wholly undenominational, while distinctly Christian. A resident of Okayama says: "Mr. Ishü is a very spiritually minded Christian, and believes most literally in the prayer of faith and the God of the fatherless. Whenever he and his large family go hungry for a day, as occasionally happens, he considers it a rebuke to his own lack of faith. The children have caught the spirit,

and at such times repair to the graveyard behind the temple and pray for food. On at least five occasions relief has come at the exact time of need. Whatever our philosophy about these mysteries may be, such experiences just fit the spirit of the man and the institution."

S. D. C. G. K.

The undersigned, having undertaken the secretaryship of the Society for the Diffusion of Christian and General Knowledge among the Chinese, wishes to inform all missionary friends and all interested in the welfare of the Chinese, that any communications in regard to the Society's operations,—such as the distribution of books among mandarins and literati, especially at examinations, or the preparation of such literature,—should henceforward be addressed to him, but all orders for books sent to the manager of Mission Press, Shanghai. It is scarcely necessary to add that the recent riots have revealed the great need there is for enlightenment among the above mentioned classes. To prevent several doing the same literary work (as has frequently been the case of late), we should be glad to have intimation at the commencement of any such work.

TIMOTHY RICHARD,
Secretary.

25 Seward Road,
Shanghai.

CHILDREN'S SCRIPTURE UNION READINGS FOR 1892.

The Children's Scripture Union List of Readings, in Chinese, for 1892, are now being printed; early application for copies is requested. This is the second year of a five years' course of reading to comprise the most suitable passages throughout the Bible, taking, in general, an Old Testament and a New Testament book alternately. As showing how worldwide this Union is, I may say that these lists are printed not only in Chinese and English, but in Japanese, Arabic, Hindustani, Bengali, Oriya, Marathi, Tamil, Singhalese, Malagasy, French, German, Italian, Spanish, Portuguese, Dutch, Swedish, Danish, Finnish, Bohemian, etc. In Japan there are 13,000 members, in Ceylon 2000, in Madagascar 9000; whilst in China the numbers are comparatively few. For cards of membership and Lists of Readings, please apply to

GILBERT MCINTOSH.

18 Peking Road.

PRESBYTERY OF SHANTUNG, CHINA.

At the late Annual Meeting of Presbytery the following facts were reported:—During the year eight new Churches have been organized, making a total of twenty-eight now under care of Presbytery. 801 have been added to the Church on profession of faith, making a total adult membership of 3092. Five hundred dollars were contributed for the special support of native pastors. The nine elders, who were appointed to collect and control this special fund, recommended that during the coming year the salary of the native pastors should be $8 per month and 50 cents per month extra for each child under fifteen years of age. This report was adopted. Notwithstanding the late famine, which caused so much misery, and the extreme poverty of many of the members, about one thousand dollars were contributed for church work, in addition to other gifts, causing much self-denial, in order to help support Christian schools and secure church and school buildings. Three men, after many years of careful instruction, were licensed to preach the Gospel. Their examinations were very satisfactory. There are now six licentiates under the care of Presbytery. Also, six ordained pastors. In connection with almost

every Church and station there were reported hopeful enquirers. Urgent appeals came from many places for more preachers and teachers. Rev. S. B. Groves, from the Presbytery of Pittsburgh, was received as a member of Presbytery. Much sympathy was felt for some of the Christians who are now suffering severe persecution. Some have had to flee from their homes to escape beating and perhaps death. Two schools have been scattered and property been stolen or destroyed. Gratifying reports from Chinan-fu and Chening-cheo encourage us to hope the long and bitter opposition is giving way and that a wide and open door is being prepared. Next to the abundant gift of the Holy Spirit, great numbers of additional missionaries are urgently needed to take part in the great work still to be done.

HUNTER CORBETT.

Personals.

The meeting of the Board of Revisers brought many welcome visitors to Shanghai, who, for the time, added not a little to the social and religious life of our missionary circle, and, departing, "left a blessing behind."

Rev. J. R. Hykes led one of the Monday evening prayer-meetings, giving an interesting account of his observations in the home land touching the Chinese Problem there.

Rev. T. Bryson, Chairman of the Easy Wên-li Executive Committee, rendered efficient service in many ways to the cause of Bible revision.

Rev. G. Owen preached an able sermon in Union Church, Sunday morning, November 22nd, on Divine Help to Man.

Rev. Dr. Blodget occupied the evening hour of same date in the same place. His theme, the Providential Mission of the Jewish Nation, was discussed in a masterly way.

Bishop Burdon, on several occasions, addressed large audiences in the Cathedral. A number of his old-time missionary associates availed themselves of the opportunity to hear him.

Diary of Events in the Far East.

October, 1891.

28th.—It is estimated that in the earthquake of this date in Japan fully 6500 people were killed and 9000 injured; 75,000 houses were fully destroyed and 120,000 only partially.

—Instructions from H. E. Li Hung-chang, ordering the head offices of the Imperial Chinese Railway and the China Railway Company to be consolidated under a managing and an assistant managing Director. Mr. W. N. Pethick has been appointed to the latter position, having full charge of working staff, storehouses, wharves, etc.

November, 1891.

1st.—Five Ko-lao-hwei offenders beheaded at Wuchang.

9th—Kiangnan Arsenal, Shanghai, commence casting their own steel by Siemen's process.

11th.—Publication by Dr. Griffith John of the name and address of the shop from which the obnoxious Hunan publications were issued. Eight men have printed and given away, at their own expense, 800,000 copies of "Death to the Devil's Religion."

12th.—The s.s. *Ichang* wrecked on the Nemesis Rocks on her way from Shanghai to Ningpo.

—Trouble at Tekhun suppressed by Imperial troops. About forty of the rebel leaders were immediately executed.

21st.—Joint protest made by the foreign Consuls at Hankow to the Viceroy Chang Chih-tung, against the Hunan publications, and the neglect of the provincial authorities to take effective measures to stop their publication and dissemination.

30th.—Reported rebellion in Manchuria. The rebels, well organized and commanded by a famous Llama priest, have defeated the Imperialists. Rumoured also that the Christians in Kiuchow have been massacred. 6000 troops sent from Tientsin to quell the rebels.

Missionary Journal.

MARRIAGE.

At Canton, November 9th, by Rev. O. F. Wisner, Rev. Andrew Beattie (American Presbyterian Mission), to Miss Nellie E. Hartwell (American Baptist Mission).

BIRTHS.

At Shanghai, November 5th, at American Presbyterian Mission Home, South Gate, Mrs. J. A. Silsby, of a daughter, Helen Cassilly.

At Shanghai, November 8th, at the Missionary Home, 8 Seward Road, Mrs. Edward Evans, of a son.

At Shanghai, on November 27th, at the Presbyterian Mission House, South Gate, the wife of Rev. J. N. B. Smith, D.D., of a son.

DEATHS.

At Linch'ing, Chili province, on 8th October, Robert Waugh, second son of Rev. J. F. and Mrs. Smith, aged one year.

At Tientsin, Oct. 18th, of cholera infantum, Elliott Sewell, the beloved little son of Dr. and Mrs. McFarlane, aged eleven months.

At Kinhwa Fu, November 14th, Mabel Elizabeth, the beloved twin daughter of Alfred and Emmeline Copp, aged seven months and twenty-two days.

ARRIVALS.

At Shanghai, 1st Nov., Rev. J. and Mrs. Webster and two children, United Presbyterian Church of Scotland Mission, for Moukden.

At Shanghai, 3rd Nov., Dr. and Mrs. Kilburn, Rev. Mr. and Mrs. Hartwell, Rev. V. C. Hart, D.D. and Mrs. Hart, Misses Brown and Hart and Dr. Stevenson, for Canadian Methodist Mission.

At Shanghai, 3rd Nov., Mr. Carl King and Mr. Auguste Karleson, the Misses Ek and Lindgreen, of the Holiness Union of Sweden as Associates of China Inland Mission.

At Shanghai, 7th Nov., Mr. Thompson and Mr. Upham, from Victoria, Australia, for China Inland Mission.

At Shanghai, 10th Nov., Rev. J. Newton Young, for American Presbyterian Mission, Peking; Miss M. J. Irvine, for Woman's Union Mission, Shanghai.

At Shanghai, 10th Nov., Miss K. L. Osborn, for Kiukiang, Miss L. M. White, for Chinkiang and Miss C.

M. FRY, for Methodist Episcopal Mission; Miss MURDOCK, for Presbyterian Mission, Peking.

AT Shanghai, 13th Nov., Rev. and Mrs. HYKES and four children, for Methodist Episcopal Mission, Kiukiang; Mr. W. MILWARD and Mr. J. JOHNSTON, for National Scottish Bible Society, Hankow.

AT Shanghai, November 13th, Mr. and Mrs. WALTER C. TAYLOR and child, the Misses EMMA S. CLOUGH, M. J. BROWN, E. FAIREY, EUGENIE C. HILBOLD and SHECKLETON, for China Inland Mission.

AT Shanghai, Nov. 13th, Mr. and Mrs. A. ORR-EWING (returned) and child, Mr. WALTER B. SLOAN, Miss MINA SUNDSTROM and Misses PEARSON and MORROW, for China Inland Mission.

AT Shanghai, 13th Nov., Mr. E. JONES and Mr. H. PRICE, for Brethren's Mission, Kiangsi province.

AT Shanghai, 17th Nov., Rev. J. W. PAXTON, for American Presbyterian Mission, Soochow.

AT Shanghai, 30th Nov., Misses NELLY BROWN, E. J. PALMER, WIDGERY and GOWER.

DEPARTURES.

FROM Hongkong, 29th Oct., for England, Rev. J. A. and Mrs. TURNER and child, of Wesleyan Mission, Canton; also Rev. C. LIGHT, wife and child, of Church Missionary Society, Pakhoi.

FROM Shanghai, 10th Nov., Miss KENNEDY, of Irish Presbyterian Mission, Newchwang, for England.

FROM Shanghai, for New York, on 13th Nov., Miss E. E. EMERSON, of American Presbyterian Mission, Tsing-kiang-pu; Miss COUSER, Irish Presbyterian Mission, Newchwang, for London.

FROM Shanghai, 27th Nov., for London, Rev. J. and Mrs. MACINTYRE and family, of United Presbyterian Church of Scotland Mission, Haichung.

R.O.M.A. TORONTO DEPT.
29/8/38

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